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THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1865.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

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MAY, 1864.

No. 1.

SPIRIT AND DUTY OF CHRISTIAN PATRIOTS:

A Home Missionary Sermon, by Rev. SETH SWEETSER, D.D., of Worcester, Mass.
Text: Romans, 9: 3—*For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.*

THE apostle had most fervent and earnest desires for the welfare, and especially for the spiritual welfare, of all men. His field of christian husbandry lay chiefly outside of Jewry. He went to the nations abroad, and preached the Gospel in the cultured and crowded cities which were planted near the shores of the Mediterranean, both in Asia and in Europe.

Patriotism a Duty.

But there was an ardor in his zeal for the house of Israel, which rose higher and burned deeper than for any other race of men, because they were his kindred according to the flesh. The Israelites were God's own people, distinguished by trusts and privileges, such as no other people enjoyed—and also, they were Paul's own people, fellow countrymen, bound to him by all the strong ties of patriotism. Patriotism is a virtue, and one which adorns not civilized and christian men only—but gives a lustre and grace, even to rude and barbarous tribes. Not to love one's country, is to sink below the average apathy and heartlessness of humanity. Religion does not depreciate this instinctive affection. It modifies and regulates, while it exalts it. The only history of a religious people before the christian era, is found in the Old Testament Scriptures: and one of the most distinct features of the Jews was their ardent love of country. You see it breathing in the impassioned declarations of Moses. You find it sound-

ing in joyful or mournful strains, in the Psalms. It is uttered with the deep majesty of the prophets. It pervaded the mass of the people. All along down through the periods of history, the strength of patriotism mingles itself with religious devotion. The Swiss, the Hollanders, the Scotch, the English, have marked their love of country in the willingness with which they have laid down their lives to preserve their civil and religious freedom, and to secure to their posterity the institutions of the Gospel. The Puritans, to whom the kingdom of Christ alone and a pure conscience, were dearer than country, sent ever back over the waters, the tribute of their grateful affection to the father land; and while they stirred themselves to dangerous adventure, and stood in manly courage in defense of their faith, did not refrain from many expressions of tenderness toward the Government under which they were nurtured, and the soil on which they were born.

When Paul used the intense language of the text, he was inflamed with an ardent desire that his countrymen might be saved—not merely because they were men—but preëminently, because they were his countrymen. His religion and his patriotism glowed and kindled together, and nerved him to a willingness to do and suffer any thing for the house of Israel, that it might be secure of the blessings of redemption. This great example is sufficient to justify us in saying, *that every Christian should love his country, and, in an eminent degree, seek for it the highest welfare.*

True Patriotism, Religious.

And here let it be remarked, that the highest welfare can not be secured by the development of material resources, the increase of skill and sagacity, or the cultivation of the intellect.

If the best and most substantial national prosperity depended solely upon these things, then the chief question would be, how to direct energy and enterprise. For the passion which spurs to the attainment is stimulated with comparative ease. The failure to reach these subordinate ends is due more to the lack of wisdom in the use of means, than of desire. The desire for possession, for elevation, for distinction, grows fast enough when once it is roused; but is often baffled by unapt methods. The problem of national development, on this basis, would be reduced to the naked rules and formularies of political economy; and the greatness of a people would be read off from the annual statistical returns of its agriculture, commerce, and manufacture. The highest cultivation of intellect would be turned in this direction, and the highest efforts of government would be to protect industry and accumulation. I need not say that such a prosperity does not satisfy the conception of a true national welfare, in the mind of a New England christian man, nor in the mind of any true New England man. We need more than a material prosperity. We need something beyond industry, skill, and intellect. We know and feel that to reduce New England to a workshop, and to array all its strength in the struggle for accumulation of wealth, and to force its mental powers and scientific attainments into the service of a political economy which would exalt the effective play of a muscle above the pulsations of the heart, and the exercise of skill above the cultivation of the moral emotions, would be to abandon ourselves to a barbarism, only the more hateful because more polished and disciplined.

Take out of New England society its religious element, demolish its churches, stop the voice of its ministers, annihilate its Sabbaths, and then ply to the utmost tension, all the strength it has for advancement in the career of material prosperity, and it would cease to be New England. The very foundation of its

eminence would be upturned. The sinews of its influence would be cut; and instead of giving example, law, and stimulus to the spreading myriads of our land, in all that constitutes high civilization and sound character, it would sink into the heartless mechanism and artificial routine of a great corporation.

We must be a moral people in order to attain the highest tone of society. We must be a religious people in order to secure a sound morality. The prudence, sagacity, and patient endurance of our ancestors, praiseworthy as they were, did not give the distinctive type to our character. It was their profound and all pervading piety—their practical religion. They feared God with a reverent intelligence. They weighed in a discriminating balance the value of things temporal and things eternal; and lived, as few generations ever lived, under the controlling power of religious principle and motive. And when you ask why it is, and how it is, that New England has exerted an influence in the formation of the character and in the establishment of the institutions of the expanding population which is ever stretching westward, there is no sufficient answer found, excepting in the vigorous and practical religious sentiment which has prevailed here. And how this has produced such a result will be seen in considering,

Christian Patriotism alone Wise and Reliable.

2dly, That religion modifies love of country, so as to make it effective for the highest good.

Whoever loves his country, in any worthy sense, loves its welfare. No love of country is worthy the name which does not inspire one to somewhat of effort, or, at least, of willingness to do what the public good requires. The public welfare is a phrase which has no fixed meaning. Each man includes in it less or more, according to his own sentiments, and the narrowness or breadth of his understanding. In the estimation of some, that is a good country and prosperous enough, where there is plenty of food, easily procured, and where the opportunity and means of self indulgence are ample and unrestrained. Others would demand the institutions of government, wise laws, securing personal and civil freedom, and scope for amassing wealth and enjoying it. Others would add provisions for the education of youth, and the advancement of science; and others still, would comprehend in their fuller conception, the development of all the powers of the mind and heart, the knowledge and directing sway of the truth of God, and all the means necessary to godliness in life and the soul's salvation. A man's patriotism, in its practical applications—that is, in settling the kind of service which he renders to his country—is determined by how much or how little comes into his estimate and conception of the welfare of his country.

A colony advances into the unpeopled region of our country. With provident forecast they supply themselves with the best helps for husbandry—with mechanics and the best implements and methods for setting up needful manufactories. They fell the timber—put up barns and log houses—and a school house. Their aims, intentions, and motives are limited to the present world. They mean to be thrifty, and to follow out the principles of a wise political economy. They love their country, and mean to do their part to develop its resources, sustain its Government, and fit the young to be good citizens and intelligent men. Another colony, with equal sagacity and intelligence, supplies itself with all these means of comfort, accumulation, and improvement. They build a school house and pay a teacher; but in addition, they at once lay the foundation of the house of God, organize a church, gather around a pastor, support public worship, maintain a Sabbath school, and infuse into the life blood of the community the spirit of the

religion of the Gospel. They love their country, and they aim not merely to develop its material resources, and to leave a well educated posterity, but to leave behind them a generation who shall fear God, and work righteousness. They aim for themselves to obtain an inheritance with God, and honoring God while living, to be accepted, through Jesus Christ, to the joys of heaven. They strive that all around them may honor God and be saved, and they train up their children for godliness, and eternal blessedness. If now we assume in each case an equal degree of fidelity and practical honesty in carrying out their views, we can not, I think, hesitate in deciding, which of these communities embraces the largest provisions for the public welfare. In both there is patriotism. But one of them has a patriotism modified and elevated by the religion of the Gospel, and that fact shapes and directs the organization and structure of society. The other lacks the element of religion, and with it loses all the purifying and ennobling power which arises from a recognition of the moral obligations, and the imperative duty of obeying the truth.

Losing this power, the main force in forming substantial character is lost. It is comparatively easy to stimulate activity, but how are you to curb and control the passions and desires of men? No precepts of self interest can bind men to purity and probity. Because it is always true, that passion invests objects with desirableness, which are really hurtful. A glutton has an intense craving for indulging his appetite. A thief has an overmastering desire to obtain another's possessions. To each the object of desire seems good, and he will pursue it, in spite of the positive evil it entails. Give men the rein with all their ill regulated selfishness, and no restraint of moral obligation, and how long could you trust them. The pursuit of what each man ardently desires and struggles for, as good to him, would soon unbind all the ties of society, and men would be let loose upon each other, with no other defenses, than what come of power and of fear. This is society without the constraining and regulating force of moral and religious obligation. You can not elevate men above a semi-barbarism, without such restraints. You can have a swarming population, like that of China, and press the productive power of the soil, and use the skill of the people, so as to crowd, as there, one third of the population of the globe into the area of one limited empire. But life will be as cheap as it is there. Happiness will partake of the same sensual and degraded type. The affections will be but a little above the animal instincts. Confidence will be unknown; and purity and good faith would be imaginary virtues. It is possible to go a step higher perhaps, and have a community like that of Paris—strong in intellectual development, and in the power of political organization, but brilliant in the fascinations of vice, and destitute of moral or social health. Would any American deserving the name, and claiming lineage from the Pilgrims and Puritans, confess to a patriotism, with no higher tone, and having in its scope no better ideas of welfare, than is contained in the semi-barbarism of China and Japan, or the polished civilization and wealth of misruled and ruined, infidel France? I think no candid man can have watched at all the development of nations, on any broad scale, or can have kept himself informed of the conditions of society within the United States even, who has not been forced to see, that there is no construction of society reliable and safe, in which the religion of the Gospel is not admitted as a controlling element. In the great trial through which we are passing, to every clear and impartial judgment, it must be evident, that the people most distinctly under the forming power of religion, the people whose patriotism has been elevated by the precepts and spirit of the Gospel, have been the truest, the most hearty, and the most earnest

defenders of the government and its institutions. The most violent outbreaks have included a class, whose political principles are not in harmony with the best sentiment of the country, and who have no sympathy in our distinctive religious institutions. The truest patriots, are the least selfish and the best regulated men—men who take the most comprehensive views of welfare, and give the smallest place to personal aggrandizement. And the freest of all men, from all undue bias and narrow views, is he, whom the truth of God makes free.

If what I have now said is admitted as correct, it will be obvious, that our patriotism never reaches its highest tone without religion, and that the good we aim to do for our country is never thoroughly done unless it embraces the support and establishment of all the institutions and means necessary to the healthiest and most extended religious education. It is not enough for us to be loyal to our Government, and to stand by it, with devoted hearts and strong arms, in the day of its peril. There is a duty beyond the assertion and defense of the fundamental principles of free republics. There are other interests to be guarded, besides the security of our persons and property, the rights of conscience, and the opportunity to use our capacities according to our pleasure in the pursuit of lawful ends. It has become an axiom, that the stability of a free government depends upon the education of the people. Because if the will of the people is law, the only possible condition under which that will shall be combined in a wholesome and sound administration of affairs, is that the people shall be a thinking people—a people with such degrees of knowledge as to enable them to think and judge correctly. But, as all know, there is something beyond this, essential to right judgment, and to a well regulated activity. The will must be controlled by a sense of moral obligation. There must be reverence for God and his law. Conscience must be enlightened and kept free. To all the realization there may be, of the worth of the great temporal interests which fill the conception of a prosperous nation, there must be added a vital acknowledgment of the value of man in his relations to God and eternity. There is no other effective restraint of passion and selfishness, but the consciousness of accountability to God. This consciousness is quickened and made authoritative only by the imperative belief of the truths of the Bible. The Word of God must be in the hands of the people. It must be a text book of instruction to old and young. Its precepts must be enforced in every available way. Its sanctions must be brought to bear upon the consciences of the people. The motives drawn from eternity must be made practical. Every thing must be done to lift men up from the mere perceptions of an animal life and the pressure of the necessities and the rivalries of time, to the consciousness of immortality, and the possibility of happiness or misery beyond the grave. In other words, the truest love of country—such love as burned in the bosoms of Moses and the prophets and Paul the apostle—is not satisfied without every legitimate effort for the spread of true godliness throughout the land, both for the present happiness of its increasing millions and for their final blessedness. This was the dominant idea of our fathers, and it must continue to be the idea in molding the nation, or we must fall below our privilege, and forfeit our birthright.

Duty to the Country.

In the midst of the convulsions of the present, the rapid development, and the ever increasing population of the land, we can not be insensible to what our future is to be. No problem of such moment was ever presented to the sagacity, the practical judgment, and the religious duty of any people. For without any false exaggerations it must be admitted that affairs are moving, and results are

maturing upon a very grand scale. This broad territory, so ample and so rich in resources, is gathering, and will go on to gather in all its valleys and by all its water courses, a vast swarm of people, in whose hands is the destiny of the nation in the future—and not the destiny of this nation only, but in their fidelity or unfaithfulness to great principles, the interests of truth and freedom all over the world. Great responsibilities rest upon us. There has been a noble response to the summons made upon the people in the hour of peril. This must not satisfy us. We must look to the future, and to be sure of the character of the future, we must act in the present. If I were called upon to express in the fewest words our most imperative and comprehensive duty to our country, as christian patriots, I should say, SECURE THE SOUNDNESS AND VIGOR OF RELIGIOUS INSTITUTIONS. For this would include the fidelity of parents in training their children for God. It would require the benevolent efforts of Christians for the young all around them. It would demand a watchful regard for the inculcation of correct religious teaching in schools and academies. It would bind us to provide the best religious influences in our seminaries and colleges. It would press upon us the obligation to preserve the Sabbath inviolate, and to sustain the preaching of the Gospel every where throughout the land, as the central force which acts and operates through all other means, giving them their life and efficiency. This, I say, is our most imperative duty. Christian households, christian schools and colleges, the christian Sabbath and the sanctuary, are the effective agencies in promoting sound morals and pure religion. And these are the life blood which sends health through all the system.

When once you reflect how rapid is the increase of the population in the West, how suddenly the molten and unformed mass hardens into shape and fixes the character of society, it will be evident that no time is to be lost in doing what should be done, to give a right tone to these fresh and vigorous communities. And when you add to this the possibility, that the South will ere long be open as a field of enterprise, and the foundations of religious society to be laid there; and still more, when it is recollected that a whole race impoverished and ignorant, from long oppression, are to be cared for and instructed, the demand for christian work swells to almost gigantic proportions. Such thoughts as these should not be hastily dismissed. They will not lose significance by being deliberately weighed. If they could in any reasonable degree press upon the christian heart of the people, they could not fail to awaken us to the magnitude of the effort, and the grandeur of the prospect. The New England States as ever, must bear a heavy portion of the burden. They must help the younger States at the West in building up their institutions of learning, in erecting sanctuaries, in supporting the ministry of the Word. It is an appeal to every man who loves his country. It is in vain to talk of our noble Government, and our equal laws. An uneducated and an irreligious people, will overthrow Government and defy law. The people must feel the obligations of duty, and understand the nation's welfare, or their power is only so much accumulation of force which will eventually whelm the whole political fabric in ruins. It is an appeal to every Christian. For this swelling population is a multitude of immortal beings—to be lost or saved as they reject the Gospel of Christ, or receive and obey it. How can they believe, except they hear; and how can they hear, except some one be sent to preach to them the messages of mercy. This nation, should be, of all existing nations, a religious nation. It should be of the kingdom of Christ, and here truth should triumph and the church of the Redeemed should be the purifying leaven and the combining power. And if so, the most distinct

obligation rests upon us as disciples, who love the Lord, and who sympathize with him in his great work of redemption, to leave nothing undone, which may secure to him the possession, and bring to him the souls of men, who shall glorify him in the presence of the Father.

MISSIONARY INTELLIGENCE.

COLORADO.

From Rev. W. Crawford, Golden City.

Golden City.

Golden City is fourteen miles west of Denver and two miles west of the margin of the mountains. Its only advantage seems to be, a rather pleasant location. There are no mines and but little arable land, to give it importance. Nominally, it is the capital of the Territory; but the Legislature, which met here last week, showed their estimate of the place by adjourning to Denver. There are Baptist and Methodist churches, the former of whom have a building about half done. A large part of the dwellings are vacant, and in all probability, there will soon be nothing but a decayed city, consisting of a stage station and a few scattered families.

Denver.

Denver has improved very rapidly since my visit, last July. The ground swept by the fire, a year ago, has been built up with substantial and elegant brick blocks, the occupants of which seem to be doing a thriving business. The United States mint is finished—an ornament to the city, but a burden to the Government. The O. S. Presbyterian church have lately dedicated a house of worship, at a cost of \$4,500. The Methodists have one in process of erection, which will cost twelve or fourteen thousand dollars, and are putting up a seminary which will cost about the same. Both buildings are of brick, and very creditable to the enterprise of the denomination. The Episcopalians have had a church edifice for the past year or two. The Catholics have purchased a large house in the center and a ranch a few miles out, for the accommodation of the Sisters of Charity, who will make their advent about the first of May. Mr. Potter, a Baptist minister,

is organizing a church. Trade, which has been rather dull during the winter, will soon revive with the beginning of emigration to Bannack. Though some feel a little nervous at the prospect of losing half the population, it is the more general opinion that the deficiency will be supplied by the influx of immigrants from the East, and that Denver will continue to enjoy a steady and healthy growth. The city is now a mile long by one fourth of a mile wide, and contains about five thousand inhabitants.

Methodism is the "court religion"—Gov. Evans, and Col. Chivington, commanding this district, are exemplary and efficient members of this persuasion, and many of the government officers seem to incline the same way. Their minister's salary is \$2,000 a year, and promptly paid.

It is important that you send out a first rate man, if you send one at all. Denver is fast becoming a stylish place; and a rough pioneer preacher would not meet the demand. The ministers on the ground, who have the advantage of a good start, are men of ability, and a new minister, should be, at least, their equal.

I found twenty-five Congregational church members, of whom a large share would be good material for a new organization. Then there are some five or six persons of other denominations, who would probably unite with us rather than with any existing church. It would be a delicate task to fuse the incongruous materials, and one, which, with my present knowledge, I should be reluctant to undertake. Most of the members are ladies. The pecuniary strength of a Congregational church in Denver would not be great.

The Climate.

This morning (Feb. 11) we have had a fall of light, moist snow. For about

two weeks past, the ground has been dry, and the air as warm and soft as it is in New England at the middle of May. Indeed, Denver presents a more attractive climate now than in summer. The air is pure and clear—so clear, that Pike's Peak and Long's Peak, each of which is seventy-five miles from Denver, appear, to the unpracticed eye, to be not more than five or six miles distant. I found the farmers plowing and sowing oats, on the 4th of February. It is necessary to have the crops well advanced before the ground is parched by the heat of summer; and the frost, at this season, presents no obstacle to the plow.

Notwithstanding the pleasant weather, there has been much sickness, both in Denver and in the mountains. Pneumonia is the most common form of disease. Hardly a day passes, without a funeral. We call our climate healthy, and yet we have a long list of mortality.

Want of Ministers.

Our denomination is very inadequately represented in the Territory. There are now half a dozen Methodist preachers, with organized churches, one Presbyterian with four churches, two Baptists with two churches, three Episcopalians with three churches, while we—who are not inferior in numbers or prestige—have only one minister and one church. Were I to organize other churches, they would soon fall to pieces from lack of pastors to look after them. When will these pastors be sent?

Idaho.

So far as I know, there are no ministers in Idaho, though there will doubtless be some going thither in the spring. *Bannack, Nevada City, Virginia City, and Lewiston* are already places of considerable importance; and other towns will shoot up this year with the rankness of mushrooms. The emigration will be enormously large. The population now there, according to the marshal's census is about 31,000, while in Colorado it is not probably over 16,000. This may seem a low estimate, but it is high enough. Money is more abundant there than here. We think that greenbacks are good enough for currency, while they use only gold. Colorado will probably be the best State in the end, but Idaho will have the largest population for the present. I can furnish the names of many good Congrega-

tionalists, who are there or going, and will do so in my letters to the brethren. The sooner men can start the better. Emigration will begin here in two or three weeks. If four or five men should offer themselves, don't be afraid to send them. Let them start out with a stock of clothes and provisions, and inquire the way, as they go along. Omaha will be the point of departure from the Missouri river. From Minnesota I think there is a more northern route.

Colorado.

Notwithstanding the stampede to Bannack, our prospects are better than ever before. Large stock companies, formed in the East, will commence operations in the spring, and with processes far superior to those hitherto employed. Probably four times as much gold will be saved as heretofore, at the same expense. The value of mining property has been quadrupled, during the last six months. Capitalists who wish to make sure investments with large returns, would do well to look at our lodes. One of our church members who was a poor man not long ago, is now taking out \$4,000 a week, of which perhaps \$3,000, is clear profit. If he does not "strike cap," he is a rich man.

I am told to-day, that a good deal of capital is going into Clear Creek county. If so, men will follow and a minister will be wanted.



We have received from the hands of an intelligent layman the following interesting and instructive account of

Mining in Colorado.

When I arrived here, there were several thousands of people engaged in gulch mining, while the lodes had scarcely more than established their claim to be a permanent source of wealth. Now, there are not more than a tenth part as many men engaged in gulch mining, and the lodes are the main dependence. Those which were worked a year ago, are still worked with undiminished returns, while several entirely separate lodes have been developed, and several new ones discovered. A company composed of the heaviest men in the Territory together with one or two Eastern capitalists, are driving a tunnel into one of the richest hills in this region, which when completed will strike the "Bob-tail Lode" at a depth of 1,050 feet from the surface, crossing, on the way, three

or four rich lodes, which have not been worked since the top quartz was exhausted. This is an important enterprise; as it is admitted to be the only certain method of finding all the lodes actually existing in a given territory. It is nearly certain to do this, as the lodes nearly all run in one direction, and can consequently be intersected by a tunnel. Then there has been a good deal of machinery introduced, for hoisting, and pumping from the mines. Thus much, for the mining.

But still greater improvement has been effected in the method of separating the gold from the ores. In some instances, the product has been increased from \$100 to \$800 a cord. As the result of what has been done to prove the richness of the mines, there has been an immense influx of capital from the States.

There have been sales of mining property amounting in the aggregate to three or four millions; and single sales amounting to from \$10,000 to \$100,000. Claim No. 10, on the Gregory lode, was offered one year since at \$1,000, while it could not now be bought for \$20,000. No. 12, a less eligible claim, has since been sold for that amount, in clean cash.

Such are some of the signs of progress in Colorado affairs that have manifested themselves during the past year. Yet, I think, there will not be so great an aggregate of gold produced as in the previous year—partly on account of so great a proportion of the best claims changing hands, and the consequent delays. Another year, however, will show an improvement in this respect, and there is a fair prospect of a steady advance, in real prosperity. I have given you this brief outline of what has been going on here for the last year, because it will convey to your mind a clearer idea of the wants of Colorado, than any thing else that I could say to you.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City, Douglas Co.

I find myself, at the close of the first quarter of my ninth year in Nebraska, called upon to report its labors. May I ever bear in mind, that the day will come when a full and impartial account of my whole life-work must be rendered.

Twenty Five Years.

In December last, I preached my quarter century sermon. Twenty five years ago, on the first Sabbath in December, at the age of twenty six, I commenced my ministerial work under commission from the American Home Missionary Society, at Mount Pleasant, Iowa. It has been an eventful period, effecting wonderful changes in the aspect of the Western field; and I could only say, in the review, What hath God wrought! And among the human instrumentalities employed in producing these changes for good, your honored Society has taken the lead. What a history will be written of the quarter of a century now opening upon us! No human foresight can read the unwritten document, and I doubt not our present anticipations will fall as far short of the reality that time will reveal, as the visions of twenty five years ago fell short of what we now see. What motives to christian labor, press upon us!

Idaho.

The mountain field just opening in the Territories to the west of us, is one of pressing importance, and must not be overlooked. I am glad to see that the Society is awake to the great interests at stake. The tangible evidence of the richness of the mines in Idaho, confirms the uniform report of the fact. Large quantities of the precious metal have been brought from there to this place, and sold to our bankers; or sent to the East. The gold is of a superior quality, being worth from one to two dollars to the ounce more than that from Colorado. I have seen and conversed with those I know who went from this place and have returned, and all agree that the mines are *very rich*. Many will go from here when spring opens. A portion of the mines are only about 250 miles from Fort Benton, the head of steamboat navigation on the Missouri river. We feel well convinced that the mountains have but just begun to disclose their mineral treasures.

The Pacific Railroad.

The breaking ground for the Union Pacific railroad, on the 2d of December, was an occasion of much interest, in which all participated. If this road is built vigorously, as it is supposed it will be, it will give not only a rapid, but healthy and substantial growth to this

place, and to a breadth of country on either side of it across the entire Territory. Already, numbers of strangers are visiting us, and as the season advances, the emigration promises to be large. I find, by letters that I am receiving and from what I learn from others, that many are looking this way for business locations,

Loving Gifts.

Last Wednesday evening our hearts were made glad by a donation visit from our own people and others. They spread a bountiful table. The visitors filled our house in every part, all seemed happy, and we found ourselves the richer, not only by the pleasure of the occasion, inspiring hope and courage, but by substantial gifts to the amount of more than \$100. Of this, fifty dollars was in money, and the balance in provisions and a fine parlor carpet. The ladies propose to substitute this for one that we have had in use for sixteen years, and to place the latter upon the floor of my study, which has been partly bare for some time. This was all planned and executed, without our knowledge and in a manner that is calculated to bind us more strongly in love to them for their cheerful and generous gifts.

Heavy burdens have been lifted from us, our hearts lightened, and the ability given us, with more singleness of heart and less distraction of mind to devote ourselves to the great work of the ministry. Our earnest prayer is, that God would bless them in temporal things and send down upon them rich showers of divine grace.

KANSAS.

*From Rev. R. Cordley, Lawrence,
Douglas Co.*

A New Church for the Freedmen.

Our Brother Ellex (of the colored church) has been steadily at work all the while, and I believe has scarcely missed a Sabbath. Immediately after the burning of their church we let them have ours, in the afternoon. Their own church is now rebuilt. For this, we are indebted to the "*Congregational Union*," which, this time, not only pays last but also *first* bills. We built the church two feet higher, and otherwise improved it. The prospect never was better than now. The rebuilding of their burnt

house has had a good effect. The colored people now see who their real friends are. Their Sabbath school is full—over one hundred scholars every Sabbath. There are some eighty scholars in the day school. The congregations are large. Two Sabbaths ago I was present at evening service, and the house was packed full—I should judge, there were at least two hundred present. There was a large degree of religious interest, and eleven came forward for prayers. Among these was the teacher of the day school, who shows good signs of a change of heart.

A Slave Self-Taught.

This teacher is a character whose history would almost make a romance. He is twenty four years old—almost white—well formed—with fine features and well developed brain. He was a slave in Brunswick, Missouri. He was owned by a Massachusetts man, who retained enough of his puritan principles to feel that it was wrong to keep a soul in ignorance. He taught his slaves all that he dared to teach them. This young man thus learned to read. He had few books, but read all he could, secretly. I was astonished at the accuracy of his speech, until he told me that the chief book he had, while in slavery, was a *dictionary*, which he read through and through, carefully noting each word. He has thus acquired an accuracy of speech seldom attained even by whites, in Missouri. To learn to write was more difficult than to learn to read. Very few of the slaves who have learned to read have been able to learn to write. But he mastered the difficulties even in this. He learned to write by copying the notices posted up on fences and along the streets, using for pen and ink, pieces of charcoal, and fence boards for paper. He has thus acquired a very good hand. Last summer he worked in the brick yard in this place. I noticed him passing my house every day. Some time after, circumstances threw us together, one evening, and I was struck with his accuracy of speech and the clearness of his views, and began to inquire into his history. When the time came, his name was proposed for teacher and he was accepted by the City School Board.

A Narrow Escape.

Mr. Ellex very narrowly escaped Quantrell's gang. He left his house on the first alarm and started for the

"brush." Three of the rebels started after him, firing at him as they followed. Finding that he would escape them, one of them stopped his horse, and took deliberate aim with his rifle. Brother Ellex, seeing the danger, fell flat upon the ground just as his pursuer fired, and the ball passed directly over him. Before the ruffian could load again, he was over the hill and out of sight. We lost one of the best members of the colored church.

An "Uncle Tom."

Brother Anthony Oldham. During our weakness he was our main stay. He was always ready for every good word and work. Though compelled to work hard for a living, he always took care of the church, sweeping it out, making fires, and lighting it up for meetings, and often paying all the bills. Then, if no one came to preach, he would get up and conduct the services, and do it well, too. He was wholly illiterate—could neither read nor write. Still, he was often quite eloquent. Such was his sound sense and stern integrity, that his influence was almost boundless with his people. He was shot in his own door, with his daughter clinging to him. He left a wife and ten children in slavery, they being sold into Arkansas before he escaped, and he was to be sold in another direction.

Thankful.

Now as to my own field.—We have not omitted service a single Sabbath. I preach here every Sabbath morning, and at Wakarusa, and at a point four miles west, on alternate afternoons. Congregations are good at all points. The little church at Wakarusa hope to have a house of worship again in a few weeks. They had just finished their house when Quantrell burned it to the ground. It was a sad group to which I preached, the next time I went out. One of the sisters, whose house with all in it was burned, said that she shed more tears over the church than over their own home. They had struggled so hard to build before, that they hardly expected to have a church again, for many years. But our Brother Langworthy wrote immediately: "The churches must be rebuilt at once. You shall not be taxed a farthing." If Brother Langworthy could have seen the brightening faces which greeted the reading of his letter, he would have felt partly paid, at least, for the extra labor this additional call

has required. Our churches in Kansas may forget many things, but they will never forget the American Home Missionary Society and the Congregational Union.

Effects of Quantrell's Raid.

Our church here was weakened far more than appeared on the surface. Three members only were killed; but we have already dismissed four others, who leave on account of the raid. Twelve members of the congregation were killed, but more than fifty have left from the same cause. Broken families have left us, and men broken up in their business have left us. The loss in property among our pew renters was very large.

Rapid Rebuilding.

Still, Lawrence is rapidly recovering from her losses, and the church is feeling the effect of the general growth. The Sabbath school and the congregation are again filling up, and things are beginning to assume their former look of prosperity. The town is being rapidly rebuilt. When, a few days after the raid, I said: "Lawrence will be rebuilt in two years," many thought me wild. But six months have scarcely passed, and as many buildings have been erected or moved into town as Quantrell burned. They are mostly small houses, but they all cover as many people as they will hold. The business street, which was completely destroyed, is being rapidly restored in a better shape than ever. About thirty business houses have been or are being built on this street. These are all of brick and stone, and many of them are quite large, some being over a hundred feet deep. In six months hence as many more will be built and Massachusetts street will be full again. We have now a bridge across the Kansas, which cost some \$60,000, a telegraph line, a daily paper, and the promise of a railroad. The railroad is graded to a point on the opposite side of the river.

Armed and Ready.

In a military point of view we are in a very different condition from that of last year. Last year, every body felt secure and very few were armed. Now we have a company of soldiers stationed here, six cannon frowning from the hill above us, every able bodied man enrolled in the militia and compelled to come out to weekly drill, and every man supplied with a musket. Besides this, every

shop and store has from three to six Sharpe's rifles and revolvers conveniently hanging by the wall. Most men carry their revolvers round with them. I never either carried or owned any arms before; but now I keep a Colt's Navy on my study table and thirty rounds of cartridges in the drawer with my sermon paper. You may set us down as belonging to the *Church Militant*, at present. We shall try in future to watch as well as pray, and if need be, fight as well as watch.

Our prayer meetings are well sustained. We have two a week—a general prayer meeting on Wednesday, and a young people's prayer meeting on Friday evening. Our young converts, of a year ago, hold out well and are becoming our most reliable members. They sustain the young people's meeting well and with good results.

The whole country will rejoice in the prosperity of Lawrence; for this expresses to the public mind the triumph of the nation over rebellion and slavery.

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From Rev. G. A. Beckwith, Manhattan, Riley Co.

Revival.

There is at present in this church a revival of religious interest. All those who have usually attended our weekly prayer meeting, are much quickened in prayer and effort for the conversion of sinners and the advancement of Christ's cause. For the last four weeks we have held extra meetings for prayer and some for preaching. Our meetings have been very solemn, and preaching has been listened to with marked attention. Three or four of my regular hearers are in a thoughtful and inquiring state of mind. Several of the students from the Agricultural College, who have occasionally attended my meetings, have been inquiring what they shall do to be saved, and some are indulging a hope that they are Christians, and have joined the Methodist church. Three backsliders in my congregation, have been arrested in their wanderings from God, and have been earnestly seeking to return. Though once professing Christians, they did not remove their church connection from the East, and have been living five or six years as non-professors. For these I have hope, that they will now take a decided stand for God, and, at the communion in May, make a public profession.

From Rev. R. D. Parker, Wyandotte, Wyandotte Co.

Progress.

My past quarter has been one of comparative safety. We have been relieved, by the presence of troops and the falling of the leaves, from the fear of guerillas. The winter, thus far, has been unusually severe, and our services have been somewhat interrupted by severe storms and cold. But my congregations remain about the same. The congregation in Wyandotte has gained in steadiness, keeping up to fifty five in very unpleasant weather; and the Sabbath school has increased in regularity and interest. Our prayer meetings have been held in private houses, and are increasing in numbers and solemnity. We have organized a Temperance Society, and obtained many signatures to the pledge. Its president was recently a saloon keeper, and one of the vice presidents is a man who had been almost ruined by intemperance. I am laboring, through the pulpit and lectures and the press, to accomplish a reform, and I am ably seconded by some of my church members. I have obtained a public pledge from the leading candidate for mayor, that he will endeavor to shut up the saloons and stores on the Sabbath. The railway interest is strong against us, but we hope to secure an improvement in public morals.

Since my former report, our people have made us a pleasant donation visit; and I am encouraged, by many proofs, to believe that my hold upon the community for good is increasing. Until the present week I have preached on Thursday evening to the colored people. But an acceptable Methodist preacher has recently been driven hither from Missouri; and as the people of his own color seemed united in him, I have given up my appointment. I fear that the high rents, and the difficulty of obtaining a house, at all, will compel me to build; which, at present high prices of materials, seems almost equally difficult.

IOWA.

From Rev. H. E. Boardman, Fort Dodge, Webster Co.

A Year's History and Success.

One year has elapsed since I entered upon my labors in this place. The

work which has been demanded of me here, has been in some respects peculiarly difficult, but in some other respects it has been exceedingly pleasant. I desire to record the fact, that, on the whole, the past year has been to me one of very great enjoyment.

The Congregational church here was organized in March, 1856. But for a large portion of the time up to last March, there was no Congregational clergyman laboring here, or nearer to this place than in Algona, which is forty five miles distant. The history of this little church has been an exceedingly trying one; so much so, that, for a considerable time, it seemed almost on the point of becoming extinct. But the Lord preserved it amid all its trials.

Last March the church was composed of eight members, and at that time, though a new minister was received by them, and by not a few others here, with a hearty welcome and numerous expressions of joy, the prospects for our speedy prosperity were, nevertheless, considered to be very dubious. But we put our trust in God, praying, "Lord, increase our faith," and went to work together. To-day we record the loving kindness of our God, who hath greatly blessed us. Our little church now numbers seventeen members, not including myself; but what gives us more joy than any mere increase of members could give, is, the manifest increase of spirituality in the church. This has become especially apparent, since the first of January. For the preceding ten months, comparatively little of it was evinced, except on the part of a small minority. But during that time, an endeavor was made, to present faithfully, and in faith, the fundamental doctrines of the Gospel of Christ. Within the last two months, there has been a very encouraging state of feeling in the church and congregation. We have all been greatly revived, and several young persons are rejoicing in newly found, and, we trust, well grounded hopes of salvation. Probably, within the next two or three months, as many as three or four persons will join us by profession, and several others by letter. Of those who have already joined us, four joined by profession and five by letter.

Fellowship in Love.

Last January our little church received the present of a new and beautiful communion service, which came to us from a town in New York, with the express charges all prepaid. The present

was made by a Sabbath school class of seven young ladies, connected with a Presbyterian Sabbath school. They raised the money, about \$25, to procure it, in about six months; and they are now contributing to purchase a service for some other destitute and feeble church. Would not this be a good way of working, for some other Sabbath school classes to adopt? The excellent teacher of this class, Mrs. ———, wrote to me: "Be assured that the fact that your little charge is not known by the name Presbyterian, will in no wise lessen our interest in your or its welfare." Surely, it is good for Christians of different denominations to "love one another," in obedience to the command of our divine Master. The gift of which we have been speaking, has encouraged us much, and has awakened much real gratitude in our hearts, to God and our young Presbyterian friends.

Fort Dodge.

Though there is much wickedness here, which is gross, and patent to all, yet, in many respects, this place is an exceedingly attractive one. It is situated on the left bank of the Des Moines; and, though I have traveled considerably in the West as well as East, I can say, that it is one of the most beautiful, and almost the most beautiful, of all the locations which I have ever visited. We have here excellent water; the land is very fertile; the climate is very salubrious; there is a pretty good supply of good timber; there are large beds of good coal here, and great quantities of gypsum, which are exceedingly valuable. Our town has a number of very fine buildings, and is improving and growing with great rapidity. We have already over 1,000 inhabitants, besides about two hundred in the township outside of the village. A very extensive business is done by our merchants, much of which arises from our being so nearly "on the border." Hundreds of people come from great distances, to do their trading here. One or two railroads will doubtless soon reach this place, and it seems destined to grow very rapidly, for a considerable time to come.

Call for Ministers.

It is of vast importance, that the spiritual wants of this place and of the whole region around be well attended to by the servants of the Lord. This great field, several parts of which I have visit

ed with much interest, is loudly calling for more laborers. To me, it is evident that the great Northwest, with its already stupendous wants and with its amazing prospects, should be a far more attractive field of labor, than it seems now to be, to the theological students and our unsettled ministerial brethren of the East. I am willing to say to not a few of them, that I am assured, that, if they will decide to come to the West to labor, their prospects for doing good and for finding great spiritual enjoyment, will be greatly enhanced.

From Rev. L. Harlow, Lewis, Cass Co.

Revival.

We write to inform you, that we have been enjoying a glorious work of grace. When we came here, last September, we found a very lukewarm church. Several of its members were openly wicked. The Methodist and Baptist churches considered, indeed, that there was no church. Even one of its own members told me, that there was no church. Our services were held, two thirds of the time, up to January 10th, 1864, in the Methodist house. That day was our Communion; and we then commenced a series of meetings, held every evening. This was continued for two weeks and a half. We began with a small attendance; but the interest increased until the house was filled. On Friday evening, I thought of closing the meetings, as I needed rest, and time to prepare for the Sabbath. But the church said, "No, let us meet and pray;" and there were others who said, "Pray for us." The meetings were continued, and God led us on. Some of those evenings will never be forgotten by us—so very solemn and awful because of the presence of the Spirit. The result of the meetings is, the hopeful conversion of some thirty persons, of all classes—including nine men, heads of families, and indeed most of the business men of the village.

Most of these converts, we expect to receive to the church at our next Communion; others will join the Methodists.

The children have been much interested, and some are hopefully converted. Thus, you see, God has wonderfully blessed our church and our village.

I have had but a little help from ministerial brethren. But when God takes the work into his own hands, then it goes forward. It has been the exclamation of my people, as well as myself,

"Wonderful work of grace!" We pray that the work may go on until every house may become a house of prayer and every heart a fit temple for the indwelling Spirit.

From Rev. G. H. Woodward, Toledo, Tama Co.

Pillars Fallen.

On the sixth of January, my dear brother, Rev. James W. Woodward, departed this life, aged fifty eight. He had not preached for two years; but his life among us was one impressive sermon.

For many years afflicted with a cancer on his face, he in an exemplary manner suffered the righteous will of God, and continued, very successfully, active labor in the Gospel till one side of his face was entirely bandaged over. He has left us a sweet savor of devoted piety.

On January 11th, Deacon A. B. Mason died, aged sixty two. He had been a reliable, faithful member and officer from the organization of the church. We, as a church, bowed sadly under the stroke. But the furnace was to be yet more intensely heated. For, on the 17th, Doctor H. Bunce, aged sixty two, was called away from us. He was my family physician, one in whose skill we reposed great confidence. He had long been a professor of religion and with us, from my first connection with this church, eight years ago. He was one of our most active and talented church members; and, at the time of his death, was superintendent of our Sabbath school; which office he had very successfully filled for three or four years. His funeral was very largely attended, and many followed him mournfully to the grave.

We thought our cup was full; but tried to recognize God's hand in these bereavements, and to listen to the voice speaking so emphatically to us. Doctor Bunce and Deacon Mason were no more, and the voice of my dear, praying brother was silent in death. Who now shall stand up in their places? Last spring, Dr. Bunce invited a young physician from Ohio to become his partner in the practice of medicine. He proved to be a talented young man, of decided piety and an accomplished musician. In our first prayer meeting, after he came here, he rose and said, that he wished to take his stand and be known as a Christian. He at once joined our

church, and was active at all points where any thing could be done for the church or for the good of the community; and he was drawing to himself the confidence and hearts of all. We might well rejoice in the acquisition of a member of so much promise. Two weeks ago he was taken sick; and to-day, Dr. Edwin P. Hunter is cold in death, having peacefully yielded up his spirit to his dear Master this morning at one o'clock.

Four of our young members are in the army, and one more has recently enlisted. Four of our most prominent and important pillars have fallen, within one month's time; and we are left with our spirits almost ready to sink and our hands to fall.

But we know that we are not to make flesh our arm; and perhaps this is the particular lesson that we are now so emphatically taught.

God grant that this may be sanctified affliction; and that we may arise in his strength and gird ourselves for the work now so heavy on our hands, knowing that the time is short.



*From Rev. D. F. Savage, Stacyville,
Mitchell Co.*

The Journey.

When I last wrote, from Cass, I expressed regret that I was to report no more to your Society from that place, and ventured to hope that I might soon resume my relation to you in connection with some other church and people. I thank God who brought me to this place—which I never should have found or chosen—gave me favor in the eyes of the brethren, opened the way, so that on arriving with my family and goods, a comfortable home was speedily found, and kept us safely during our journey over many a weary mile of bleak prairie, in the chilling autumn wind and frequent rain. Though the sun scarcely shone during those five days, yet we were enlivened by the kind smiles of those dear friends with whom we were permitted to tarry for a night. Our route lay through Quasqueton, where we spent the Sabbath and where the brethren would have kept us through the year. Next we lodged at the "Prairie House," an ancient log edifice, and added to our experience of life in the West. Another night brought us to Bradford and to Brother Nutting's hospitable dwelling, where the only thing wanting to our fe-

licity was the presence of our open hearted friend. He was about his Master's business, in a neighboring village. At St. Charles we drew the rein—though that was wholly superfluous, for the horse was tired enough to halt at the slightest hint. There, our Bro. Adams bade us "be warmed and filled," refreshing us spiritually too and bidding us God speed. There was another night, of rest among strangers, and another day through the wilderness. The last stage, of twelve miles, was done in a lively snow storm, by pocket compass on the prairie, and almost out of sight of land. With no harm or loss, yet, glad that our goal was reached, we hailed the appearance of this little village, henceforth to be our home.

A Christian Colony.

The church made a generous effort in subscribing for the support of the Gospel and have promptly met their obligations, advancing at the outset a considerable sum to defray the expenses of moving.

We have great encouragement to labor here. The religious and moral sentiment rules the community; and being rather isolated we are free from many injurious influences that operate in larger and more frequented places. The citizens justly pride themselves on their freedom from strong drink, from vice, from contention, and litigation, during the whole history of the place. The secret of this is found, in the character and aim of the early and the earliest settlers. We have now a thriving population, a large proportion of children, of young men and maidens, who have for the most part been well trained.

Sudden Deaths.

We have a healthful atmosphere, albeit the winds are keen and the mercury has a habit of running very low and a difficulty in getting up again. So healthful is it, that, as one brother expressed it, "people thought they could not die here but must go away somewhere to die." But from this false security, we have been aroused by two striking providences. While we were just reaching this place, last October, one of our citizens, being on the way to market many miles from home, died suddenly. A neighbor cared for the team and load, and brought the body home. This was a shock to the community and an overwhelming blow to the bereaved family.

From this dispensation of Providence the community seemed speedily to recover, and there was need of a repetition of the warning. On Thanksgiving day, there were among the people assembled for service, a group of boys just coming into manhood. After the discourse, which was almost wholly of a joyful character, the burden of the brief concluding prayer was this: "It is better to go to the house of mourning than to the house of feasting"—for I remembered how, a year before, the afternoon service in our church in Cass, was a funeral service. With this thought we went to the house, where a feast was prepared in good New England style. As night drew on, our pleasant company began to disperse. Almost the first to leave were quickly back, to fling into the open door from the outer darkness the appalling tidings, that one of that youthful group who had spent the afternoon in pleasant pastime, was now near his death. An accidental discharge of a gun had inflicted a deadly wound. He was taken into the nearest house, his mother quickly brought from her home, half a mile away, that, if possible, she might see her only son while he was yet conscious, and hear his dying assurance, that he could put his trust in Jesus Christ. His father was gone, a hundred miles away, to the Mississippi, to market; and returned on the following day, to find his house desolate. The funeral took place on the Sabbath. Rev. Mr. Coleman conducted the services, having long known and loved our good Deacon H. and his wife. This second voice of God awoke echoes in the hearts and consciences of many. There was a deep religious feeling, a turning to the Lord, though we fear that these impressions are wearing away. Three young persons united with the church on the first Sabbath of the New Year, and others seem desirous of living a christian life. May God grant us still further blessings and add many to his people.

MISSOURI.

From Rev. E. A. Harlow, Kansas City, Jackson Co.

Beginning.

We arrived at Atchison, Sept. 19th, 1868, and immediately reported to Rev. Mr. Bodwell—were cordially greeted by our Brother Storrs, and remained there till the next Friday. Thence, we went to Leavenworth, to Mr. Liggett's; and came to Wyandotte, the next Tues-

day, and stopped with Mr. Parker, preaching for him, the next Sabbath; since which time, I have preached in this place. I met several others of the brethren at the Association, and all, as well as as your Agent, advised me that Kansas City was the most important point to be occupied. Board costs us \$8 a week. Were I to engage it now, I suppose it would cost \$10—as others are paying that. Other expenses are in proportion. I shall have to look to you for all my salary this year.

I preach in a theater hall, at a rent of two dollars a Sabbath; for which I am responsible. I have now occupied it eleven Sabbaths. The audience is small, but slowly improving in number and character. At first, it was half soldiers; now there are but few soldiers—those attending this meeting being sent to other posts. The increase would have been larger, but the weather of late has been stormy and the streets muddy. We have an interesting Bible class.

I have organized a church among the freedmen of this place, consisting of fifteen members; and have lately started a day and evening school, numbering at present about forty. They manifest much eagerness to learn, paying, out of their frail means, nearly all the expenses incident to the school.

Kansas City.

This place contains a population of about 5,000, at present, and there can be no doubt that it will have a very rapid growth on the completion of the Missouri Pacific R. R., connecting us with St. Louis, and the Kansas City and Cameron R. R., connecting with the Hannibal and St. Joseph road. These roads can hardly fail of being built the coming season. There is an immense business done here with New Mexico and the surrounding country. Kansas City, like the rest of the State, witnesses a regeneration as a result of the war. The free labor system is here fully established. The slave code is no more than a dead scab, which the vigorous life within will very soon throw off. Missouri is to-day the most tempting place for Eastern ability and capital to emigrate to.

Morals.

The Sabbath is very generally desecrated—boats arriving and departing. Merchants are compelled to be at the landing, to take goods, or pay heavy ware room charges. Heavy loaded

teams for the Government and others, roll through the streets, interfering sadly with our worship. Profanity also prevails very much. But the great vice of the place is intemperance. This is fearful; and the case, to human view, is nearly hopeless. But we are holding some meetings; and have got, thus far, about forty signatures to the pledge. We have held only two meetings, but mean to continue them.

From a later communication we make the following additional extract:

Working Along.

I have had a Bible class during the winter which has been very interesting. It still continues. We have just started a Sabbath school. At the first session we had twenty one, and at the second, twenty five. About one half of the scholars never attended a Sunday school or *day school*. We have two girls, fourteen and fifteen years of age, who can not read or write, and yet are naturally intelligent and quick witted. Oh, the curse of slavery! This town contains (has contained for several years) from 4,000 to 8,000 inhabitants and never had a free school. There is a large number of American children here, who are growing up in ignorance, their parents not feeling able to pay the high tuition required at the private schools. They attend no Sunday school and spend the Sabbath, playing marbles in the streets. We are making an effort to bring them into the Sunday school, and thus far, with encouraging success. I have interested several young ladies to assist me in this effort, and have no trouble in securing teachers. There are in this place from thirty to forty saloons whose whole business is dram selling and gambling. We have started a Temperance society, on the Washingtonian platform, which meets weekly and has a full house. I have borne a prominent part in this movement. A friend of mine passed the winter, five miles from here, and he informs me that but few of the people in that region can read or write. I hope soon to have regular preaching appointments in the neighborhoods round about. As yet there is some feeling of insecurity on account of bushwhackers. I have started and superintended a colored school, of from forty to sixty pupils—the colored people paying a portion of the expense. I think, there is a prospect of organizing a church, of a dozen members, in the course of a month or so.

Missouri was one of the earliest fields entered by the Society, and in 1850 thirty-three missionaries were laboring within its borders. Their number, however, soon fell off, and the work did not prosper. The Annual Report for 1856 contains the following sentences: "Why are not the churches of Missouri as numerous and as vigorous to-day as those of Illinois? Why are they not advancing like those of Iowa? Why is it, that, in all the States south of the Ohio, a similar ill success has attended missionary operations?" . . . The "answer comes in one word, and that, one of the saddest words which an American Christian is ever called to write—**SLAVERY**." "But although, as honest interpreters of the facts, we are compelled to own these serious discouragements and obstacles to the missionary work in Missouri, let it not be supposed that this Society has reached the end of its labors there. It was established as an instrument of the Churches in doing the work of Christ, who sent forth his disciples to preach the Gospel to a world that was filled with slavery and with every abomination. We are not at liberty to doubt that the Gospel is equal to its mission." In the year 1858-9, the Society had no missionary in Missouri. At the breaking out of the Rebellion, it was aiding two churches; one of which was scattered, and the other (at Hannibal) has since risen to a position of self support. Missionary labors have now been recommenced, as the foregoing letter shows, on the extreme western borders of the State; we hope soon to see a church in successful operation at Kidder; and other places are likely to open for missionary labor as fast as they can be supplied with ministers. It is very clear, that "*the Society has not reached the end of its labors there.*"—The work is the Lord's.

OHIO.

Coming up to the Work.

One of our deacons remarked in prayer meeting, last evening, "that within the last six months he had begun to feel that we were a Congregational church—that right principles begin to prevail." Our congregations have become regular, and are slowly increasing. Our Sunday school has been reorganized, and has increased. I have an interesting Bible class, numbering from twelve to

twenty young men and women, studying the Bible theologically.

In our population of 2,800, in the village, we have seven churches; and yet, in the past five years morals have deteriorated. Drunkenness, profanity and Sabbath breaking, have increased, and the churches have fallen asleep. There is a wide field, for our little church to occupy, among those neglected by the other churches, and I am glad that a majority of our members feel that such is our field of work.

An Effort against Drunkenness.

We have felt that an effort against drunkenness ought to be made. The wife of one of our deacons, a most devoted woman and an indefatigable worker, called on several of our business men and asked them if they would sustain the civil officers in executing our laws against rum-selling—which had become a dead letter? They promptly replied, "yes." I suggested that she should take a written pledge to them, and wrote one. She took it, and soon obtained some sixty names. I then called together in our Conference Room, some dozen of those who had thus pledged themselves, and we agreed to organize a society, to be called "The Law and Order Society." The object was, to promote the enforcement of law against rum-sellers. I drew the constitution, which was adopted; and this Society meets weekly, and is doing good. This same deacon's wife and myself, secured a visitation of the town in behalf of the Sunday schools; and this has resulted in the organization of an Association of Sunday schools for the town, to be extended to the country. This meets monthly. I should have said, before, that this same sister circulated, with aid of others, a petition to the Town Council, to enforce the laws, and obtained two hundred and fifty names of women. The "Law and Order Society," of gentlemen, numbers nearly two hundred. Thus, outside of our church, we are striving to prepare the way of the Lord, and in my next report, I hope to be able to send you more interesting news.

Every local church is the Divinely commissioned instrumentality for the *complete christianization* of the community in which it stands. Its duty is not all accomplished when it has made adequate provision for worship, for preaching, and the sacraments; but it is bound to do its utmost to carry the power of the Gospel into every household and every heart.

From Rev. A. H. Brown, Garrettsville, Portage Co.

Honorable Women.

Our house is just now receiving the "finishing strokes," in the way of wall paper, carpets, lamps, etc.; and assuredly, one would not recognize it as the same house where, three months ago, we met to worship God.

The house is still unrepaired on the outside; but means are reserved for this work, and it will be pushed forward to completion as early in the spring, as the weather will permit. On the whole, we feel greatly encouraged, with the success we have had in this direction, and our experience has fully confirmed the truthfulness of the old adage, "Where there's a will, there's a way."

For the success, with which we have met, in repairing our house of worship, we are indebted largely, and I may say *mainly*, to the enterprising, noble hearted *ladies* of the church and congregation. First, they took in hand the work of circulating a subscription paper for the purpose of raising funds. Having done all in their power, in this direction, and finding that the necessary amount was still unprovided, they have recently raised the nice little sum of \$85 by a festival, and social entertainment, to help forward the good work. All honor to our enterprising ladies.

Christian Courtesy.

During the time that our house has been undergoing repairs, we have united with our Baptist brethren, each pastor preaching half the day. Although this arrangement has somewhat broken in upon our regular exercises, yet I think, that, on the whole, it has been productive of good. All controverted topics have been studiously avoided, and I believe the effect of our coming together has been to banish, to a great extent, sectarian feeling, and draw Christian hearts together, by a bond of common sympathy and love.

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From Southern Ohio.

Hard upon the Pastor.

I would remark that our old meeting house is about to fail us; so that we are obliged to rebuild, this year. We are now preparing to erect, the present season, a house of worship that will cost us over \$800. Over half of this sum is already subscribed. This house will be 52 feet long and 28 wide, with 16 feet

posts, and a cupola for a bell. This is 12 by 28 feet larger than the old one. The enterprise will be a hard struggle for us all, on account of our poverty and the increasing high prices of every thing. I am sure that this whole enterprise would fail unless I were to give more than four times as much as the best of my congregation and labor with my own hands, all the time I can possibly spare. I have headed the subscription with a

hundred dollars; and I may be obliged to double it before the house is built. I would say, that with the present increasing high, war prices, there never was a time when I needed the sympathy and aid of the Home Missionary Society more than I do this year, with the increased burdens, that are now upon me, and my health not very good. Please do the best you can, consistently with the wants of others.

MISCELLANEOUS.

The Call for Young Men to the Ministry.

We copy the following article, from *The Pacific*, the organ of the Congregational churches in California. It will be interesting to readers this side of the mountains, to note the aspect of the christian work now beginning to unroll itself so majestically before our brethren of the Western coast. The map of the whole world lies before them as before us; but the relations which they hold to different portions of the world are unlike ours. It is not possible, to catch even a remote glimpse of the view which kindles upon their vision, without feeling a touch of kindred enthusiasm.

In our Religious Intelligence of last week we transcribed a statement, made in the HOME MISSIONARY concerning the great call for young men of ardent piety, self-sacrifice, good sense, and ability, to fill the openings for missionary labor in the United States.

East of the Mountains.

The war has doubtless drawn no small number of young men into the ranks as soldiers. It has certainly drawn many into service as chaplains, agents of the Sanitary and the Christian Commissions. Meanwhile immigration has gone steadily on: the territories of the great interior have been filling up. The pursuits of industry in the North have been prosperous; old towns have in some cases increased in population; new towns have sprung up even in older States. Just as many men are required for the stations already occupied. The great mass of Freedmen liberated de-

mands also an indefinite number of laborers. The States of the South, with disorganized, and, in not a few instances, abandoned religious institutions, invite thousands of devoted men.

Among the Mountains and Beyond.

With such facts before us, the cry for laborers for the Home field becomes loud and almost impassioned. While this Home field is thus clamoring for help, the Foreign field does not slacken its call. For the whole world is in progress. The march of Providence opens whole races, larger than our Anglo Saxon race, to the work of Christian Missions. From every part of the Foreign field the voice says, Come over and help us.

We of this coast have a vital interest in this theme. The tide of immigration is setting more and more hither. As pecuniary inducements do not call ministers here, the expenses and the distances leave us peculiarly weak. The necessities too of education have absorbed several prominent ones of our small clerical force. With very little of continuous exploration and itinerant labor in the State, our churches have scarcely more than begun to cultivate the field assigned us on this coast. More laborers are needed and would be welcomed now than we know of, and we know of many needs. But we ought to have men to follow the multitudes that go to various parts of Nevada, Idaho, Arizona, to say nothing of Oregon and Washington.

A Dependent Foreign Field.

We are often reminded that *Foreign Missions* are dependent upon *Home Missions*. But our brethren of the Pacific shores have

the fact brought home to them, most directly and forcibly. Think, what multitudes are thronging to their mines, from China and from the nations of the South American continent; see how closely connected they are with these nations, and how the relations of commerce and general intercourse must multiply and tighten, year by year; consider the condition of these populations—free, so far as they can be, while incapacitated for true freedom by a lack of education and by a superstitious bondage, under priests; but failing, by reason of this ignorance and superstition, of the best privileges of civilization and of religion—the masses being still doomed to poverty and to ungodliness.

Now this field of labor, appealing so tenderly to the deepest christian sympathies, naturally falls to the lot of our brethren of the Western Coast. But, as yet, they are wholly unable to supply their own destitutions, and are not free from the dangers of widespread and desperate popular wickedness and debasement. California herself is in pressing need of a large reinforcement of missionaries. Unless this is furnished—unless the work of Home Missions goes on prosperously there, all hope of a foreign work, in China and South America must be abandoned.—The cry is: *Our country, for all the world.*

But there is a great work, not yet more than barely touched, among the native Indian, the Spanish, and other foreign populations; missionaries are wanted to act aggressively in the spirit of love upon the Catholic, Jewish and Pagan people of this coast. First this work should be begun in our principal places in California. But when once we begin to think that we are the only Protestant States on the entire coast, and in constant commercial intercourse with Mexico, Central America, New Granada, Peru and Chili, then how opportune, if there were a sufficient number of young men, desiring to engage in the ministry, and sufficient facilities of education to fit them for the ministry.

The *Christian World*, published by the American and Foreign Christian Union, publishes some accounts of the sad state of religion in the Republic of Peru. Education is neglected. In the interior it is difficult to find men who can read and write numerous enough to fill the offices. The women are un-

der the control of the priests, to an extent which the terrible calamity at Santiago in Chili, (a much more enlightened country,) partially reveals. J. H. Lyman, Esq., of Northampton, Mass., residing as an agent of the United States at Lima, pleads that a man be sent to labor among the foreign mechanics in that city. He has himself been laboring with them, holding meetings for prayer, and reading sermons to them. They number perhaps 1,000 in a city of 100,000. He draws a sad picture of the freedmen of Peru, liberated and left to care for themselves without, any effort to educate or employ them. A space of some thirty miles about Lima is given up to their depredations. It is considered dangerous for a white man to go outside the city walls alone. Nobody cares for their souls or their bodies, and they know it and act accordingly. But Mr. Lyman went out among them, spoke kindly, in the manner of Christ himself, and is safe. These miserable creatures have been under the influence of the priests, but begin to distrust them. Why should they not? What care those priests for them?

These ignorant populations are to be found the whole length of this coast from Southern California downwards. They begin to invite evangelical ministers: and where they are too ignorant and besotted to invite, they are only so much the more in need of such a ministry. In New Granada, as we know, the recent war has confirmed the triumph of the anti-priest party. In Chili, the Santiago tragedy has strengthened the hands of the same party. We do not believe that even French occupation will restore in Mexico the priestly dominion. Mr. Lyman says that in Peru, the men of purer blood are laboring to secure religious toleration. All these indications show that there is a great and important field of missionary labor opened to young men of California. Our local, commercial, and mining connection with this field makes it ours. The introduction of the study of Spanish in our institutions of learning, and the general desire to understand that language, points this out as the training place for such a ministry.

Appeal to Young Men of California.

Enough has been said to show that not only in the country and world at large is there demand for young men

for the ministry, but there is an intense local call upon the young men of California to dedicate themselves to the sacred vocation. Christian parents need to consecrate their children to this work. Christian teachers should encourage their scholars to assume these responsibilities. Pastors of churches should seek out those of their charge for the ministry. And is there not some preparation needing soon to be made for a school of theology, or ministerial education? . . . Would that, as at Antioch in the first century, the Holy Ghost might say, while we minister unto the Lord and fast and pray, "Separate me, this one and that one, and many a one, to the work whereunto I have called them."

Congregational Churches in Minnesota.

A correspondent of the *Iowa Religious News Letter*, in a recent number, noticing the opinion advanced in another paper, that the *rapid growth* of Congregational churches in the States of the Northwest is attributable rather to persuasions from without than to the preferences of the people themselves, writes as follows:

Now, so far as Minnesota is concerned, I think it may be justly claimed that the growth of Congregationalism, whatever it has been, has been *natural* and legitimate, simply because it has been spontaneous, in accordance with the will of the majority of the Calvinistic christian element in the State, whether that element came from New England or elsewhere. In proof of this, let the fact be considered—for it is a fact—that *nine* Congregational churches in Minnesota (and nearly all these among those first formed—formed before the Congregational Home Missionary Agent became acquainted with them) were organized by Presbyterian ministers, simply because *the people would have it so*, and not because any Congregational minister used any influence to persuade them to it, and not because the Presbyterian ministers in charge did not prefer a Presbyterian church—and, in some cases, at least, not because they did not signify that preference with sufficient earnestness to have prevailed, if the

natural current of things had not been strongly against them.

Even the O. S. Presbyterian churches in Minnesota owe their strength in some instances, largely to the Congregational element in them; and the N. S. Presbyterian churches, many of them were formed with a *bare* majority of Presbyterian over Congregational votes, and, in some of them, the Congregational members to-day outnumber the Presbyterian.

Thus much, to show that the growth of Congregationalism in Minnesota, such as it is, has been natural and legitimate. I doubt not that a similar representation, if the facts were known, might be made of Iowa, and of the West generally.

The fact is that Congregationalism grows, in part, because it has a goodly number of intelligent and worthy representatives in almost every town in the West; in part, because Congregationalists have learned—that they did not know once—that there is no law against the establishment of Congregational churches out of New England; and in part because its record on the great question of the age—the question of liberty or slavery—is a record which places it in marked accord with the spirit of the age, in the van, and not in the rear of the grand march towards universal liberty. Add to this, that examination produces an increasing conviction that, as a polity, it harmonizes more nearly with Scripture than any other, and more nearly also with the spirit and principles of our National and State governments; and we have reasons enough to account for its growth, and to show that growth to be legitimate, whatever may be true in regard to the percentage of Western populations that originate in New England.

It should be remembered, moreover, that there are many descendants of the Puritans in New York, Ohio, Michigan, and Illinois, and that from all these States, as well as from those further East, a westward emigration is continually moving. To estimate the natural strength of Congregationalism, in the Northwest, by the number of native-born New Englanders in its population, is therefore very careless calculation. We do not measure the force of Israel by the number of Jews in Palestine.

APPOINTMENTS IN MARCH, 1864.

Not in commission last year.

Rev. Thomas E. Brastow, to go to California.
 Rev. James P. Chamberlain, Copperopolis, Cal.
 Rev. W. J. Savage, to go to California.
 Rev. J. H. Warren, San Mateo, Cal.
 Rev. Lyman Warner, to go to Iowa.
 Rev. E. M. Lewis, Nebraska City, Neb.
 Rev. William H. Heu de Bourck, Dyersville, Iowa.
 Rev. D. C. Curtiss, Fort Howard, Wis.
 Rev. Henry W. Carpenter, Prairie du Chien, Wis.
 Rev. George M. Smith, East Ithaca and Sextonville, Wis.
 Rev. Garry C. Fox, Victor, Mich.
 Rev. William A. Westervelt, Matamora, Ill.
 Rev. M. Henry Smith, Jefferson, Ill.
 Rev. H. A. Dickerson, Vermillionville, Ill.
 Rev. Lewis Benedict, Lawn Ridge, Ill.
 Rev. George H. Blake, Shabbona Grove and Atkinson, Ill.
 Rev. Daniel I. Jones, Bennington, Ohio.

Re-commissioned.

Rev. G. C. Morse, Emporia, Kan.
 Rev. George G. Rice, Albany and Hiawatha, Kan.
 Rev. Ezra Newton, Preston and Carimona, Minn.
 Rev. William R. Stevens, Rochester, Minn.
 Rev. Abraham V. Baldwin, Summit, Iowa.
 Rev. Thomas H. Canfield, Lucas Grove, Iowa.

Rev. Samuel Hemenway, Salem and Hillsborough, Iowa.
 Rev. Evan J. Evans, Williamsburgh, Iowa.
 Rev. Moses K. Cross, Tipton, Iowa.
 Rev. Francis M. Iams, Tomah, Wis.
 Rev. David S. Davis, Ixonia and Ottawa, Wis.
 Rev. C. M. Morehouse, Sun Prairie, Wis.
 Rev. John B. L. Soule, Elkhorn, Wis.
 Rev. Sidney H. Barreau, Burlington and Spring Prairie, Wis.
 Rev. Richard Williams, (Welsh,) Spring Water and Bohoboth, Wis.
 Rev. Jonas Denton, Vienna, Mich.
 Rev. W. B. Williams, Charlotte, Mich.
 Rev. Benjamin F. Haskins, Victoria and Spoon River, Ill.
 Rev. James D. Wyckoff, Rosefield, Ill.
 Rev. B. C. Church, Odell and Bruce, Ill.
 Rev. O. C. Dickerson, New Berlin and Chandlerville, Ill.
 Rev. Nathaniel P. Coltrin, Wythe and Chilli, Ill.
 Rev. Robert L. McCord, Lincoln, Ill.
 Rev. George L. Roberts, Hillsboro', Ill.
 Rev. H. D. Platt, Chesterfield, Ill.
 Rev. E. H. Baker, Marseilles, Ill.
 Rev. Joseph H. Jones, Westchester, Ind.
 Rev. John A. Davies, (Welsh,) Siloam, Ohio.
 Rev. Levi L. Fay, Lawrence and Fearing, Ohio.
 Rev. John Gibbs, Bellport and Fireplace, N. Y.

RECEIPTS IN MARCH, 1864.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year. The sums expended by Auxiliaries within their bounds are marked (.)*

MAINE—

Maine Missionary Society, *\$10,668 56
 Hallowell, Mrs. M. K. Page, 15 00

NEW HAMPSHIRE—

New Hampshire Missionary Society, *4,885 55
 Received by Rev. B. P. Stone, D.D., Treas.
 N. H. M. S.—
 Boscawen, Mrs. Lucy G. Plummer, to const. herself a L. M., \$30 00
 Troy, Cong. Ch. and Soc., Mon. 16 00 46 00
 Con. Coll.
 Candia, Mrs. L. Lane, in part to const. 15 00
 Jessie R. Fitt a L. M., 10 00
 Keene, Doctor Daniel Adams, 10 00
 Nashua, Pearl St. Ch., Richard C. Stanley, 10 00
 by R. W. Lane, Treas.
 Pelham, Miss Abiah Cutter, to const. Dea. Charles Shiles a L. M., 80 00
 Walpole, Joseph Mason, to const. William H. Mason, of Salem, Ill., a L. M., 35 00

VERMONT—

Vermont Domestic Missionary Society, *7,299 40
 Burlington, Third Cong. Ch., by G. G. Benedict, Treas., 43 68
 New Haven, Mrs. Betsy Parmelee, 2 00
 Peacham, on account of specific legacy of Mrs. Lydia C. Shedd, by E. C. Chamberlin, Exr., 406 00
 South Londonderry, legacy of Mrs. Esther Goddard, \$37; Timothy B. Goddard, \$8, of which \$30 is to const. Timothy B. Goddard a L. M., by Linus Owen, 40 00
 Stowe, R. A. Savage, by Rev. James T. Ford, 15 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, *8,070 10

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., \$3,000 00
 Brookfield, Evan. Ch. and Soc., to const. Dea. Calvin Jennings, Oliver C. Howe, and John D. Fluke, L. Ms., by J. S. Montague, 114 00
 Danvers, Maple St. Ch., Sab. Sch., 21 50
 Dudley, Cong. Ch. and Soc., of which \$30 is to const. Mrs. Henry Pratt a L. M., by Rev. Henry Pratt, 65 00
 Enfield, Enfield Benev. Assn., by Rufus D. Wood, Treas., 896 58
 Goshen, Cong. Ch. and Soc., by Daniel Williams, Treas., 14 00
 Marlborough, legacy of Miss Hannah Rice, Henry Rice, Exr., by B. Perkins, 100 00
 Monson, A. W. Porter, 400 00
 Newburyport, Mrs. John H. Spring, 10 00
 Southbridge, Cong. Ch. and Soc., to const. Rev. Eber Carpenter a L. D., by S. M. Lane, 100 00
 Topsfield, A. E. O., 10 00
 Williamstown, First Cong. Ch. and Soc., by Rev. A. Ballard, 88 00
 Worcester, David Whitcomb, 500 00

RHODE ISLAND—

Rhode Island Home Missionary Society, *1,596 68

CONNECTICUT—

Connecticut Home Missionary Society, *7,804 86
 Received by F. T. Jarman—
 Durham, North Cong. Ch., \$21 35
 New Haven, North Ch., A Friend, 1 00
 North Haven, Ladies' Benev. Soc., 21 00 43 35
 Bridgeport, Jennie H. Sterling, \$1; George B. Sterling, \$1, by Edward Sterling, 2 00
 Danbury, First Cong. Ch. by Rev. S. G. Coe, 79 80
 Greenwich, An Old Friend, 40 00
 Griswold, First Cong. Ch., of which \$10 is from Rev. B. F. Northrop, in part to const. Mrs. Frances J. Prentice a L. M., 50 00

Millford, legacy of Merritt Merwin, by Charles Miles, Trustee,	\$100 00
Plymouth Ch., by N. Penn. Treas.,	40 40
Mt Carmel, Cong. Ch., by W. Atwater, Treas.,	28 50
New Haven, E. E. A., by F. T. Jarman, Chapel in Yale College, J. M. Whitton, to const. James Whiston a L. M., by Rev. T. D. Woolsey, D.D.,	17 00
New London, A Friend,	80 00
North Stonington, Cong. Ch. and Soc., of which \$34 is from D. R. Wheeler, to const. Mrs. Abby P. Randall a L. M.,	1 00
Plymouth, Edward Langdon, \$25; George Langdon, \$5,	100 00
Preston, Cong. Ch., by Rev. E. W. Tucker,	80 00
Stamford, First Presb. Ch., by Wells R. Ritch, Treas.,	17 00
Torrington, Cong. Ch., Miss Phebe Beach, by Rev S. P. Marvin,	50 00
Waterbury, First Cong. Ch., by Robert Crane,	10 00
	194 01

NEW YORK—

Received by Rev. L. S. Hobart—	
Bergen, Cong. Ch.,	\$17 10
Homer, Cong. Ch., Ladies,	63 15
Lockport, Cong. Ch.,	15 92
Mannsville, Cong. Ch.,	17 43
Albany, legacy of Joel Rathbone, by S. H. Ransom, Exr., less \$150 government tax,	112 62
	2,850 00
Astoria, E. J. Woolsey,	500 00
Baiting Hollow, Cong. Ch., by Rev. C. Youngs,	5 00
Bangor, Cong. Ch., by Rev. A. B. Dilley,	10 00
Brooklyn, Plymouth Ch., by Andrew Fitzgerald, Treas.,	448 15
Buffalo, on account of legacy of Jabez Goodell, by H. Shumway, Exr.,	2,019 50
Clinton, Mrs. R. Williams,	25 00
Commack, Cong. Ch., by Rev. J. A. Woodhull,	7 94
Elmira, Miss Susan A. Bement,	10 00
Fairport, Cong. Ch., by William Alling,	40 00
Fort Columbus, Col G. Loomis,	5 00
Franklin, Mrs. L. Hotchkiss,	2 00
Franklin, First Cong. Ch. and Sab. Sch. to const. Dea. Stephen Hine and Dea. Simon P. Smith L. Ms., by Rev. T. S. Potwin,	65 15
Greene, Cong. Ch., by Chauncey Hoyt, Treas.,	18 00
Harlem, Cong. Ch., Mon. Con. Coll., by James Riker,	5 81
Lewis, Cong. Ch., by Rev. Thomas Watson,	6 27
Moriches, Mrs. John Floyd,	10 00
New York, Mrs. Hannah Ireland, \$200; "P." \$80; David Hoadley, \$50; W. C. Hunter, \$5,	835 00
Onondaga Valley, Presb. Church, by H. Ward,	18 00
South Colton and Hollywood, Cong. Ch., by Rev. R. S. Armstrong,	8 00
Truxton, legacy of Rev. Caleb Clark, by Lewis Smith, Exr., less government tax, \$30; and exchange, \$2.50,	567 15
Union Center, Cong. Ch., by Rev. W. W. Collins,	5 00

NEW JERSEY—

Chester, First Cong. Ch., by J. H. Cramer, Treas.,	17 35
Mendham, on account of legacy of Miss Asubah Dodd, by J. C. Homan, Exr.,	166 00

PENNSYLVANIA—

Danville, Welsh Cong. Chs. of Ger. Cong. Union, by Rev. John B. Cook,	85 25
Pittsburgh, Cong. Ch., by Rev. J. H. Lyon,	10 00

ARKANSAS—

Little Rock, A. R. Pierce, Co. G., Third Regt. Minn. Vols., to const. Mrs. Nathan Pierce a L. M.,	80 00
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OHIO—

Received by Rev. L. Kelsey—	
Columbus, Rev. L. Kelsey, in full to const. Charles D. Kelsey a L. M.,	\$15 00
Welsh Cong. Ch., by D. Davies,	3 00
Ironton, Welsh Cong. Ch., by Rev. G. M. Jones,	21 50
Paddy's Run, legacy of Mrs. Elizabeth Gwillyn, by T. F. Jones, Exr.,	90 60
Troedrhwdallar, Welsh Cong. Ch., by Rev. J. H. Jones,	19 27
Newbury, Cong. Ch., by Rev. E. D. Taylor,	\$71 77
Wauseon, Cong. Ch., by Rev. Gideon Dana,	8 75
	29 00

INDIANA—

Lake Prairie, Independent Presb. Ch., to const. Peter Burhaus a L. M., by Rev. Hiram Wason,	83 00
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ILLINOIS—

Received by Rev. E. Jenney—	
Bunker Hill, Cong. Ch.,	\$24 50
Collins, Cong. Ch.,	7 00
Farmington, Cong. Ch.,	8 00
Galesburg, First Ch. of Christ,	104 05
Plymouth, Cong. Ch.,	14 00
Quincy, First Cong. Ch., to const. Charles H. Winn and Charles H. Bull L. Ms.,	60 00
Barry, a donation from the late Mrs. Sarah R. Peabody, by Reuben Shipman,	222 55
Beardstown, First Cong. Ch., by J. C. Learned,	100 00
Chesterfield, Cong. Ch., by Rev. H. D. Platt,	81 15
Harlem, First Ch. of Christ, by Rev. C. E. Dickinson,	6 50
Huntley and Union, Cong. Chs., by Rev. O. S. Harrison,	15 80
Payson, Cong. Ch., \$10; J. K. Scarborough, \$50; E. Seymour, in full to const. C. W. Seymour a L. M., \$10; by Rev. O. A. Leech,	6 47
Pecatonica, Cong. Ch., by Rev. Edward Morris,	70 00
Riley, Cong. Ch., by Rev. Lot Church,	7 75
Rockport and Summer Hill, Cong. Ch., by Rev. S. R. Thrall,	5 40
Savanna, Cong. Ch., by Rev. O. Emerson, Jr.,	15 80
Udina, Cong. Ch., by Rev. R. R. Snow,	3 00
Vermont, First Cong. Ch., by Thomas Hamer,	10 00
Woodhull, Cong. Ch., by Rev. F. Wheeler,	5 00
	2 40

MICHIGAN—

Alpena, Cong. Ch., by Rev. C. G. Bisbee,	56 00
Dorr, Ada, and Paris, Cong. Chs., by Rev. N. K. Everts,	8 47
Grand Haven, Cong. Ch., by Rev. J. H. Wilhelm,	18 25
Milford, Rebecca Tracy,	5 00
Muskegon, Cong. Ch., by Rev. Smith Norton,	81 00
Newaygo, Cong. Ch., by Rev. A. St. Clair,	26 90
Warren and Wayland, Cong. Chs., by Rev. William Porteus,	4 90
Ypsilanti, Mrs. Asubah Hatfield,	8 00

WISCONSIN—

Darlington, Cong. Ch., by Rev. J. Q. Hall,	87 75
Hartford, Cong. Ch. and Soc., by Rev. Anson Clark,	21 00
La Crosse, Cong. Ch., by Rev. J. C. Sherwin,	30 00
Leon, Cong. Ch., by Rev. D. A. Campbell,	3 26
Orion, Pleasant Hill, and Dayton, Presb. Chs., by Rev. James Conly,	4 00
Pleasant Prairie, Cong. Ch., by Rev. T. D. Southworth,	11 23
Stockbridge and Charleston, by Rev. L. P. Sabin,	3 80
Union Grove, Cong. Ch., Paris, by Rev. D. S. Dickinson,	14 5

Waterford, \$7.75; Rochester, \$1.70; Cong. Cha., by Rev. S. H. Barreau, Whitewater, Cong. Ch., to const. Albert Kendall a L.M., by Rev. D. Clary,	\$9 45 36 86
IOWA—	
Anamosa, Cong. Ch., by Rev. O. W. Merrill,	
Burr Oak, Cong. Ch., by Rev. George Bent,	20 00
Butlerville and Green Mountain, Cong. Cha., by Rev. Robert Stuart,	2 00
Cedar Falls, Cong. Ch., by Rev. L. B. Field,	20 00
Eddyville, Cong. Ch., by Rev. Daniel Lane,	8 50
Fort Atkinson, Cong. Ch., by Rev. Joseph Hurlbut,	24 85
Keokuk, Cong. Ch., by Dr. L. O. Ingersoll, Treas.,	5 00
Mt. Pleasant, Cong. Ch., by Rev. J. W. Pickett,	40 00
Nevin and Fontanelle, Cong. Cha., by Rev. I. S. Davis,	11 00
New Hampton, Cong. Ch., by Rev. T. N. Skinner,	18 00
New Liberty and Big Rock, Cong. Cha., by Rev. S. N. Groat,	6 50
Newton, Cong. Ch., \$18.80; Sab. Sch., \$6.20; Rev. G. H. Beecher, \$5,	12 80
Sabula, Cong. Ch., \$12; Elk River, Cong. Ch., \$6; Sterling Cong. Ch., \$9; In full to const. Rev. O. Emerson, Jr., a L. M.,	30 00
Williamsburg, Cong. Ch., by Rev. E. J. Evans,	27 00
MINNESOTA—	
Saratoga, Cong. Ch., by Rev. G. K. Clark,	5 00
KANSAS—	
Grasshopper Falls, Cong. Ch., by Rev. A. M. Hooker,	8 00
OREGON—	
Portland, Cong. Ch., by Rev. G. H. Atkinson,	18 00
WASHINGTON TERRITORY—	
Port Ludlow, Mrs. Otis Wilson,	4 50
Walla Walla, Rev. Cushing Ellis,	2 50
JAPAN—	
Kanagawa, George S. Fisher,	50 00
HOME MISSIONARY, Expended during the year by the auxiliaries named, \$40,820 10 Received at this office in March, 1864, 14,910.73 \$55,230 83	10 50
<i>Donations of Clothing, etc.</i>	
Kyria, O., Ladies' Home Miss. Soc., by Miss E. C. Crane, Sec., a barrel,	\$91 00
Hartford, Ct., Pearl st. Ch. M. S. Society, by Miss G. S. Brown, Sec., a box,	320 00
New Bedford, Mass., Ladies, by Mrs. John Hastings, two barrels.	
<i>Receipts of the Massachusetts Home Missionary Society in February, 1864. BENJAMIN PERKINS, Treas.</i>	
Ballardvale, Union Soc., to const. James R. Murray a L.M.,	\$80 00
Boston, a Friend,	1 00
Shawmut Ch. and Soc., annual coll., \$700.08; Extra coll., \$219.87; Mon. Con. coll., \$29.67,	1,009 07
Byfield, Mrs. L. S. Patten,	5 00
Cambridgeport, First Evan. Ch. and Soc.,	\$15 08
Canton, Cong. Ch. and Soc.,	18 00
Dorchester, Village Ch., Sab. School,	52 00
East Taunton, Cong. Ch. and Soc.,	12 00
Franklin Co. H. M. Soc., S. S. Eastman, Treas.—	
Ashfield, legacy of Daniel Williams, \$50; Mrs. M. H. Vincent, \$5.50; Greenfield,	

Second Cong. Soc., \$68 40; Northfield, Trin. Soc., \$8.25; Shelburne Falls, Cong. Soc., \$14.75; less expended in behalf of feeble churches, \$37.32,	\$109 87
Gloucester, Evan. Ch. and Soc.,	118 00
Lancaster, Evan. Cong. Ch. and Soc.,	57 65
Lowell, First Cong. Ch.,	22 98
New Bedford, North Cong. Ch. and Soc.,	45 19
Newtonville, a Friend,	15 00
North Falmouth, Rev. Levi Wheaton, to const. Frederick De Forest Wheaton and Catharine C. Wheaton L. M.,	60 00
Phillipston, Cong. Ch. and Soc.,	89 00
Roxbury, a Friend,	10 00
Vine st. Ch., Mon. Con. coll.,	10 00
Sharon, Cong. Ch. and Soc.,	26 70
South Franklin, Cong. Ch.,	2 00
Ware, East Cong. Ch., of which \$165 is from Hon. O. Sage, to const. Rev. Ariel E. P. Perkins a L. D., and \$40 from Hon. George H. Gilbert to const. Joseph Gilbert a L. M.,	414 55
Watertown, a Friend,	2 00
West Cambridge, Orthodox Cong. Soc.,	465 53
West Dracut, Cong. Ch.,	8 90
West Hampton, Cong. Ch. and Soc.,	78 50
Westport, Cong. Ch. and Soc., to const. Deacon John L. Anthony a L. M.,	58 50
West Roxbury, South Evan. Ch., "A. B. B." \$10; Individuals, \$5,	15 00
Weston, Mrs. M. A. H. Bigelow, to const. S. L. Ham a L. M.,	100 80
Weymouth, Rev. Mr. Terry's Ch., Female Praying Circle,	12 95
Winchester, First Cong. Ch. and Soc., to const. Jerome B. Jenkins a L. M.,	56 79
Worcester—	
First Cong. Ch.,	42 81
Central Ch. and Soc., additional,	61 00
Walpole, N. H., Simeon N. Perry, Jacksonville, Ill., legacy of Mr. and Mrs. J. Laurie, to const. Ingalls Laurie, of Owatonna, Minn., a L. M., by Rev. Thomas Laurie,	30 00
	50 00
	\$3,280 57

Receipts of the Connecticut Home Missionary Society. E. W. PARSONS, Treasurer.

Berlin, Cong. Ch. and Soc., by Rev. W. H. Moore,	\$11 00
Bristol, Cong. Ch. and Soc., by H. Beckwith,	8 60
Coventry, R. B. C., in part to const. Ellen M. Chamberlain a L. M.,	20 00
Danbury, Second Ch., to const. Nathaniel Barnum a L. M., by Rev. J. Robertson,	20 00
Durham, Cong. Ch. and Soc., by Rev. J. W. Sessions,	20 00
Eastford, Cong. Ch. and Soc., additional,	1 00
Falls Village, Cong. Ch., by Rev. J. Edgar,	14 00
East Granby, Cong. Ch., by Rev. N. H. Wells,	12 58
Hadlyme, Cong. Ch. and Soc., by H. W. Janes,	5 87
Hartington, Cong. Ch. and Soc.,	88 40
Litchfield County, Annual Meeting,	69 08
Litchfield, Cong. Ch., additional,	8 57
Milton, Cong. Ch. and Soc.,	20 53
Morris, Cong. Ch. and Soc., additional,	20 00
Northfield, Cong. Ch. and Soc.,	20 78
Pomfret, H. M. Association, by L. Williams,	132 45
Portland, Cong. Ch. and Soc., by Mr. Sage,	26 00
Simsbury, Cong. Ch. and Soc., by T. J. Wilcox,	61 33
Union, Cong. Ch. and Soc.,	84 75
Unionville, Cong. Ch., of which \$30 is from Lucas Richards, to const. himself a L. M., by William Platner,	50 04
West Hartford, bequest of Abigail P. Talcott, by J. E. Cone, Trustee, \$80.94; C. F., \$5,	85 94
West Suffield, Cong. Ch. and Soc., by Henry Cady,	10 00
West Woodstock, by H. F. Hyde,	1 25
Wethersfield, Cong. Ch. and Soc., by J. Loveland,	150 00

\$318 01

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

VOL. XXXVII.

JUNE, 1864.

NO. 2.

THE MINISTRY, THE SUCCESSFUL CALLING.

WE have received from Agents of the Society a few illustrations of missionary success. These might be greatly multiplied; but enough are given, to set forth the leading traits and methods of the work and to demonstrate the blessed returns which it is sure to make for intelligent and faithful labor. We commend these facts to the consideration of young men, in colleges and theological seminaries, and to all sons of christian families.

General Facts.

"Of a class of twenty one graduates at one of our colleges, eight entered the ministry, and *all* were successful; most of them very largely so. Of nine, of the same class, who entered other professions only three were partially successful, while *six* were failures; and mostly bad failures."

"Of thirty five young men, graduates of a theological seminary, and who were in the institution at the same time, and whose after history is known, *thirty one* were successful in the ministry—*eighteen* of them very largely so. Only four of the thirty five were failures, and only two of these were total failures."

"Of ten young men, who, about the same time, became merchants, *two* only were partially successful, while *eight* of the ten made a total failure."

"Of fourteen aged ministers in Ohio, who have reared *fifty five* children, sons and daughters, who are now grown up, *not one* has become intemperate, nor in any way positively vicious and wicked. While all of them, who are settled in life, are among the intelligent, useful and respected members of the community where they live."

"Of fourteen grown up families, whose fathers were lawyers, physicians and

merchants, *six* had one son, each, who filled a drunkard's grave; and two others have, each, two intemperate sons. Is it true, that ministers' children are worse than others?"

"The progress of Christianity from the beginning is the most stupendous exemplification of success known to human history. How then can it be that its advocates and servants fail of success? The religious history of all our country at the West, is a history of the triumphs of the Gospel. The successes of the churches and ministers are so numerous and abundant on every hand, that it seems to us who are on the ground, hardly necessary to specify. Let any one, seeking information on this subject, look through *THE HOME MISSIONARY* and other such publications for the last thirty years."

Individual Instances.

"The following are examples, among volumes, which will never be published, showing the practical working of churches and ministers in the missionary fields of the West."

"Ten years ago, a minister went into as wicked a village as could well be found. There were but few, if any, praying persons, for miles around. He bought a house to live in, that they might know that he had come to stay. He gathered a Sunday school, in his own upper chamber, invited the people thither, to hear preaching on the Sabbath, and established a weekly prayer meeting. He and his wife and a pious son were all, at first, who were willing to pray. He lectured on Temperance in their streets, started a day school of a higher order for the youth, and for a time, taught it himself. In many ways, the elevating influences of the Gospel were brought to bear on the community. Ere long, a church of twenty members was organized and a meeting house built, in the village. Five miles distant, another church was gathered and a meeting house built. After six years of labor, these places had become as quiet, intelligent and christian communities as you would ordinarily meet with in the State."

"In another village, a minister and his little church were surrounded by five liquor sellers; who were corrupting the youth and destroying their neighbors. As no one else would do it, the missionary, sustained by his church, prosecuted these sellers for retailing intoxicating liquors contrary to law, advocated his cause, before the magistrate and obtained a heavy fine upon all of them but one, who escaped by false swearing; and even he was so badly frightened that he shut up his shop—as did the others,—and all left the place."

"A certain country community, fifteen years ago, was as wicked as it would seem possible for a community to be, in a christian land. They spent their Sabbaths in drinking and horse-racing and gambling, quarreling and fighting. Many were maimed and some were killed. Two of them were under indictment for murder, at the time a young minister went among them, to raise the standard of the Cross. He obtained a deserted log cabin, for his meeting house, visited all the families by day, carrying tracts and Testaments, inviting them to come and hear him preach at night. In this way he labored among them daily, in a protracted meeting, for some weeks. Two young men were converted, who determined to build a meeting house. They induced their associates to go with them into the woods to hew out the logs, which were soon put up and the house was ready for use. A church was organized, a Sabbath school gathered, regular preaching established, and the community, in a few years, became as quiet, sober and religious as any other."

"Rev. A. B., deceased, of blessed memory, came to this State, a licentiate. He labored in a region where, especially in those years, much immorality and error

were to be encountered. His labors were greatly blest. He organized one church and built a house of worship, preaching, alternately for four years to two feeble churches, as a Home Missionary, making successful warfare against the prevailing vices, of drinking, gambling, and Sabbath breaking, and also against infidelity in its various forms, and winning many souls to Christ. He was ever devoted, and cheerful in his work; and being called to a larger field in the same region, four years later, labored with great fidelity and success, and was prominently instrumental of a large growth of the church, and of building up an academy of high order and of great usefulness; continuing his work there for thirteen years, when he was called to rest from his labors and to enter on his reward."

"Rev. C. D. came to our State, in 1846. He labored a portion of his time amid many difficulties, adding to those encountered by some of his neighbors, the necessity of providing for a large family, in deep poverty. Amid all these embarrassments, he organized a church, and secured the building of a house of worship; and, after about ten years, left his first field and took another, entirely new; where he has organized four churches, secured the building of one house of worship, and enjoyed several seasons of revival, in which a considerable number have been added to the Lord. In addition to the difficulties peculiar to a new region and a sparse population, he has had to encounter a prevalent worldliness and the opposition of Universalism, and, of late, depletion, occasioned by the war; but has ever evinced, in a large degree, a spirit of true christian manliness; and what he has not done by preaching publicly and from house to house, he has done by a life of exemplary piety."

"Rev. E. F. came to this State in 1851, and planted himself at a place which, though now a city, then contained but few families and had no church organization. There was none, indeed, in all the surrounding region. He was a pioneer; often encamping for the night, on the ground, as he explored the country around—looking up the scattered population, that he might preach to them the 'glad tidings of great joy.' He has organized several churches, been the means of building several houses of worship, and of doing great good in a variety of ways. His influence now, is doubtless greater than at any former time."

"Rev. G. H. came among us from the Seminary. He labored five years, organized two or three churches, secured the erection of a fine house of worship, encountered the worldliness, prevailing so generally, and did successful battle against Universalism, and other errors, until his failing health required him to suspend his labors."

"Rev. A. H. entered upon his missionary labors, here, in 1842, and has been employed, chiefly, on the frontiers, and always as a Home Missionary. He has had all the trials to encounter, incident to a frontier life and to a residence where Indians were numerous. He has organized several churches, sought out the scattered families, done much for a portion of the Indians, enjoyed many revivals planted institutions of civilization, and rejoiced in his work."

Home Missionaries and their Work.

"Our State has been blest with a large company of noble men, as Home Missionaries; all of whom I have known well and only known, to love and respect them. They have been and are, as a class, men of fair, native ability, and good education. Accustomed, at the East, to all the comforts, refinements and usages of good society, they came to this Western State, for the purpose of "claiming it" for Jesus Christ, bringing its population into subjection to Him, and establishing christian institutions, for all the people. In their work for these ends, they have

labored, and sacrificed, and encountered sins and errors and all manner of obstacles, as those who had counted the cost, and with an evident faith that their labor would not be, and was not, in vain in the Lord."

"You may say to young men in colleges and seminaries, that they are 'encompassed with a great cloud of witnesses'—proving the blessedness of the Home Missionary work, whatever its trials, difficulties, sacrifices, and self denials may be. The more of these, for Christ's sake, the better; for greater will be the final reward and brighter will shine their starry crowns."

The Ministry, Successful.

"The ministry is the successful calling. No other educated profession offers such prospects of success. Young men of good talents are making their life a failure in many other callings. But in the ministry young men of education, talent and enterprise are sure of the largest success."

Such is the testimony of experience.—We have but one life to live, and that is short. We naturally desire to embody its net results and effects in a shape as precious and lasting as possible. What better can a young man do with the strength that God has given him, than to throw it all into the Home Missionary work—to store it in some church, the fruit of his toils; in some community, saved from corruption and renovated, through his teaching, example and influence? What purer joy, than that of aiding in delivering souls from sin and death? What other honor ought any to hunger for, than that of sharing the Savior's work?

MISSIONARY INTELLIGENCE.

MINNESOTA.

Revival.

For some weeks previous to the week of prayer, I could see a manifest increase of spirituality in the church. The weekly prayer meeting grew in numbers and in interest. We observed the week of prayer, and each meeting seemed more heavenly than any previous meeting. During the succeeding week, a "Conference of Churches" was held here for two days; at the opening of which, I was installed pastor of the church. God attended this gathering of his people, by the agency and power of the Holy Spirit. From that time to this, we have had religious services every evening, and none could doubt that the Spirit was present with overwhelming power. The whole church has been greatly revived and quickened, and many sinners converted. How many, I do not know. I never count

heads in revivals. The Lord knows how many are converted, and that is enough; and he will not count any but such as will stay converted. In this revival, many backsliders have been reclaimed. I have been surprised to learn how many there are in this single community, who in the East once stood up for Christ and professed his name, but here have utterly denied him. Several of this class among us, like the Prodigal Son, have returned to their Father's house. One of them had denied the Savior whom he once professed to love, for seventeen years, and became a drunkard and a gambler. Now he has set up the family altar, and mingles with the people of God. His wife has been praying for his conversion through all these years of sorrow and suffering. She seems overwhelmed with joy and gratitude.

One convert among us has been for years a notorious liquor seller. The day after he found Christ precious to

his soul, five of his old customers called at his shop, to get their usual drink. He had two barrels of whisky in his cellar; but he refused them, and told them, that he had served the devil long enough, and had just entered into the service of the Lord Jesus Christ. He commended this blessed Savior to them. Suffice it to say, that these acquaintances did not stop long, and they have never called since. Another rum-seller among us, said, a few days ago: "If this revival of religion continues, I shall be obliged to leave the place." Some of his old customers have been converted, and he is becoming quite alarmed.

This blessed work is not confined to the village, but extends out in the country around us. Some families come three or four miles, every night, to hear the Gospel. One family came six miles, and have attended night after night. One young lady, seven miles distant, heard of the religious interest here, and walked three miles, to get a ride with a neighbor. Now she is here almost every night; and last evening, she attended the inquiry meeting, asking, "What must I do to be saved?" Such is the power of the Holy Ghost among us. The work is the Lord's.

There are two features in this revival which are very noticeable—the quietness of the work, and the deep conviction of sin which pervades the community. It seems like an old fashioned New England revival. I have aimed, in my preaching, to hold up the awful nature and consequences of sin, and the glorious way of salvation by faith in the Lord Jesus Christ.

Two lay brethren from other churches have spent a few days with us, visiting from house to house.

From another Missionary.

A Minister's Hard Times.

This year has been a very expensive one to me, the price of provisions being, in some cases, four or five times what they are in ordinary years, while my salary has never been lower. It is possible that we should have received a small donation from our people, but for the fact that we anticipated their action, by urging them to make an effort to repair the church. They felt as though they could not do both; and we felt as though something *must* be done for our house of worship. We therefore urged

that object, while we had no provisions laid in for winter, no hay in the barn, and no wood in the shed, except for a very few days' consumption. We killed all of our hens, for food, (and to save what they would eat) giving a part of them to the church festival, together with all the remaining eggs that we had on hand. But it is hard living in this way. Having four little children, to feed and care for, with no help in the house and no means of hiring, it is impossible for Mrs. —, without assistance from me, to do all there is to be done between Monday morning and Saturday night. The consequence is, that to neither of us is there a day of rest, in the literal sense, through the week or through the year. I have felt strongly impressed, of late, that my health would not endure such a draft much longer.

Boxes of clothing relieve one great want, in part. They do not supply the most expensive part of a minister's wearing apparel. I have neither coat nor pants, at the present time, that are very suitable to go into the pulpit with, even in a missionary church of the West. The last new coat that I have, was given me when I went East in 1859. I have not had a new overcoat, of any kind, since I have been in the ministry. The cloak which forms my Sabbath wear, at the present time, was given me some sixteen years ago. I do not speak of all this by way of complaint; for you will do me the credit, I think, to admit that I am not much given to complaint; but I speak of it, that you may understand why it is, if I should feel compelled to make my stay here another year depend upon my receiving \$600 salary.

A box of clothing is in preparation for the family of this missionary; and we trust that a greater degree of comfort will hereafter be secured to them. The Society will most cordially bear its share of the burden.

From Rev. J. N. Williams, Cannon Falls, Goodhue Co.

A "Mite Society."

After a three days' snow storm, the wind came down from the north in all its fury, and the first of the New Year was the coldest I ever experienced. On New Year's morning the thermometer stood about 40 below zero, and at noon

about 80, and that with a high wind. The frost was keen and biting, and doubtless there were a number who were bitten by it; it was dangerous traveling on the prairie. But though so cold, yet as the wind lulled with the day, the evening found a full gathering at the meeting of our "Mite Society." The object of this association is, to collect a fund for building a Congregational church. It is expected that at the meetings each person will contribute a dime—and the gentlemen more, if they please. The sum thus collected, already amounts to about \$300, and we hope to raise \$400 more by subscription; so that, if lumber is not too high, we expect to commence the church, next spring.

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*From Rev. L. N. Woodruff, Wabashaw,
 Wabashaw Co.*

Just and Kind.

While my nominal salary remains the same, the people have very considerably made recognition of the increased expenses of living by a special donation, of seventy five dollars in cash, besides other presents to myself and wife, remembering also with special interest our little Edith, eight months old—all, very pleasing and acceptable tokens of their regard for us and interest in our common work of the Gospel. Most of the presents were made in connection with the furnishing of a Christmas Tree for our Sabbath school, which was made a very agreeable occasion to all concerned.

Active in Doing Good.

I feel impelled to mention a work of interest, occurring in our vicinity—although I have had no great agency in connection with it, other than that, through providential circumstances, I have preached twice during the progress of the meetings. The interest was awakened chiefly through the christian labors of a gentleman from Rochester, N. Y., who came to this point to spend the winter for his health, a member of a Congregational church.

One part of his work was to *buy the liquor license* of the tavern in the neighborhood, and *the liquor on hand*, and procure a promise in the presence of witnesses that no more liquor should be sold or given away on the premises. This was followed up, by a painstaking watchfulness over several individuals

from whom he had in the same way procured the liquor they had at home, and a promise that they would drink no more.

Another part of his work was unremitting efforts for the conversion of the family with whom he was staying, and of other impenitent persons who came into his acquaintance. A series of prayer and conference meetings was commenced, such preaching being connected with them as could be obtained—chiefly the labors of a superannuated Congregational minister, who had lately moved into this section, and was living some six or eight miles off. The result is, a very general seriousness through the community, and a few hopeful conversions, with the reclaiming of some who had formerly been professing Christ. I understand that an effort is now making for the erection of a building for the purposes of christian worship, the school house hitherto occupied being very uncomfortable, besides being liable to injunction from Romanist neighbors. The converts have been formed into a "class," I believe, by the Methodist minister of this place, who assisted considerably in the progress of the meetings, and who has a church in the neighborhood.

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*From Rev. C. B. Sheldon, Excelsior,
 Hennepin Co.*

Embarrassments and Apprehensions.

The severe drought of the last season and consequent short crops, have prevented us in this region from participating in the prosperity which is so generally enjoyed throughout the loyal States, notwithstanding the civil war. We also suffer from the absence of a large proportion of our supporters, who have enlisted in the army. Excelsior has furnished nearly one quarter more soldiers than its quota demanded. Some of these, it is true, continue to do something toward the support of the Gospel here, but receiving only the pay of privates and having most of them families dependent upon them, they can not do as much as heretofore. These retarding causes will however be but temporary, I trust, and if there were no others, we might expect soon to progress rapidly toward a condition of self-support. There are two other features in our condition, which I can not but view with some apprehension as to their bearing upon our pecuniary

strength. One is, the encroachment of a Roman Catholic population upon our southern and western borders. The last season brought a large influx of Hollanders into Carver county. They have established a center at a point about six miles from Excelsior and four miles from Chanhassan. Here they have built a temporary church, of logs, and in anticipation of one of greater pretensions by and by, have procured and hung in a tower near, a fine bell, the best by far in a large section of country about here, whose deep sonorous tones can often be heard even as far as Excelsior. The immigrants manifest an eagerness to settle within the sound of this bell, and offer tempting prices for the farms in its vicinity. Their owners are quite as eager to sell, not regarding the neighborhood of a foreign population as desirable. Some of the old proprietors sold out, the last season, and others are hoping to do so, the next season, when another immigration from Holland is expected. Thus the area from which support for our church is to be derived, threatens to become more and more contracted.

The other source of apprehended evil is a gold fever, which is sweeping over this region. Efforts are made, to raise a large company to go to the newly discovered mines in Idaho; and if all who are now planning to go should effect their object, this cause of depletion bids fair to weaken our numbers as much as the war.

A New Plan for a Prayer and Conference Meeting.

That branch of the church has been less weakened by the departure of its members to the war than the one at Excelsior. Their meetings for social prayer are well sustained. I am able only occasionally to meet with them, and the responsibility of keeping up these meetings and rendering them interesting and profitable, is thrown chiefly upon themselves. The brethren have adopted a method in conducting them which is working admirably. At the opening of the meeting, all are invited to repeat a text of Scripture relating to a topic previously selected and announced. The leader, who is also appointed at the previous meeting, (the brethren taking turns in this office,) is expected to furnish himself more fully with passages of Scripture relating to the topic and to make it the theme of

such remarks as he may be able or disposed to offer. Since the adoption of this method, young people who had not been in the habit of attending such meetings, have been drawn in and appear to be interested, while the older members find it a source of improvement.

IOWA.

*From Rev. W. W. Allen, Council Bluffs,
Pottawatomie Co.*

The Church and the Work.

At the time of my coming here, the church had been without a pastor nearly a year; and several of its members and families had joined other congregations, leaving but a mere handful of regular attendants, and only seven actual resident members of the church, of whom only three were men. These, however, have all proved active, energetic, and intelligent helpers, and sincerely attached to the cause of Christ, as represented in this church. Our number of church members is now ten, and of the congregation, about fifty. There are several families in regular attendance, of whom none are as yet members of the church. Some of the most successful merchants of the place, are interested in the prosperity of the church, and regular attendants.

We have a Sabbath school of about sixty five scholars and teachers, and have recently raised \$21 for a new library. There are several young people connected with the congregation and interested in the Sabbath school and Bible class. We have a comfortable little brick church, suitable for present wants, well warmed with two stoves, and supplied with a bell, the gift of some friends in Boston. Besides our own, there are three other American Protestant churches in the place—a Presbyterian, (O. S.,) an Episcopal, and a Methodist church, having an attendance, in all, of not over 200 or 250 persons. Besides these there are a Catholic and two German Protestant churches. The population of the town is estimated at 2500.

I have preached, since I came here, twice on the Sabbath, and am at present superintending the Sabbath school, in the absence of two of our efficient men, one of whom, the superintendent elect, has gone East to seek health, and the other, to Des Moines, as State Senator.

Besides this, I lecture every Wednesday evening. I have called on and visited all the families of the congregation, and am extending my acquaintance in the town. Next Sabbath I expect to exchange with Brother Gaylord, of Omaha, which is four miles directly west of here, across the Missouri, and in full view.

Council Bluffs.

Some particulars in regard to the character and the growth of this place and community, may not be unacceptable. Council Bluffs is situated on the east bank of the Missouri, at a distance of four miles from the river, or from the present channel of the river, and was at first called *Kanesville*—the original Council Bluffs being somewhat higher up on the other side. It was first settled by Mormons, the rear guard and stragglers of the mighty emigration to Salt Lake in 1847. It consisted and still consists, in part, of a long street of small cabins and log houses, winding down between the hills or bluffs (which first gave it its name) which are here about 150 or 200 hundred feet high, to where the ground opens upon the great plain, or "bottom," of the Missouri—in this place, and for twenty miles above and below, four miles in width, with the river winding along its western border, a narrow, muddy canal, without trees or other object on its banks. This was the town, in 1850 and 1851.

The Rush to California.

At that time, the great California emigration across the plains commenced, which was the second epoch in its growth. So fast and so furious was the rush of business, at that time, that the merchants worked night and day, throwing themselves down upon a coffee sack, for a few hours' sleep, and selling goods seven days in the week. Instead of going out into the streets to solicit custom, as has since been the case, men would enter their stores, and thrusting a twenty dollar gold piece across the counter, beg and implore them to fill out their bills speedily. Then, the sound of the hammer and the trowel might be heard all day, Sunday, and large brick blocks went up, with no rest or intermission of labor. Liquor flowed freely and whisky was kept—as it is still—in many of the stores free for all hands.

Under such influences, the Congregational church was started here. Perhaps

I should rather say, a little later than this, when the town had become built up and extended at its lower end, and had attained nearly its present shape.

Plan and Business of the Place.

A square was laid out along the foot of the bluffs, on the plain, some trees planted, and a few fine dwelling houses erected around it. More have since been added; so that from the window at which I write, of a house up in one of the glens, looking out over the roofs below me on the plain, the town presents the appearance of quite a well built village, of good substantial houses. Other houses and streets fill the various side glens and openings among the hills, which lead down into the main street, and altogether make up quite a little beginning of a city. The pork packing business, flouring, and the emigrant's trade, are the principal sources of wealth. There is besides, a large country trade, I should add, and there are some wagon shops, and other small manufacturing establishments. The location of the Pacific railroad here, is looked upon as a source of great increase and prosperity. Omaha, of course, gets the lion's share of the benefit, but Council Bluffs will no doubt enjoy a large portion of it; for the farming community is mostly on this side, and Omaha itself is supplied from this side more than from the other. A great lack in both places is, timber; a difficulty which will be partially remedied when the railroad is built; for there are coal fields, both east and west, not far off. Wood has sold during the cold weather as high as \$15 per cord. It is now about \$8. The character of the place and of both places is essentially *Californian*. Gold is the crop; and Pike's Peak, Salt Lake, and California, are the sources from which our prosperity comes. We are on the backbone of the Continent, inclining toward the west. The setting, not the rising sun, is the object of our regard.

It is not strange, therefore, that the citizens of Council Bluffs should feel themselves in the center of the world; (by a reference to the map, it will be seen that we are in the geographical center, as near as may be, of this country;) and that they should not, perhaps, take to heart their remoteness from the great Eastern capitals, as much as their friends do at the East. The same fashions prevail here as in other places. A rather unusual buoyancy, enterpriso and briskness, characterize the mercan-

tile population of both towns; while at the same time, the rough, shaggy horse-men, the long strings of cattle, the canvas covered wagons and the general uncouthness of many of the inhabitants, show that we are in a frontier town. The difficulty of crossing the Missouri, renders communication between this and Omaha not very frequent, though they are but four miles apart, and in full view of each other, over a perfectly level plain. At present, the ice makes a smooth and safe bridge.

The Task.

Having wearied your patience with this long and perhaps to you unnecessary description, I will only add, that there seems, here, an opening for usefulness, the harvest being comparatively great, and the laborers few. But how to reach that class of the people from whom growth ought to come, the class that most need the influences of religion, is a problem of no small interest. The class that at present supports the various churches is very limited; consisting mainly of Eastern people, who are engaged in business here, and have been in the habit of going to church. Not all of these attend regularly, however; and there are many others, who never attend at all.

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*From Rev. J. W. Windsor, New Oregon,
Howard Co.*

Cold!

The snow storms, which have been exceedingly fierce, attended with strong winds, have blocked up our roads, rendering them impassable. This, together with the intensity of the cold, has rendered it dangerous to attempt to cross our prairies for any distance. The last day of 1863 and the few first days of 1864, will be remembered here for many years. The wind blew a fierce gale, and seemed to penetrate every crevice in the house, and go through the clothing on the body, pouring one continuous stream of cold air all around us, freezing every thing liquid in the house perfectly solid, even in our room where we kept a constant fire. For nearly a week, the mercury was at no time higher than sixteen degrees below zero. On the 31st of December and the 1st of January, it ranged thirty seven degrees, most of the time. This is past, however; and

through the good providence of God we live. We now have milder weather; and the roads being somewhat broken, I hope next Sabbath afternoon, to visit those lone settlements again.

In the village my regular appointments have not been affected by the weather.

Christian Loyalty.

A few days ago, we bade farewell to the last of forty nine volunteers, who went from our village to the rendezvous at Davenport. This number comprises our full quota for the county under the last call of the President. All of them were enlisted before the 5th of January. We hear no murmuring, no complaining. On the contrary, I think that if the rumor which has reached us, of a call for 800,000 men for twelve months, should prove correct, our people here will promptly respond to it. There is a growing conviction in the minds of our community, that every good we possess is at stake, and that unless the rebellion is put down, we lose all. With the exception of a very few, we are loyal to the core, here in Howard county. We hope we see light breaking in the distance. What a widespread field will the South present, after the war shall have closed and it is open to christian effort, and how much will be thrown on the American Home Missionary Society! May God raise up laborers for the work. The number of widows and orphans around us increases fearfully; and where in all our land is it not so? Our Sabbath school during the severe weather has been quite well attended.

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From Another Missionary.

A People Worthy of Help.

Perhaps it would do no harm to give you an exhibit of the increase in liberality since I came here. I quote a few instances as a specimen; for I find that with half a dozen exceptions, outside of the church, the list shows throughout pretty much the same increase.

	1857.	1859.	1863.
A. B.,.....	\$2	\$5	\$20
C. D.,.....	4	4	12
E. F.,.....	2	3	15
G. H.,.....	—	35	40
I. J.,.....	4	35	85
K. L.,.....	—	8	15

Only one has reduced his figures:

which was caused by a total loss of business.

The "outsiders" who have continued the same figure year after year, have been of the one or two dollar order—mostly brought up under "itinerancy." Had we not lost by removal we should now be almost self supporting, perhaps quite. But '60, '61, and the fall of '62, were dark days for us. We lost certainly one third, some think one half of our population, and with it, as I have before informed you, a large portion of our supporters. The tide at last turned. Our houses are now all full again, but mostly with poorer people than those we lost—refugees from Minnesota and Missouri, and starved out families from Northern New York and Canada. By and by, they will be able to help; but as yet, it is all they can do to feed their own mouths. As there are but two or three able farmers among my supporters, the high prices bear upon us heavily, instead of helping us.

Our church building, which should now have been finished, has been hindered by the advance of pine lumber to more than three times its old figures, which has drawn on us severely for money. It is inclosed now, and the great rub, we hope, is over. In the midst of the circulation of the church "paper" and the one for subscriptions toward my support, comes a call for \$600 bounty money, and a large bonus for the erection of a mill. On the whole, I can not but feel that my people have done nobly.

WISCONSIN.

From Rev. J. W. Donaldson, Kewaunee, Kewaunee County.

Solitude and Snows.

Weeks and months roll away; and at certain periods, we are called upon to record something of our experience in this eventful era of the world's history. Among the laborers in the vineyard of the Master, none, perhaps, are required or expected to be more humble, active, orderly, and quiet, "eating their own bread with carefulness," (when they can get it) and accepting often a kind word or promise in place of that which supplieth the wants of the body, than the Home Missionary. Now I do not wish to complain, but we may as well ac-

knowledge, that in this region of deep snows and want of means and of co-laborers, we do sometimes grow faint and weary. But as yet, the gracious promise to such, has enabled us thus far to be content with such things as we have. In order to reach Alpepee, fourteen miles north, on account of snow drifts on a north and south road, I must first go to Casco, twelve miles, northwest, then twelve, east. Last Sabbath I started for A., at one o'clock in the afternoon, expecting to hold an evening service, and made my way for three miles, when I was obliged to turn back; and succeeded in reaching home at about four o'clock. My Methodist brother was at Alpepee, and could not get away; so we made an exchange, dictated by Providence, as previous ones had been.

A Soldier and Supporter Gone.

Like many other churches, we have been called to mourn the loss of one of our number, who died in the hospital at Memphis. He was a "good man and a just," a soldier of Christ and of his adopted country, (for he was a Scotchman.) He leaves a wife and four small children, to mourn and feel his loss; and the church misses a firm support. Another of our brethren is very seriously ill. Some churches could spare several such brethren, and there would be scores remaining who could bear the burden and heat of the day; but take from us one or two more, and we have no male members remaining. We should have to depend upon God to raise up others who could fill their places.

Books.

I wish once more to speak of that donation of books which you sent me. They are of great service, in my researches after truth; especially, Owen on the Gospels is invaluable to me. There are some people, the more you do for them, the less thankful they are; but I hope we do not belong to that class. I prize those books the more, as, with the exception of some tea received of late through your Agent and a small sum from a few persons here, it is the last donation we have received. We read of ministers' salaries being increased, and we rejoice it is so, but you need not wonder that your Home Missionaries sometimes feel a little troubled when they find theirs diminishing, as prices rise. Hay is now \$20 a ton; and other prices are correspondingly high.

Most of all, we need more grace, that we may do the will of Christ whose we are and whom we are bound to serve. Pray for us, dear brethren.



*From Rev. H. A. Miner, Menasha,
Winnebago Co.*

A Model Soldier.

Some of our number have gone into the army, never to return. During the past year three have been killed in battle—the best of our young men. One, a son of Dr. Jewett, the celebrated Temperance Lecturer, was about to be promoted to a Lieutenantcy in a Colored Regiment, when he fell, at the battle of Chicamauga. He was a noble young man. He lived uncontaminated by the vices incident to camp life. His Bible was his constant companion. Not a day passed, but he found time to read a chapter and engage in prayer. He won the confidence and respect of even the most irreligious. Every one was compelled to say, "John was a good soldier." His piety was the charm of his soldier life. He was so reliable, so faithful, in all his duties that he was a model soldier. We could ill afford to spare him to go into the army; and his country as well as the church has sustained a great loss in his death. Oh, how many such precious lives, this rebellion is costing us!



*From Rev. J. M. Hayes, Mondovi,
Buffalo Co.*

A Sainted Soul.

Our church has been deeply afflicted, in the death of one of its oldest female members, Mrs. W. She united with the church at Corinth, N. Y., when eighteen years old, and for over thirty years has been a consistent Christian, strong in her attachment to the church, and a regular attendant on its worship and ordinances, when health and circumstances permitted. She was a christian wife and mother in the arrangements and conduct of her household, in her watchfulness and prayer, in her patience and gentleness, in her words, looks and tones of voice. Though her faith was long tried because her husband believed not, yet she felt rewarded for her fidelity, two years ago, by seeing him take and bear the yoke of Christ. Both he and her married daughters are consistent church members, and a son, eleven

years old, gives some evidence of loving his mother's Savior. Though she is gone, those "family prayer meetings," are thus far continued.

Ministering with Angels.

This leads to another thought. It was no small privilege to visit, converse and pray with this beloved sister in Christ, and to try to comfort her husband as a brother, in trial. I have sometimes questioned, why I was led into these newer regions, and apparently kept here. It has not been altogether a matter of choice, on my part. There is a providence connected with it. Are not the angels "ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Here is one of the saints "scattered abroad." Her husband, perhaps an unbeliever—yet an heir, or a chosen one in Christ—from a desire of gain or to secure a homestead for himself and family, has left the churches and means of grace where they were brought up, and has settled far from those precious privileges. God forgets them not, but sends an angel to minister to them. How much of her constancy, faith, hope, peace and joy are due to angelic ministration, no one can tell. The son of a godly mother has wandered far from the home of his childhood and farther from his mother's God. Yet he is counted an heir with her of the promise. He becomes, thoughtful, feels himself unsafe, his infidel opinions begin to desert him, and he is turning with heart yearnings to the instruction and prayers his mother taught him. He reviews his wanderings and feels that a providence has watched over him, and that unseen powers have guarded him. He feels that he must accept the Bible and believe in the Savior it proclaims. How much of this may be due to the ministry of angels? If God can and does send *angels* to minister for the heirs of salvation, how much more may he send ministers, unworthy ministers of the Gospel, on similar work, into the waste places, sparse settlements—away from railroad and mail facilities, from cultivated and refined society, away from the fruit and luxuries of older places, and from relatives and kindred? Suppose no church is gathered, or but a small one and that of slow growth, yet if there is ministering to the comfort, perseverance, and dying-assurance of one saint, it is doing angels' work. In God's great plan, of bringing many to.

glory, this work may be more than worth all his self denial and toil and all the pecuniary expense to others. In God's estimation, it may be, on the whole, the cheaper and better process. Perhaps too, an angel, ministering for the salvation of the unworthy minister, has had some hand in the providences that have led and given him this work to do, and has strengthened him in it, all as needful discipline to him, thus making him an assistant in the work of ministering to the heirs of salvation. That all this may be so, seems neither unscriptural, nor subversive of the doctrine of the Holy Spirit, nor inconsistent with his peculiar work. And it well accords with the Bible view of their employment, and of their interest in human welfare. It is no small honor or privilege, to do a work similar to theirs.

Salary.

I observe in the papers a strong call to raise pastors' or ministers' salaries 33½ per cent., to meet enhanced prices in living, joined to the remark, that the country is prosperous, money is plenty, and the congregations are growing wealthy. This may be true in places whence the Government draws its supplies, and where its money is paid out. But the people here are not thus affected by the war. True we have to pay high for all that we buy, in the way of merchandise; neither raising nor manufacturing clothing nor groceries. Grain crops were small last season, owing to drought in the spring and to summer frosts. Wheat is our staple; and is relied on as our article of exchange for merchandise and money. At our nearest markets since harvest, it has been worth from 60 to 80 cents, after hauling it from eighteen to twenty five miles, and not all of the time, has it brought money at that. It is a hard year on the people here. If most of them meet their annual expenses for living, they will do well. From this consideration, and not to draw more largely on your treasury, and thinking I could live on it, I have accepted a smaller salary—though I could use more.

From Rev. A. M. Dixon, Tafton, Grant County.

A Church Worth Saving.

Our church sustains six Sunday schools through the summer. They average from

thirty five to forty scholars each, making 240 Sunday school scholars that we have had under our instruction during the last year. One lady walked six miles, every Sabbath, and superintended a school. I think that many of this population rejoice, that this church lives and acts. And it could not live, if it were deprived of the fostering care of your Society. We have sent more than twenty, say twenty five men, from our congregation to the war; and since my last year's report, have parted with four families. This loss and the drain of the war about "uses us up."

MICHIGAN.

From Rev. R. Hatch, Benzonia, Benzie County.

A Christian Colony.

I am happy to be able to say, in general, that Providence has much favored and blessed us, as a church and people, during the past season. We have received valuable accessions to our colony; and now fifteen persons are expecting to unite with the church, mostly by letter, at our next communion. While there has been no special revival, there has been much solemn interest in our religious meetings, and I think there is much earnest prayer and desire on the part of many Christians here, for a deep and thorough revival. I confess to you that I labor among this people with much faith, hope, and joy. All this north region is now rapidly filling up with pioneer settlers; and we are surely laying the foundations of many generations in what we do here in these first years. Benzonia, as you are aware, is a *christian colony*, established here for the express purpose of building up a church and a college for Christ, and the advancement of his kingdom. The rapid settlement of this place and the surrounding country, now seems certain. Our college is chartered and organized with an efficient Board of Trustees, with Rev. J. B. Walker, D.D., as its president, who now resides here with his family, and expects to make this place his future home.

Founding a College.

A preparatory school has been commenced, and on Wednesday, November

25th, the people of our little settlement, more than one hundred, assembled on "College Hill," to witness the ceremony of "breaking ground" for our first college building. Rev. C. E. Bailey used the spade, Pres. Walker offered prayer, and the people united in singing the Doxology amidst the echoes of these grand old maple forests. It was an occasion never to be forgotten by this people. And do you ask, "and what do these feeble Jews" in building a college out there in the woods? My answer is, that our hope is in God. We are engaged in no premature, or utopian project, but in a well considered christian enterprise, most imperiously called for, for the good of this north region. We who are here on the ground, can see and appreciate the wants of this region of country better than others can. We beg an interest in the sympathies and prayers of God's people.

INDIANA.

From Rev. J. L. Jenkins, Kokomo, Howard Co.

Difficulties.

Among these may be mentioned, the somewhat unsettled and chaotic state of society. The opening of the place, but a short time ago, by an intersection of railroads, has thrown in a very miscellaneous, and not very religious population. The manifest and exclusive motive which brought the majority of the inhabitants here, is money making. When "the root of all evil" has struck deep in a soil, it requires a good deal of grubbing and digging to subdue it.

The prevailing wrong tendency has hardly received the usual corrective. A Presbyterian and a Baptist church once existed here; both have now become extinct. Furthermore, the Puritan church and its polity was an entire novelty in this community. Many of the people never heard of a Congregational church or minister; and the large majority never saw the one, or heard the other. Moreover, the Western people, particularly those of this State, have not as large a development of curiosity as New Englanders have. The universal absorption of the public mind in the great national struggle, has made it still more difficult to attract and hold attention.

We labor under some inconveniences

of another kind. We hold our meetings in a hall, in the third story of a public building; consequently, with ingress and egress quite intricate and tiresome to elderly and feeble persons, we do not secure the attendance which we should, under more favorable circumstances. This hall is the only public one in the town. Five courts of law are held in it during the year, together with all public lectures and exhibitions; and hence it is always confused and dusty.

Encouragements.

Considering all the obstacles, we have secured a very fair congregation, numbering, at the least calculation, one hundred and twenty five, and very regular in their attendance. It embraces, we think, a very fair share of the moral and intelligent part of the inhabitants. We have had a good and permanent foundation for the Sunday school, which now numbers full seventy five. I conclude, from a somewhat careful estimate, that there are as many as two hundred and fifty persons more or less fully attached to our enterprise.

I have not aimed, in endeavoring to promote the work of God here, to bring about instantaneous results, but rather to bring out fully the features and doctrines of the Pilgrim churches, and still more broadly, the great saving truths of the christian religion. I believe that the good seed is taking root and that the heaven is working hopefully in the hearts of the people. Rev. M. A. Jewett, of Terre Haute, spent a few days with me, about the first of January, in evangelical labor. It occurred during the remarkable period of cold weather which so chilled and stupefied the whole West. This short meeting, of less than a week, under very unfavorable circumstances, though not productive of very marked results, left a good state of feeling in the congregation, and a good impression upon the community. We have had some accessions to the church, both by letter and profession of faith, and others are expected. Your faithful and most efficient agent, Rev. J. E. Roy, of Chicago, passed one communion Sabbath with us, one week ago, preaching three times, and leaving the pleasant savor of his piety and ability among us.

We are endeavoring to cultivate christian sociability, by meetings for social intercourse, held by turns in the houses of our people, and with good results. I go out frequently to different points

through the country and hold meetings, apparently with good results. With the help of another young man I have raised ninety five dollars to get a Mason & Hamlin's cabinet organ for our worship; a small additional sum will complete it.

Going Forward to Build.

The inconveniences of our place of worship, have prompted us to make efforts to build a house for the Lord. Two choice and well located lots have been secured for the purpose. Subscriptions have been started and nearly two thousand dollars have been obtained already, for the proposed building. We hope soon to see the work of erection in progress. I should say, that we have an efficient Ecclesiastical Society, embracing many of our best citizens, who are foremost in the secular part of our enterprise, and are bearing the weightier part of our burdens. In conclusion, let me bespeak the sympathy, prayers, and material aid of christian brethren in the East on behalf of our endeavor to plant a Puritan church in a district where such churches have, hitherto, been so little known.

NEW ENGLAND.

From a Missionary in Maine.

Doubly Feeble.

My parish is about twelve miles long. It is impossible for me to visit much, and do the amount of study necessary for a minister. There are a great many families that do not attend church, because the place of meeting is too far for them to walk. A missionary is needed here who can give his *whole time* to visiting, and holding meetings. When I came here, I thought the church members were all united; but it is not so. Some of the members will not speak to each other, and some will not speak to certain ones out of the church. Others will not attend prayer meeting, or sit at the communion table, because of some personal pique. There is more harmony, and good feeling, out of the church than there is in it. Are you surprised that there are no additions to the church?

This feeble church contains but thirteen members. The average attendance on public worship is eighty. Let us pray that these Disciples may learn to love.

From Rev. Daniel Sewall, St. Albans, Me.

Destitutions in Somerset and Penobscot Counties.

The three places of my labor should all be, as soon as practicable, missionary centers; in each of which, a man should be stationed, who would find work enough, and ample destitutions all around him. Kenduskeag and Plymouth are both in Penobscot county, one twenty four miles, and the other sixteen from this place. From a destitute place, which might be connected conveniently with Kenduskeag, I received an urgent request, last month, to preach for them three fourths of the time for a year. The gentleman, a church member, who wrote to me, says: "We are without preaching;" which I take to mean, of any kind. And yet they have a good house of worship, with a bell, situated in a small village upon the railroad to Bangor. He adds, "I will give \$40;" another man, not a church member "will give \$35." I know these to be very liberal offers, more than most persons, who enjoy the preaching of the Gospel, are willing to give—that is, more, in proportion to what they are worth. "Our people," says he, "are supporting two dancing schools and no preaching; and I think it a good time to see what they will give for preaching." Such a "good time" to see what the people will give for preaching, I know to exist in more than one destitution around me; and in this time of the nation's peril, too, when it surely is not "a time to dance," if it ever is. I know of one place, where church members have gone to the dance; and of one man who goes from the dance to the prayer meeting, taking part in both, and openly justifying himself in so doing. I had to say to the good brother who wrote me, I can not come; my time is all taken up.

At a village, only two and a half miles distant from this place, and much larger, where there is an academy, with a fall and spring term, a woollen factory just built and to commence running in May, and a large tannery in successful operation for some years, they were entirely destitute of stated preaching, when, after repeated invitations, the people here consented that I should go there and preach half the Sabbath, once in four weeks. This I have done for some five months past, attending also many funerals; and now they are asking, if

I can preach for them half the time. But my time is all taken up, and what can I do? If I could multiply myself fourfold, and then become a tenfold better minister than I am, I might still say, "and yet there is room."

At this last place, there was once, what was thought to be a large and flourishing church, of another denomination, which is now exceedingly weak and depressed—without prayer meetings and without preaching, from ministers of their own name. These are samples of destitutions in my present field.

The little church in Kenduskeag has sustained a great loss, by the sudden death of one of their number who had commanded a company of "nine months men" before Port Hudson. He was an eminent example of christian fidelity, as a soldier. He went into the disastrous assault of the 14th of June, "almost certain," that he and his men would be spared, as they were, only three being slightly injured. When they reached their camp, late in the night of that "terrible Sabbath," standing at the head of his company he said, "Shall I return thanks to God for our preservation?" "Yes," "yes," said the men at once. And he did so. He was an eminently good and useful man, generally beloved and respected, and especially where he was best known. "Help, Lord, for the godly man ceaseth."

There are ninety nine members in these three churches and an aggregate, average attendance on public worship of two hundred and fifty five.

From Northern New Hampshire.

A Hard Field.

My commission was not renewed, because the people did not contribute the one per cent. on their ratable property, as required by the New Hampshire Missionary Society. The Executive Committee of that Society could not have done otherwise, under the circumstances; and yet I could not do otherwise than to preach, another year. The state of religion and morality in the town is such as to make it the duty of somebody to preach the Gospel here, whether the people will pay for it or not. Quite an extensive region to the west and northwest, also seems to be much in need of missionary labor.

As to the encouragement: there is perhaps as much as in other desolate places, where the Gospel is known but neglected. The prayer meetings have at times been quite interesting, but the world and the war rather absorb the interest of the people. I have endeavored by sustaining the Monthly Concert of prayer for our country, to give a religious turn to the interest in the war, and I hope not entirely without success. I labor at disadvantage, the present year, for want of proper pecuniary support. Endeavor to sustain the Sabbath services, and do what parish work I can; though a great deal more of this last is needed, and would, I doubt not, be productive of good results. I hope that this year's experiment will lead the people to support a minister, in future, or at least, to meet the reasonable requirements of the Missionary Society.

This church numbers sixty three members, on the ground. The average attendance, for the year, has been about seventy; the largest having been one hundred and thirty five. This persevering missionary deserves the sympathy of all servants of the Lord.

From Rev. E. C. Birge, Underhill, Vt.

A Church that has Swarmed.

The church to which, in the providence of God, I am ministering, is one whose history, could it be properly exhibited, would be very interesting. It was organized many years since, and has been blessed with many powerful revivals of religion. Many have, here, passed from death to life. But like many churches in Vermont, it has been weakened by emigrations to the West. Many, who are now active in the cause of Christ, in the new settlements, went out from this church. So that it may be said, that this church numbers hundreds who are now in the active field of labor. I have been with them more than two years. Within this time they have received some valuable additions of female members, and one man—a person of wealth, influence, and true devotion to his Savior. They had employed, for years before I came, one of the professors from the "University" to preach for them, who could be with them only on the Sabbath—which was not all that they needed. They could attend no

week day prayer meeting or lecture. Whoever may be the preacher, a church must decline, under such circumstances. Since I have been with them we have had a prayer meeting on Wednesday evening, every week, which is and has been very interesting. This is more than can be said of some of our large churches in this vicinity. We have also three services on the Sabbath. We have an interesting Sunday school and Bible classes—kept in operation through the year. The school is large, considering the size of the church and congregation. We have met with our Baptist brethren, this winter, in holding a series of evening meetings, which were continued three weeks. They were under the exclusive direction of the Baptists. Our people were revived; the meeting was a blessing. Many, we trust, are devoutly praying for the baptism of the Holy Ghost. We have, for two years, had a revival spirit in our prayer meetings. We yet hope for greater displays of the Spirit, in the conversion of souls. One of our members who was preparing for the ministry is now in the army.

The church in Underhill now has but thirty two members, the congregation numbering from seventy five to one hundred and twenty five. Many parishes in New England are nurseries whence the trees are transplanted while yet very young. How important that these *seed-plots* be carefully tended, and that their young growth receive early a christian grafting.

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From Northern New England.

Getting at Work.

I have been but three months in this field. Previous to my coming here, the church had been, for about four months, without a pastor; but the members were laboring and praying, with a good degree of zeal. I have been able to do but little, during the short time I have been here, besides acquaint myself with the wants of the church and parish, and enter upon some plans for systematic labor. Our people are weak, pecuniarily, but they are making extra exertions for the support of the Gospel. They have just succeeded in raising sufficient funds, for purchasing a convenient room for a *vestry*, and we are looking forward with hope to the meetings that we shall hold

in it. We are about to make preparations for repairs in our church edifice the coming summer. This church occupies a favorable location for doing much good. On two sides of us, are prosperous churches of all denominations; while in the other directions, there is a great destitution of Gospel privileges. Spiritualism and Universalism prevail, to a great extent; and the Romanists are largely increasing in those regions. I propose now to engage several of the young people in the church, as tract distributors in those localities. Great evil has been done around us, and even in our church, by laborers who have attempted a sort of union among all evangelical denominations. Many were carried away to Universalism and infidelity, by this movement. Though weak in numbers and in graces, we are nevertheless praying earnestly, I hope, that the blessing may rest upon us speedily.

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*From Rev. J. K. Aldrich, River Point,
R. I.*

Faint but Pursuing.

Never as a people, have we had a more realizing sense of our dependence upon God, or greater occasion for thankfulness, than during the year gone by. It would seem as though our Heavenly Father had been leading us in a way that we knew not, by his Providence, clouding our future in darkness and then unexpectedly clearing the way before us, that our faith might thus be strengthened and increased. Surely, in view of his past mercies, we can but feel that the power must be of God, and not of us; and with much encouragement we speed us onward to the work. One year ago, this little church was mourning the loss of its pastor. Its Sabbath school and weekly prayer meeting had been discontinued. Located in a community whose population was dependent almost entirely upon the cotton manufacture for support, and then working upon half time with but a gloomy prospect before them, it was feared, even by the most sanguine, that it must suffer greatly from financial embarrassment. Now, our Sabbath school is in a flourishing condition; our weekly prayer meeting was commenced in June, and is well attended, averaging from thirty to forty. When we con-

sider therefore, that the few brethren whom we have, are so situated, on account of absence, or business engagements, that they can not be present at these weekly meetings, and consequently that there is not a single male member, to render any assistance in the way of prayer and exhortation, it becomes less a matter of surprise, that no more has been done, than that we have accomplished so much. Peculiarly, we have prospered as never before, notwithstanding our apparent discouragements. Although receiving, this year, from the "Society" at the rate of \$100 per annum less than in previous years, we have sustained ourselves, and are now making efforts to repair our house of worship. We desire to raise, from three to four hundred dollars, and think we shall be successful. We have already made a good beginning; and have a prospect, also, of securing, from fifty to seventy five dollars for the benefit of the Sabbath school.



From Rev. Ezra D. Kinney, Westford, Conn.

Letter from a Veteran.

I see by your Annual Report, that you acknowledge me, (unworthy as I am) as one of *your* missionaries, though most of my reports have been made to the Connecticut Auxiliary. Can you find, on your list of missionaries, another, who was in commission by your Society as long ago as myself? I held a commission, signed by Dr. Peters, as Secretary of the A. H. M. S., *thirty seven years ago*. Then your Society had no periodical of its own, and but little money, and but few missionaries. I was then located in the celebrated town of Ticonderoga, Essex Co., N. Y. It was there that I preached my first sermon, August 20, 1826. When I went there my health was so poor, (utterly broken down by dyspepsia,) that I told the people, if they would give me my board I would stay awhile with them. They consented. I went from the bed to the church, and preached two extempore sermons, from the texts, "God is love," and, "I have a message from God unto thee." Impressions were made, by that feeble effort, which resulted in the hopeful conversion of several dear youth. Though possessed of but little physical strength, I walked

about the parish talking and preaching and praying, and my health gradually improved, and the blessing of our good Lord and Master rested on my poor endeavors.

In January, 1827, I was ordained as an Evangelist by the Association of Rutland Co., Vt. Our church was situated on Mount Hope, and in plain sight of Mount Defiance, where General Burgoyne planted his cannons, which caused the nocturnal evacuation by the Americans, of Fort Ticonderoga, during the Revolutionary war. Since that first Sabbath's labors, God has enabled me to preach 7579 times, averaging more than 200 a year. I remained in Ticonderoga fifteen months. I had found a church of twenty five members, and left it with sixty. What marvelous changes have taken place in our country, and in our world, since I received my first commission from your Society! Considerably more than one whole generation have come upon the stage of life, and pushed off the preceding generation to the land of silence. How many missionaries have your Society sent forth to preach the unsearchable riches of Christ to dying men, since its organization! How many converts have they reported! How many churches have they organized! Since I was first commissioned by the Society I have had more or less to do in seventy seven revivals, in which between 2000 and 3000 persons have professed a hope in Christ. God bless your Society, for many and many long years to come.



From Rev. Jacob Eaton, West Meriden, Hanover, Conn.

Changes.—Prospects.

Our population has changed very much, during the past three years. Many of our American citizens, formerly employed in the manufacturing establishments in our village, have enlisted; while foreigners (principally English and Germans) have taken their places. We have decided to put forth thorough and systematic effort to reach the English and German population, by visitation, by tract-distribution (circulating some tracts in the German language) and in various other ways. Very many English and Germans were habitual neglecters of religious worship, in their own countries.

A very interesting work of grace occurred here in the Spring of 1863. Six of our most earnest and worthy brethren are now serving their country in the Union army. The chorister, the Sunday school superintendent, and one deacon, have enlisted. Our Sunday school was never in a more flourishing and harmonious condition than at present. The young people are unusually attentive and thoughtful at religious meetings, and we are expecting and praying for the conversion of sinners. We have a neat and commodious house of worship, and have raised over \$100 toward painting it, in the Spring.

I was absent from my dear people, one year, serving in the army, was wounded, and returned, nearly eighteen months ago. I have reason to thank God for the measure of temporal and spiritual success with which he has rewarded my humble labors.

have secured, and *paid* for, a bell, and have instituted some needful repairs upon our church edifice. Amid frequent changes in the population, our church attendance and Sabbath school have remained about the same. By personal application I have found subscribers for the *Tract Journal*, in 112, of the 116 English speaking, Protestant families. The four who declined, were Spiritists. A few Catholic families subscribed; but afterward declined to receive the paper even as a gratuity. We are distributing Tracts by the hands of children; some of whom are making very energetic missionaries. Our meetings of late increase in attendance and interest.

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From Rev. Thomas Dutton, Ashford, Conn.

Good Effects of a Revival.

The good effects of the revival with which we were favored last year, are seen especially in the increased attendance on our conference and prayer meetings and in the number who speak and pray at those meetings. Before the revival, we had only one thinly attended prayer meeting, each week. For the last year, there has never been less than two, often three and four such meetings, and they have been well attended, and been conducted by the brethren, for the most part, without my assistance. Before the revival, our two aged deacons and one brother beside, were the only persons here that would ever pray or speak in a social meeting; now, there are ten others who habitually do both; all but three of them being old members who have risen to higher views and practice. Before the revival, we could not see where we could find two brethren, to fill the places of our two aged deacons, who, it was plain, must soon give up all public duties. Now, we have two good men, in the prime of life, who discharge well the deacon's office. Our middle aged church members, almost all of them, belong now to two Bible classes, one of men, the other of women.

We have, during the last year, gained two families, who go to meeting very steadily now and did not attend at all before, and three families have become very regular in their attendance who

—♦♦—
From Rev. C. H. Bissell, Poquonnock, Conn.

Statistics and Efforts.

In December last, I made a canvass of my field of labor, to take its measure and provide myself with statistics for a New Year's discourse—a brief abstract of which is here given:

Whole number of families,.....	160
American, English and Scotch do.	116
Irish do.,.....	41
French do.,.....	3

Irish and French population....	218
American, English and Scotch,...	540
Colored persons,.....	2

Total,.....	760
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Protestant families,.....	119
Catholic do.,.....	41

Thirty five members of other orthodox churches are worshipping with us; of whom twenty two are Baptists. Forty six families are usually represented at our church upon the Sabbath; and twenty four families, at the Universalist church, which holds service every second week and has an average attendance of about thirty.

The year has been one of material rather than spiritual prosperity with us. Through the assistance and at the instance of our State Missionary, we

were very irregular before. But the larger part of those who were occasionally drawn out by the general religious interest, have returned to their old practice, of letting religious worship entirely alone.

MISCELLANEOUS.

Letter from a New England Lady.

A Gift and Reasons for It.

Inclosed, please find a check for \$30.50, thirty dollars a donation to the American Home Missionary Society, and fifty cents to pay for "THE HOME MISSIONARY," for the present year, 1864.

Your correspondent, possessor of a few hundred dollars only, makes this *extra* effort, for several reasons; prominent among which, is the intimate connection which seems so manifest between the loyalty of the people and the labors of Home Missionaries. I can not suppose that, in our present struggle for national existence, "the great and growing West," would have so readily "come to the rescue," and so manfully defended the right, had it not been for the toils and trials of those self denying men and women, who for many weary years, have been pouring "light and love" into the minds and hearts of that heterogeneous people. Only one other reason I name: I fear I have not given what I ought, in years past. For a long time, I have given something, annually, to Home Missions; but becoming specially interested in Foreign Missions more than thirty five years ago, to that branch of benevolent effort, has been given more of my time and money than to any other one. I rejoice in the fact, that there are so many organizations to promote the temporal and spiritual welfare of our fallen race, and would gladly aid all to the extent of my ability.

Honor Meant for the President.

At the age of more than three score, my kind Heavenly Father gives me health, opportunity, and disposition, to earn enough, by daily labor, for my present support, with a little "to give to him that needeth." Instead of "laying up" every cent "for a rainy day" that I may never live to see, I feel it a

privilege to respond, as I may, to the numerous calls for help. If our good President, Abraham Lincoln, is not now a Life Member of the American Home Missionary Society, I should like to have you send him a certificate of Life Membership, as "a New Year's present from a Massachusetts woman." (This was intended to be sent on New Year's day, but circumstances I could not control, prevented.) It is the highest honor I now have in my power to show him, and I presume he will receive it with as much cordiality, from one who fills (though very imperfectly) the place of a domestic in a good family, as from some millionaire of your great city. Besides, I wish him to be deeply interested in the work of your Society; and perhaps, if you send him, every month, the HOME MISSIONARY, he may find, even amidst his vast responsibilities and labors, a few snatches of time, to give to its perusal. If Mr. Lincoln is already a Life Member, please inform me, and I will name some other individual.

Unfortunately—or, fortunately, shall we say?—the President had already been made a Life Member of the Society; so that this part of our friend's laudable and liberal purpose failed. We are sure, however, that, if her letter should chance to come beneath his eye, he will feel it an honor, and one which men in public life do not always secure, to have obtained the respect and esteem of one of these "honorable women."

A gentleman in Congress, once—whose feet have not touched the steps of the Capitol for three years past—was reported to have said something about Northern "*mudfills*." A single sentence in the foregoing letter, reveals the fact, that its writer belongs to the number of those whom he thus attempted to dishonor. Would that every house in the land had such an one! All the people would then be

blest in their going out and coming in; and our domestic institutions would be better ordered than, we fear, they are likely to be, these many years.

A Christian Colony and College.

We find in *The Grand Traverse Herald*, the following article, furnished to that paper by Rev. JAMES B. WALKER, D.D., formerly of Sandusky City, O., and widely known as the author of the book entitled, "Philosophy of the Plan of Salvation." Dr. Walker has cast in his lot with this new colony, and is President of the educational institution which is expected to grow into a college.

Bensonia.

This Colony, which is designed to develop in harmony, the interests of agriculture, education and christian piety, is situated about thirty miles southwest of Traverse City, seven miles from Lake Michigan, and between Crystal Lake and Benzie river (formerly called Betsie or Beas Scies river.) The Colony is in the center of a region of good land, lying about half way between Grand Traverse Bay and Manistee. There are now about forty families, located mostly near the center of the settlement. Others are expected in the spring. A grist mill is in operation, and a saw mill will be completed the ensuing season. Funds are provided to erect the first college building, containing a chapel and recitation rooms. The building will be commenced so soon as mills can be completed to furnish the lumber. There is a Congregational Church of about fifty members, of which Rev. REUBEN HATCH, recently from Ohio, is pastor. A good common school and the preparatory Department of the contemplated college, are in operation, under the superintendence of competent instructors. The Colony is considered by its projectors, as being in a hopeful state of progress; and its friends look forward to a time when it will be a center of good influences in this part of the State.

Plans and Aims.

The following extracts from a Circular issued some time since, by the proprietors, state the plans and aims of the colonists. They likewise contain such

information as persons will desire, who seek a home in the West, where such advantages as those offered by this colony may be obtained. The Circular says:

"A committee was formed in 1857, to seek a location for a new colony, where a christian community and an institution of learning might be located under the most favorable circumstances. After a search of two years, in five of the newer States, a location has been fixed, which possesses the superior advantages of a healthful climate and a fertile soil."

"The company have secured sufficient lands for one hundred families of agriculturists, and have located near the center of the tract (which has the advantages of forest, lake and river,) grounds for a village and institution of learning. One fourth of the entire lands has been donated by the proprietors, as an endowment for the institution. A college farm, grounds for a church edifice and parsonage, for common schools, and other public uses, are likewise provided. And as the lands now held by the proprietors are sold to colonists, other lands will be obtained and a portion of the new purchase given to the institution until it shall be adequately endowed. The church organization will be Congregational in form; yet the articles will be unsectarian, embracing the essentials of the Gospel, as understood by evangelical denominations. It is hoped that the members of the church will give an example of good will to men, by efforts to extend the influence of a pure Gospel, and by sympathy with all reforms which aim to benefit man. The sale of ardent spirits and tobacco, except as medicines, is excluded in the vicinity of the college."

"Most of the lands now in the hands of the proprietors, deducting donations to the College, and necessary expenses in seeking and establishing the location, have cost about three dollars per acre. They will be sold in farms, of from twenty to one hundred and sixty acres, at from three to ten dollars, according to advantage of soil and location. The advance upon sales will aid in the further endowment of the institution—the proprietors being bound to each other, to appropriate one fourth of future purchases to that object."

"Christian families, willing to set an example of industry, frugality and benevolence, and who will assume understandingly the labors and self-denials of a new settlement, will, we are sure, reap

advantages for themselves and their children, worth much more than the cost; while by their united efforts, they will originate institutions and influences which will be a blessing to future generations."

"Families possessing from fifteen hundred to three thousand dollars can obtain land, pay for clearing fifty acres, build and stock their farms sufficiently for a comfortable beginning, in a short space of time. With less means more time will be required."

Climate and Health.

"Benzonia is situated between Crystal Lake and Benzie river, seven miles from Lake Michigan, in about 44½ N. lat. The temperature is more equable, and usually some degrees warmer in the winter, and colder in the summer, than in Ohio. The deep lake which never freezes, gives the region its peculiar climate."

Timber.

"The timber of the region about Benzonia, is maple, elm, beech, bass-wood, hemlock, ash and other varieties. The elm and bass-wood grow on the up-lands, as on lower levels. The surface of the soil is undulating, with ravines near the streams and the lake."

Water.

"The country in the vicinity of Benzonia is abundantly watered. The college and village are laid out on an elevation, about one mile from Crystal Lake on one side, and from Benzie river on the other. The rivulets are clear—and there are, besides the river, two mill streams within two miles. The river is of sufficient depth for small boats."

Soil.

"The soil is of a reddish sandy texture, with black loam on top—clay

intermixed. It is easily worked. Crops of corn and potatoes have been planted on the soil without plowing, and the first year a fair crop has been produced. It is a lime soil, and retains its strength with proper culture for many years."

"A farm can be cleared and fenced, and buildings erected, for less cost than a new prairie farm in central Illinois can be fenced and improved with buildings of equal value. It is then nearer market, in a better climate, furnished with wood, and adapted to fruit growing—none of which last mentioned benefits can be found on the unoccupied prairies west of the lakes."

Mode of Access.

"The country will be filled up with great rapidity, after navigation opens. It has been passed by heretofore, because it has been inaccessible—no harbors having been opened, and the roads all running to the west of the lakes. We do not desire that any one should remove to Benzonia on the representation of this circular. But we invite families of the Congregational faith, designing to remove West, to visit the region as soon as possible, next spring; and if they do not find matters as here presented, we shall be willing to incur any censure that may be attached to this statement."

"Until projected harbors are finished, access to Benzonia will be somewhat difficult. Emigrants can take a propeller at the Lake ports and land at Northport, Traverse City, Glen Arbor or Manistee; thence by land, 20 to 80 miles, to Benzonia."

"In the meantime, for specific information as to land, routes, state of progress, or any other matters, address Rev. C. E. BAILEY, Benzonia, Benzie Co., Michigan."

The Preparatory Department of the contemplated College at Benzonia, will be in session from the first of March to the last of November. Pupils of both sexes can be accommodated with board in families, at \$1.50 per week. Other expenses at corresponding low rates.

APPOINTMENTS IN APRIL, 1864.

Not in commission last year.

Rev. E. C. Bissell, to go to California.
 Rev. Norman McLeod, to go to Colorado.
 Rev. Charles S. Tappan, Owatonna, Minn.
 Rev. Giles M. Porter, Garnaville, Iowa.
 Rev. Ransom Walt, Leon and Burns, Wis.
 Rev. S. R. Dole, Vienna, Ill.
 Rev. E. P. Tuthill, Rosemond, Ill.
 Rev. Edmund R. Stiles, Brighton, O.
 Rev. Henry B. Dye, Southington, O.

Re-commissioned.

Rev. Harvey Jones, to go to Kansas.
 Rev. John C. Strong, Chain Lakes Center, Minn.
 Rev. W. W. Snell, Rushford, Minn.
 Rev. Albert A. Young, Lake Mills, Wis.
 Rev. H. E. Boardman, Fort Dodge, Iowa.

Rev. George H. Woodward, Toledo, Iowa.
 Rev. Lucius Parker, Princeton, Wis.
 Rev. S. A. Dwinell, Reedsburgh, Wis.
 Rev. Rufus Aphorp, St. Johns, Mich.
 Rev. J. M. McLain, Hamlin, Mich.
 Rev. Michael M. Porter, Lawrence, Mich.
 Rev. Samuel Dilley, Newtown, Ill.
 Rev. Henry Buss, Dement, Ill.
 Rev. George W. Williams, Barry and Beverly, Ill.
 Rev. James Hodges, Shirland, Ill.
 Rev. Francis Bartlett, Coolville, O.
 Rev. Eben D. Jones, Mt. Carmel, O.
 Rev. J. H. Lyon, Pittsburgh, Penn.
 Rev. Robert S. Armstrong, South Colton and Hollywood, N. Y.
 Rev. Alexander B. Dilley, North and South Bangor, N. Y.
 Rev. Asabel Bronson, Ticonderoga, N. Y.

RECEIPTS IN APRIL, 1864

MAINE—

Portland, a Friend of Missions, \$100 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
 Treas.—
 Henniker, Cong. Ch. and Soc.,
 to const. Mrs. Eliza A. Foster
 and Mrs. Harriet A. Scribner, L. Ma., \$75 00
 Hollis, Cong. Ch. and Soc., of
 which \$80 is from friends, to
 const. Mrs. Louisa D. Spaulding
 a L. M., \$56.50; Edward A.
 Burge, to const. himself a L. M., \$80, 86 50
 Milford, Cong. Ch. and Soc., to
 const. Mrs. William Ramsdell,
 Abel C. Crosby, Freeman
 Hutchinson, and Rebecca A.
 Knight, L. Ma., 123 00 294 50
 Chesterfield, Rev. J. Hall, 3 00

VERMONT—

Springfield, A. Woolson, to const. Mrs.
 Elvira D. Parks a L. M., 80 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treas., \$2,000 00
 Fitchburg, legacy of Abel Farwell, Levi
 Downe, Exr., to const. Mrs. Julia M.
 Gilson and Mrs. Leonard Downe, L. Ma.,
 by Benjamin Perkins, 285 00
 Hadley, Russell General Benevolent Soc.,
 \$47.91; Miss Abigail Porter, to const.
 Mrs. Susan H. Dickinson, of Hadley,
 Miss Abby P. Smith, of Chicago, Ill.,
 and Mrs. Clarissa A. Cooley, of New-
 York, L. Ma., \$100, by C. P. Hitchcock, 147 91

First Cong. Ch., Ladies' Sewing Circle,
 in full to const. Mrs. Calvin Smith
 and Mrs. Ephraim Potter L. Ma., by
 Mrs. Edwin Smith, \$56 00
 North Adams, Gardner White, by Dr. E.
 S. Hawkes, 1 00
 Williamstown, Williams College, by Rev.
 Calvin Durfee, 80 20

CONNECTICUT—

Received by F. T. Jarman—
 North Braintree, a friend, \$49 00
 New Haven, Howe st. Ch., 20 00 69 00
 Brookfield, Cong. Ch. and Soc., \$27; An
 aged Widow, \$5, to const. Dea. Abel
 S. Taylor a L. M., 32 00
 East Canaan, Cong. Ch. and Soc., to const.
 Rev. Henry M. Grant a L. M., by T. El-
 ton, Treas., 48 00
 Easton, from the late Rev. Charles T.
 Prentice, by Mrs. C. T. Prentice, 5 00
 Ellsworth, Cong. Ch. and Soc., by Rev.
 R. D. Gardner, 18 23
 Guilford, by H. E. Norton, 6 00
 Montville, First Cong. Ch., by R. S. Smith,
 Treas., 17 00
 Middletown, Ladies' Home Miss. Soc., by
 Miss C. M. Bacon, Treas., 4 00
 Milford, First Cong. Ch., by W. Atwater,
 Treas., 181 25
 Naugatuck, Cong. Ch., Mon. Con., by Rev.
 C. S. Sherman, 15 00
 New Haven, E. T. Foote, 10 00
 New London, First Eccl. Soc., to const.
 Augusta Butler, Mary Chester, William
 Allender, and Charlotte M. Allender, of
 New London, and Robert McEwen,
 William C. McEwen, and Harriet W.
 McEwen, of Buffalo, N. Y., L. Ma., by
 Rial Chaney, Com., 601 75
 New Preston, Mrs. Israel Brownson, 5 00
 Norwich, Broadway Cong. Ch., to const.
 Mrs. L. C. Terry and Mr. William B.
 Terry, of Hartford, Ct., Mrs. Mary R.

Humphrey, of Jamaica Plains, Mass., Mr. William A. Alken, Miss Jane Mur- ray, and Miss Jennette Murray, of Norwich, L. Ma., by Lewis Edwards,	1,014 48
Norwich, First Cong. Ch., by Lewis A. Hyde, Treas.,	164 00
Orange, on account of legacy of Mrs. Mehtable Potter, by B. F. Clark, Exr.,	75 00
Prospect, Cong. Ch., by W. Atwater, Treas.,	1 46
Rockville, Mrs. N. O. Kellogg, to const. Alexander R. Beach, Mrs. Martha E. K. Hill, and Mrs. Martha C. Smith, L. Ma., by Mrs. Rose,	100 00
Sharon, Mrs. Ann M. E. Cowles,	10 00
Stamford, A Friend,	10 00
First Cong. Ch., by R. E. Rice,	8 00
Stonington, Mrs. M. A. Lane, in full to const. Nathan F. Smith, of Williams- town, Mass., a L. M.,	20 00
Terryville, Cong. Ch., Mon. Con., by M. Blakesley,	8 25
Tolland, Ladies' Char. Soc., by Mrs. A. Marsh,	2 00
Windsorville, legacy of Miss Hadassah Barber, by Allen P. Barber, Exr.,	50 00

NEW YORK—

Berkshire, First Cong. Ch. and Soc., by A. P. Belcher, Treas.,	15 00
Brooklyn, from the estate of Francis B. Cole, by Theodore Hinsdale and George S. Coo, Exrs.,	500 00
Buffalo, on account of legacy of James Goodell, by H. Shumway, Exr.,	1,818 00
Canaan Four Corners, Cong. Ch. and Soc., \$12.25; Canaan Center Presb. Ch., \$12.25; by Rev. J. Whitney,	26 50
Candor, Cong. Ch., by J. B. Hart,	24 08
Chemango Co. S. M.,	2 00
Clinton, A Friend,	5 00
Fredonia, Dea. Barney Stiles, \$1; Dea. John Seymour, \$1,	2 00
Fort Columbus, Col. G. Loomis,	5 00
Gaspport, Sherman Spencer,	10 00
Harlem, Cong. Ch., by James Riker,	88 04
Jamestown, Rev. W. D. Henry, to const. himself a L. M.,	80 00
Kirkland, legacy of Mrs. Phebe O. Steele, by H. M. Burchard,	60 00
Lewiston, Presb. Ch., by O. P. Scovell,	10 00
Madison, First Cong. Ch. and Soc., by Rev. D. W. Sharts,	5 00
Mereditth, Cong. Ch., by Rev. G. R. En- ter,	9 00
New Haven, Presb. Ch., by C. R. Wells, Treas.,	11 71
New-York, A Friend, in full to const. Hen- ry F. Olmsted, of Catskill, a L. M., \$10; A Lady, \$8; George Fox, \$5,	18 00
Broadway Tabernacle, Cong. Ch., in part, of which \$100 is from James Talcott, to const. himself a L. D.; \$30 from T. S. Berry, to const. Julia Kent of New-York, a L. M.; \$80 from the parents of Mary Goodale Holmes, to const. her a L. M.; and \$30, from her husband, to const. Mrs. Harriet L. Dunham, of New-York, a L. M.; \$690; by Caleb B. Knevals, \$100,	780 00
North Bergen, on account of legacy of Levi Blissell, by Joseph Staples Agent,	23 00
Norwich, First Cong. Ch. and Soc., to const. Rev. Samuel Scoville a L. D., by Lewis Kingsley,	117 04
Otsego, on account of legacy of Benja- min Rathbun, by Henry Fisher,	7 27
Pekin, Abigail Peck,	5 00
Randolph, Cong. Ch., by Rev. S. Cowles,	25 00
Raymondsville and Norfolk, Cong. Chs., by Rev. I. H. Beckwith,	8 61
Sandy Hill, legacy of Mrs. S. G. A. Wood- worth, by Samuel Andrews,	250 00
Schenectady, members of Presb. Ch., by Rev. J. Trumbull Backus, D.D.,	82 00
Spencertown, Isaac Dean,	10 00

Ticonderoga, Cong. Ch., by Rev. A. Bron- son,	\$20 00
Troy, on account of legacy of R. W. Dana, by R. D. Stillman, Exr.,	60 00

PENNSYLVANIA—

Carlisle, James Boughton,	2 00
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OHIO—

Received by Rev. J. H. Newton—	
Berlin Heights, Cong. Ch.,	10 05
Brownhelm, Cong. Ch.,	22 80
Centerville, Cong. Ch.,	20 00
Clarksfield, Spelman and Pel- ton,	5 00
Cleveland, G. A. Stanley, \$25; Rev. J. H. Newton and wife, \$10,	85 00
Second Presb. Ch.,	12 00
Florence, Cong. Ch.,	6 50
Fowler, Cong. Ch.,	10 25
Geneva, First Cong. Ch.,	10 00
Hartford, Cong. Ch., \$7.20; Seth Hayes, Esq., \$5,	12 20
Lafayette, Cong. Ch., \$5; Rev. G. W. Palmer and Wife, \$3,	8 00
Maumee City, Presb. Ch.,	15 90
Mineral Ridge, Welsh Cong. Ch.,	17 40
Oberlin—	
First Cong. Ch.,	66 25
Second Cong. Ch.,	22 61
Plymouth, balance of legacy of Philip Bewler, Willett and Conklin, Exrs.,	256 00
York, Cong. Ch.,	12 75
Bainbridge, on account of legacy of Paul Hannum, by H. Cowles, Exr.,	164 16
Greenwich Station, William M. Mead, Gustavus, Elam Linsley,	5 00
Harmar, on account of legacy of Levi Whipple, by Douglas Put- nam, Exr.,	\$200 00
Cong. Ch., Mon. Con.,	25 00
Marietta, Second Cong. Ch., by Rev. G. V. Fry,	6 50
Monroe, Cong. Ch., by Rev. Harvey Jones,	20 00
Red Bush, Cong. Ch., by Rev. F. Bartlett,	3 75
Strongsville, legacy of John S. Strong, by L. W. Strong, Exr.,	25 00

ILLINOIS—

Atlanta, Cong. Ch., by Rev. A. J. Drake,	7 00
Brighton, Cong. Ch., by Rev. G. Hayes,	10 00
Canton, John W. Newell,	5 00
Galena, Cong. Ch., by Rev. W. S. Peter- son,	9 00
Griggsville, Cong. Ch., Mon. Con., by S. O. Hoyt, Treas.,	50 00
Lanark, Cong. Ch., by Rev. J. Kilbourn,	5 15
Marshall, Cong. Ch., \$5.75; Rev. J. Chapman, \$5, by Rev. J. Chapman,	10 75
Neponset, Cong. Ch., by Rev. C. M. Barnes,	5 00
New Rutland, Evan. Cong. Ch., by Rev. S. Penfield,	14 00
Richmond, and Genoa, Wis., Cong. Chs., by Rev. C. C. Cadwell,	19 46
Sbirland and Durand, Cong. Chs., by Rev. James Hodges,	25 00
Springfield, J. Thayer, \$50; others, \$25, by Rev. A. Hale,	75 00
Toulon, Cong. Ch., by Rev. R. O. Dunn,	11 15

MICHIGAN—

Received by Rev. H. A. Read—	
Chelsea, Cong. Ch.,	\$16 00
Clinton, Cong. Ch.,	22 00
Hopkins, Cong. Ch.,	6 08
Hudson, Cong. Ch.,	23 48
Memphis, Cong. Ch.,	4 50

New Hudson, received for parsonage,	\$350 00
Olivet, Cong. Ch., \$19.12; F. S. Drury, \$5,	24 12
Victor, Cong. Ch.,	8 00
Webster, Cong. Ch.,	18 50
Eighteenth Mich. Vols., Capt. E. M. Hulburd,	5 00
Received by Rev. N. D. Glidden—	
Leonidas, Cong. Ch.,	11 25
Sherwood, Cong. Ch.,	8 00
Dry Prairie, Cong. Ch.,	4 75
Pine Creek, Cong. Ch.,	1 00
Hamlin, Cong. Ch., by Rev. J. M. McLain,	4 50
New Hudson, Cong. Ch., by Rev. R. G. McCarthy,	17 00

WISCONSIN—

Received by Rev. Dexter Clary—	
Allen's Grove, Cong. Ch.,	11 10
Appleton, Cong. Ch., by F. B. Doe,	40 00
Beaver, First Presb. Ch., by E. L. Hall,	38 27
Beloit, J. M. Hill, \$10; Mrs. Sarah P. Strong, \$1,	11 00
Clinton, Cong. Ch., by Rev. W. H. Burnard,	4 00
Delaware, Cong. Ch., by Miss Eddy,	10 65
Johnstown, Cong. Ch., by J. E. Warner,	20 00
Whitewater, Cong. Ch.,	20 28
Received by Rev. Evan Owen—	
Blue Mound, Welsh Cong. Ch.,	5 25
Ridgeway, Welsh Cong. Ch.,	6 00
Wauwatosa, Cong. Ch., by Joseph A. Warren,	28 00

IOWA—

Brookfield, Cong. Ch., \$8; Rev. W. A. Keith and family, \$4, by Rev. W. A. Keith,	12 00
Clay, Cong. Ch., by Rev. J. R. Kennedy,	5 50
Colesburg and Yankee Settlement, Cong. Chs., by Rev. L. P. Matthews,	12 50
Decorah, Cong. Ch., to const. Dea. S. H. Sells a L. M., by Rev. E. Adams,	30 00
Iowa Falls, Cong. Ch., by Rev. A. Graves,	20 00
Keosauqua, Cong. Ch., \$14.90; Mon. Con., \$9.25; Rockville, Cong. Ch., \$5, by Rev. J. D. Sands,	29 15
McGregor, Cong. Ch., by Rev. J. Guernsey,	16 20
Muscantine, Ger. Evan. Ch., by Rev. F. Allert,	21 50
Stacyville, Cong. Ch., by Rev. D. F. Savage,	31 55

MINNESOTA—

Rochester, Mrs. S. W. S. Dresser,	2 00
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KANSAS—

Troy, Cong. Ch., by Rev. H. P. Robinson,	9 00
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NEBRASKA—

Elkhorn City, Cong. Ch., by Rev. E. B. Huribut,	6 25
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CALIFORNIA—

Eureka City, Cong. Ch., by Rev. W. L. Jones,	5 00
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Redwood City, Cong. Ch., by Rev. G. W. Finney,	\$29 90
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OREGON—

Forest Grove, Rev. S. H. Marsh, by Rev. Theron Baldwin,	9 25
	\$11,147 14

Donations of Clothing, etc.

Middletown, Ct., Ladies' Home Miss. Soc., by Julia A. Russell, a barrel,	\$95 75
Tolland, Ct., Ladies' Char. Soc., by Mrs. Abram Marsh, a barrel,	28 71

Receipts of the Massachusetts Home Missionary Society in March, 1864. BENJAMIN PERKINS, Treas.

Adams, North, Gardiner White,	\$1 00
Athol, Cong. Ch. and Soc.,	28 90
Barnstable, West, Cong. Ch. and Soc.,	9 10
Boston, Mount Vernon Ch. and Soc., Annual Collection,	598 75
Braintree, Rev. Dr. Storrs' Soc., Quarterly Collection,	18 00
Brimfield, Cong. Ch. and Soc., to const. Dea. Paul W. Paige a L. M.,	50 00
Centerville, Cong. Ch. and Soc.,	12 20
Cohasset, Cong. Ch., at Beech Woods,	5 00
Dedham, H. W. Tisdale, 88th Regt. Mass. Vols.,	5 21
Dorchester, Miss Nancy Oliver, by Rev. Mr. Means,	500 00
Douglas, Cong. Ch.,	10 00
Georgetown, Rev. Mr. Beecher's Soc.,	9 00
Hatchville, Cong. Ch. and Soc.,	20 25
Hawley, Rev. H. Seymour,	8 00
Holliston, Cong. Ch. and Soc., to const. B. A. Rockwood and W. L. Payson L. M.,	62 50
Lelcester, First Cong. Church and Soc., to const. Mrs. Jane Warren, Mrs. C. N. Russell, Miss Mary E. Cooledge, and William Bisco, L. M.,	189 20
Malden, South Cong. Ch.,	10 00
Marshfield, North Cong. Ch.,	6 25
Middleboro', Rev. Mr. Putnam's Ch.,	50 00
Natick, South, The John Elliot Ch. and Soc.,	25 00
Newbury, First Parish,	20 00
Newton Center, A Member of Rev. Mr. Furber's Church,	20 00
Palmer, Dea. William Foster, (deceased), to const. Mrs. D. P. Billings a L. M.,	30 00
Phillipopolis, Turkey, Rev. Henry C. Haskell and wife,	6 60
Plympton, Cong. Ch.,	16 00
Roxbury, Vine St. Ch., Mon. Con.,	9 50
Springfield, North Cong. Ch., Mrs. Mary G. Bemis, to const. William L. Bemis a L. D.,	100 00
Templeton, A Friend,	25 00
Tewksbury, Cong. Ch. and Soc.,	27 00
Truro, First Cong. Ch. and Soc.,	15 00
Ware, First Ch. and Soc.,	43 00
Warren, Cong. Ch. and Soc.,	91 80
Westboro', Evan. Ch. and Soc.,	46 99
Whateley, Cong. Ch.,	16 00

\$2,247 05

Received by A. C. NICHOLS, Treasurer for California.

Grass Valley, Cong. Ch., Mon. Con.,	\$18 00
Oakland, First Cong. Ch., Mon. Con.,	50 35
San Francisco, First Cong. Church,	\$166.35; Mon. Con., \$70.23, 236 63
	299 98

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVII.

JULY, 1864.

No. 3.

THIRTY EIGHTH ANNIVERSARY.

THE AMERICAN HOME MISSIONARY SOCIETY held its Thirty Eighth Anniversary in Irving Hall, New York, on Wednesday evening, May 11, 1864.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., of New Haven, Conn., President of the Society, occupied the chair, and the exercises were opened with prayer by Rev. JOHN MARSH, D.D., of New York.

The Treasurer's Report was read by Mr. CHRISTOPHER R. ROBERT, the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D.D., one of the Secretaries.

On motion of Rev. HENRY B. HOOKER, D.D., of Boston, Mass., seconded by Rev. J. S. ZELIE, of Redwood City, California,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. EDWARD TAYLOR, of Brooklyn, N. Y., seconded by Rev. S. W. HANKS, of Lowell, Mass.,

Resolved, That the Home Missionary work is absolutely essential to the political and moral salvation of our country.

On motion of Rev. WILLIAM W. PATTON, D.D., of Chicago, Illinois, seconded by Gen. WILLIAM WILLIAMS, of Norwich, Ct.,

Resolved, That the marked loyalty of the West, in our present national conflict, is largely due to moral causes connected with the influence of Home Missions.

Addresses were made by Rev. Dr. HOOKER, Rev. Mr. TAYLOR, and Rev. Dr. PATTON, in support of the resolutions, which they respectively offered.

The singing by the Congregation was conducted by Mr. GEORGE ANDREWS.

The exercises were closed with the benediction, by Rev. JOSEPH HOLDICH, D.D., of New York; after which the Society proceeded to the election of officers for the ensuing year.

The following officers were then chosen:

PRESIDENT.

Rev. THEODORE D. WOOLAKY, D.D.,
LL.D., of New Haven, Ct.

VICE-PRESIDENTS.

Rev. George E. Adams, D.D., Brunswick,
Me.

Rev. Leonard Bacon, D.D., New Haven, Ct.

Rev. Albert Barnes, Philadelphia, Pa.

Rev. Nathan S. S. Beman, D.D., LL.D.,
Troy, N. Y.

Hon. Marshall S. Bidwell, LL.D., New
York.

Rev. Nathaniel Bouton, D.D., Concord,
N. H.

His Excell. William A. Buckingham, Nor-
wich, Ct.

Hon. Jacob Butler, Muscatine, Iowa.

Rev. John P. Cleaveland, D.D., Lowell,
Mass.

Rev. Samuel H. Cox, D.D., LL.D., New
York.

Hon. William Darling, Reading, Pa.

Rev. Jeremiah Day, D.D., LL.D., New
Haven, Ct.

Rev. George Duffield, D.D., Detroit, Mich.

Rev. William T. Dwight, D.D., Portland,
Me.

Hon. Erastus Fairbanks, St. Johnsbury, Vt.

Hon. Charles G. Hammond, Chicago, Ill.

Rev. Joel Hawes, D.D., Hartford, Ct.

Rev. Mark Hopkins, D.D., LL.D., Presi-
dent of Williams College, Mass.

Hon. Joseph C. Hornblower, LL.D., New-
ark, N. J.

Hon. William Jessup, LL.D., Montrose, Pa.

Rev. Harvey D. Kitchel, D.D., Detroit,
Mich.

Rev. Nathan Lord, D.D., Hanover, N. H.

Rev. Simeon North, D.D., LL.D., Clinton,
N. Y.

Rev. Eliphalet Nott, D.D., LL.D., Presi-
dent of Union College, N. Y.

William Curtis Noyes, LL.D., New York.

Rev. Edwards A. Park, D.D., Theol. Sem.,
Andover, Mass.

Rev. Absalom Peters, D.D., New York.

Rev. George E. Pierce, D.D., Hudson, Ohio.

Rev. Enoch Pond, D.D., Bangor, Me.

Douglas Putnam, Esq., Harmer, Ohio.

Rev. Samuel S. Schmucker, D.D., Theol.
Sem., Gettysburgh, Pa.

Rev. Thomas H. Skinner, D.D., LL.D., New
York.

Rev. Asa D. Smith, D.D., President of Dart-
mouth College, N. H.

Rev. William A. Stearns, D.D., President
of Amherst College, Mass.

Rev. Richard S. Storrs, D.D., Braintree,
Mass.

Rev. Seth Sweetser, D.D., Worcester,
Mass.

John Tappan, Esq., Boston, Mass.

Hon. Henry W. Taylor, Canandaigua, N. Y.

Rev. Mark Tucker, D.D., Saybrook, Ct.

S. V. S. Wilder, Esq., Elizabeth, N. J.

Rev. Charles Walker, D.D., Pittsford, Vt.

Gen. William Williams, Norwich, Ct.

J. Payson Williston, Esq., Northampton,
Mass.

Rev. William Wisner, D.D., Ithaca, N. Y.

Hon. Bradford R. Wood, Albany, N. Y.

DIRECTORS.

Rev. William Adams, D.D., New York.

Rev. William Allen, D.D., Northampton,
Mass.

Rev. Israel W. Andrews, D.D., President
of Marietta College, Ohio.

Rev. Zedekiah S. Barstow, D.D., Keene,
N. H.

Rev. Flavel Bascom, Dover, Ill.

Rev. Alvan Bond, D.D., Norwich, Ct.

Rev. Edward Beecher, D.D., Galesburgh,
Ill.

Rev. Constantine Blodgett, D.D., Paw-
tucket, R. I.

Rev. Thomas Brainerd, D.D., Philadelphia,
Pa.

Rev. Horatio N. Brinsmade, D.D., Beloit,
Wis.

Rev. Samuel G. Buckingham, Springfield,
Mass.

Rev. William Carter, Pittsfield, Ill.

Rev. Aaron L. Chapin, D.D., President of
Beloit College, Wis.

Rev. George B. Cheever, D.D., New York.

Rev. Elisha L. Cleaveland, D.D., New
Haven, Ct.

Rev. Oliver E. Daggett, D.D., Cananda-
igua, N. Y.

Rev. Samuel W. S. Dutton, D.D., New
Haven, Ct.

Rev. Edward W. Gilman, New Haven, Ct.

Rev. Albert Hale, Springfield, Ill.

Rev. Edwin Hall, D.D., Theol. Sem., Au-
burn, N. Y.

Samuel Hamilton, Esq., Rochester, N. Y.

Rev. Henry L. Hitchcock, D.D., President
of Western Reserve College, Ohio.

Rev. John C. Holbrook, D.D., Dubuque,
Iowa.

Rev. Henry B. Hooker, D.D., Boston, Mass.

Rev. Mancius S. Hutton, D.D., New York.

Rev. Aratus Kent, Galena, Ill.

William J. King, Esq., Providence, R. I.

Rev. Benjamin Labaree, D.D., President of
Middlebury College, Vt.

Rev. Joel H. Linsley, D.D., Greenwich, Ct.

George Merriam, Esq., Springfield, Mass.

Rev. John J. Miter, Beaver Dam, Wis.

Rev. Ray Palmer, D.D., Albany, N. Y.

Rev. Joel Parker, D.D., Newark, N. J.

Rev. William W. Patton, D.D., Chicago,
Ill.

Rev. Henry E. Peck, Oberlin College, Ohio.

Benjamin Perkins, Esq., Boston, Mass.

Albert H. Porter, Esq., Niagara Falls, N. Y.

Rev. Truman M. Post, D.D., St. Louis, Mo.

Rev. William Salter, Burlington, Iowa.

Rev. Henry Smith, D.D., Buffalo, N. Y.

Rev. Miles P. Squier, D.D., Beloit College,
Wis.

Rev. Benjamin P. Stone, D.D., Concord,
N. H.

Rev. Henry M. Storrs, Cincinnati, Ohio.
 Rev. Richard S. Storrs, Jr., D.D., Brooklyn, N. Y.
 Rev. Julian M. Sturtevant, D.D., President of Illinois College.
 Rev. Asa Turner, Denmark, Iowa.
 Rev. Robert G. Vermilye, D.D., Theological Inst., East Windsor, Ct.
 Charles I. Walker, Detroit, Mich.
 Rev. Samuel H. Willey, San Francisco, Cal.
 Edward J. Woolsey, Esq., New York.

TREASURER.

Mr. Christopher R. Robert.

AUDITOR.

Mr. George S. Coe.

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger, D.D.
 Rev. David B. Coe, D.D.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY.

Austin Abbott, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 12, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 Rev. William Patton, D.D.
 Charles Butler, Esq.
 Mr. Simeon B. Chittenden.
 Rev. Richard S. Storrs, Jr., D.D.
 Rev. Joseph P. Thompson, D.D.
 Rev. William I. Budington, D.D.
 Mr. William G. Lambert.
 Rev. William R. Tompkins.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Rev. Milton Badger, D.D., } *Secretaries*
 Rev. David B. Coe, D.D., } *for Correspondence*.
 Rev. Daniel P. Noyes, }
 Austin Abbott, Esq., *Recording Secretary*.



ASSISTANT TREASURER.

Mr. Benjamin G. Talbert.

THIRTY EIGHTH REPORT.

WE pause, as we enter upon the review of another missionary year, to offer a word of tribute to the memory of the dead. Many of our associates and patrons have, since the year commenced, ceased from their labors and entered upon their reward. Among them, are four of the Vice-Presidents of the Society—Hon. LEWIS STRONG, Rev. RALPH EMERSON, D. D., Mr. WILLIAM M. HALSTED, and Rev. BENJAMIN TAPPAN, D. D.

Mr. STRONG had sustained official relations to the Society for twenty four years, and given to it his counsels, his influence, and his generous benefactions. Dr. EMERSON will be remembered with special affection as the devoted Teacher of Sacred Science, inspiring his pupils with missionary zeal, bestowing upon them his benediction, and following them with his sympathies and his prayers, as they went forth to plant in the wilderness the banner of the cross. Mr. HALSTED's official relations to the Society commenced

in 1828. He was for seventeen years a member of its Executive Committee, and for seven its Recording Secretary. How faithfully he watched over its interests, how promptly and kindly he discharged every duty, how bland and courteous he was in his demeanor, and how sincere and deep was his interest in the diffusion of gospel influences every where, those who were so long and so happily associated with him can never forget. Dr. TAPPAN was not only one of the Vice-Presidents of this Society, rejoicing in its prosperity and in the progress of every humane and christian enterprise, but he had been for fourteen years the Secretary of the Maine Missionary Society Auxiliary to this, conducting its affairs with great wisdom and energy, honored and revered by the churches which he encouraged and strengthened, and by the churches as well, of whose bounty he was the almoner to the needy. The missionaries and the ministry through-

out the State looked up to him as to a father, and mourned, as they carried him to his burial, a loss which they felt could never be repaired.

But another stroke of the Divine hand has come still nearer to the Executive Officers of the Society. We had scarcely entered upon the duties of a new year, when it pleased God, by a death most serene and peaceful, to take from us our honored and beloved fellow-laborer—Mr. WILLIAM C. GILMAN. He had been for ten years in the Executive Committee of the Society, and for the last eight its Recording Secretary. Seldom absent from a meeting of the Committee, intimately acquainted with its principles of action, patient and exact in the details of business, as well as deeply interested in the greatness of the work, sagacious in counsel, kind and gentle in his intercourse with his brethren, seeking ever to lighten their burdens and diminish their cares, hopeful in discouragements and unwavering in faith, he could not be but greatly endeared to the hearts of all. But the Master had need of him in a higher sphere, and it was but for us to say: "Even so, Father, for so it seemed good in thy sight."

Four of the missionaries of the Society have also died during the year—Rev. Josiah Ballard, Rev. Andrew J. Clapp, and Rev. John H. Dodge, in Massachusetts; and Rev. Enoch H. Caswell in New Hampshire.

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the preceding General Table, together with those engaged in superintending the work, and whose names are mentioned in connection with the respective Auxiliaries and Agencies, is 756.

Of these, 580 were in commission at the date of the last Report, and 176 have since been appointed.

They have been distributed in 21 different States and Territories, as follows: in Maine, 77; New Hampshire, 34; Vermont, 58; Massachusetts, 60; Rhode Island, 6; Connecticut, 54; New York, 42; Pennsylvania, 2; Ohio, 38; Indiana, 5; Illinois, 94; Missouri, 2; Michigan, 62; Wisconsin, 73; Iowa, 79; Minnesota, 38; Kansas, 15; Nebraska, 5; Colorado, 1; California, 8; Oregon, 3.

This distribution gives to the New

England States, 289; Middle States, 44; Western States and Territories, including 11 on the Pacific coast, 423.

Of the whole number in commission, 444 have been *pastors* or *stated supplies* of single congregations; 280 have ministered to two or three congregations each; and 82 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 603 years.

The number of *congregations* and *missionary districts*, which have been fully supplied, or where the Gospel has been preached at stated intervals, is 1,518.

Seven missionaries have been in commission as *pastors* or *stated supplies* of churches of *colored* people; and 30 have preached in foreign languages—11 to *Welsh* congregations, 16 to *German* congregations, and 3 to congregations of *Hollanders* and *Frenchmen*.

The number of *Sabbath school* and *Bible class scholars*, connected with the missionary churches, is not far from 55,200.

The *contributions to benevolent objects*, reported by 462 missionaries, amount to \$22,914.58.

Sixty four missionaries make mention in their reports of *revivals* of religion during the year, in some of which there have been 50, 40, and 35 hopeful conversions. The number of conversions reported by 292 missionaries is 1,893.

The *additions to the churches*, as nearly as can be ascertained, have been 3,902; namely, 2,221 on profession of their faith, and 1,681 by letters from other churches.

Twenty seven churches have been organized in connection with the labors of the missionaries during the year; and *twenty* have become *self supporting*. *Thirty* houses of worship have been *completed*; *forty three* repaired or improved; and *twenty six* others are in the process of erection.

THE TREASURY.

RESOURCES. — The balance in the Treasury, April 1, 1863, was \$35,429.92. The receipts, for the succeeding twelve months, have been \$195,537.89; making

the total resources of the year \$230,967.81.

LIABILITIES.—There was due to missionaries, at the close of the last year, the sum of \$6,100.15. There have since become due \$152,039.68; making the total of liabilities \$158,139.83.

PAYMENTS.—Of this sum, \$149,325.58 have been *paid*; leaving \$8,814.25 still due to missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$68,178.35, making the total of pledges \$76,992.60. To redeem which, and to apply on other appropriations, there is a *balance* in the Treasury of \$81,642.23.

The receipts exceed those of the previous year by \$30,653.60, and those of any other year since the organization of the Society by \$1,989.52. Of this increase the sum of \$17,446.94 is from legacies, and \$13,206.66 from the contributions of churches and individuals. The expenditures of the year exceed those of the preceding by \$14,334.50. The number of missionaries is greater by 22, and the years of labor performed by 41. The number of additions to the churches exceeds that reported at the last Anniversary by 794, and the number of Sabbath school and Bible class scholars by 1,200. In other particulars—in the organization of churches; in the number and power of revivals of religion; in the erection, completion, and improvement of houses of worship; in the building of parsonages; in the settlement of pastors, and in the transfer of churches from the list of beneficiaries to that of benefactors—the reports of the missionaries indicate substantial progress and spiritual prosperity. It is with devout gratitude to Almighty God, that we record these evidences of his favor upon the missionary work in our own land, during a year of such deep national conflict and peril.

The number of missionaries would have been greatly increased, if suitable men could have been obtained, in the earlier part of the year especially, for the important posts where their services were needed. But the war has made large drafts on our missionary supplies. As chaplains in the field and in hospitals, in services connected with Sanitary and Christian Commissions, and in the care and instruction of Freedmen, many have been employed, who, in other times, would have been our efficient co-

workers in the missionary field. Pastors of churches in the older settlements are beginning, however, to listen to the calls of Providence in our new Territories, and at centers of moral influence which are fast opening upon us; and the number of appointments recently made, as well as the spirit of inquiry and of missionary enterprise that seems to be kindling up anew, encourages the hope that the calls for men to go forth, even in these troublous times, to reclaim the old wastes and build up the desolation of many generations, will not be unheeded. And when those now connected with the army shall, in the good providence of God, be relieved, and our young men shall hear the increasing earnestness of the cries of the destitute, and the fruits of the outpouring of the Spirit upon our literary institutions shall be gathered into the ministry, and the prayer to the Lord of the harvest to send forth laborers into his harvest shall become the importunate prayer of the Church universal, we can not doubt the hosts of Immanuel will be found adequate in numbers, in spirit, and in power, for the great work which God has for them here to do.

The large receipts of the year, accompanied as they have been by so many testimonies to the magnitude of our work, give us the assurance that the interest involved in bringing this whole land under the power of the world to come, never had such a hold on christian hearts as now. Multitudes are looking, with earnest desire and with confident expectation, to this Institution as an appointed instrumentality of Heaven for our country's salvation. They bring their offerings; they utter words of encouragement and hope; they intercede for the residue of the Spirit. And what shall hinder our going forward, as the tide of emigration—for a season checked—shall again sweep over the land, and cities and villages and wide districts of desolation from which we have hitherto been excluded shall invite our coming—what shall hinder our going forward, in the name and at the bidding of our Divine Master, with redoubled ardor and strength, and with triumphant success also in the accomplishment of our important mission?

GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new

appointments, congregations, and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society. It also exhibits, in the tenth column, the *average*

expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures for the year by the number of years of labor performed.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Average expenses for a year's labor.	Average expenses for a Missionary.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	558	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,800	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	176
29—1854-55	180,136.69	177,717.34	1,032	180	2,124	815	5,634	64,800	218	171
30—1855-56	193,548.37	186,611.02	986	187	1,965	775	5,602	60,000	241	189
31—1856-57	178,060.68	180,550.44	974	201	1,985	780	5,550	62,500	231	185
32—1857-58	175,971.37	190,735.70	1,012	242	2,034	795	6,784	65,500	240	188
33—1858-59	188,139.29	187,034.41	1,054	250	2,125	810	8,791	67,300	231	178
34—1859-60	185,216.17	192,737.69	1,107	260	2,175	868	6,287	72,200	222	174
35—1860-61	183,761.80	183,762.70	1,062	212	2,025	835	5,600	70,000	220	173
36—1861-62	163,852.51	158,336.33	863	153	1,668	612	4,007	60,300	259	183
37—1862-63	164,884.29	183,843.39	734	155	1,455	562	3,108	54,000	240	184
38—1863-64	195,537.89	149,325.58	756	176	1,518	603	3,902	55,200	248	198

Remarks.—1. The total of receipts for thirty eight years, is \$4,372,588.48.

2. The total of years of labor is 23,161.

3. The whole number of additions to the churches is 178,882.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society, of obtaining the missionary, defraying his expenses to

his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions, the expensiveness of more distant missions, and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

5. The difference between the annual

average expenditure to a missionary and the average of a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of a year.

6. The fifth column—that of new ap-

pointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territ's.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	666
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	305	7	907
19—1844-45	285	249	6	307	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,066
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986
31—1856-57	271	191	6	506		974
32—1857-58	291	197	3	521		1,012
33—1858-59	319	201		534		1,054
34—1859-60	327	199		581		1,107
35—1860-61	308	181		573		1,062
36—1861-62	295	87		481		863
37—1862-63	281	48		405		734
38—1863-64	289	44		423		756

Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

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TABLE OF RECEIPTS.

Exhibiting as far as known, the amount received from each State and Territory into the Treasury of the American Home Missionary Society during the year, and the amount expended by each larger Auxiliary within its bounds, constituting also a part of the receipts of the Parent Society.

States and Territories.	Receipts.
Maine,.....	\$504.19
" Miss. Soc. expended,.....	10,663.56
New Hampshire,.....	2,213.42
" Miss. Soc. expended,.....	4,685.55
Vermont,.....	1,636.63
" Dom. Miss. Soc. expended,.....	7,299.40
Massachusetts,.....	54,871.86
" Home Miss. Soc. expended,.....	6,070.10
Rhode Island,.....	148.55
" Home Miss. Soc. expended,.....	1,596.63
Connecticut,.....	20,596.51
" Miss. Soc. expended,.....	7,804.86
New York,.....	43,978.22
New Jersey,.....	6,828.45
Pennsylvania,.....	3,660.30
Maryland, ..	120.00
District of Columbia,.....	1,000.00
Virginia,.....	2.00
North Carolina,.....	10.00
Arkansas,.....	40.00
Tennessee,.....	1.00
Kentucky,.....	5.00
Ohio,.....	5,033.89
Indiana,.....	1,888.55
Illinois,.....	4,850.61
Missouri,.....	181.00
Michigan,.....	1,585.43
Wisconsin,.....	1,898.93
Iowa,.....	1,246.97
Minnesota,.....	321.50
Kansas,.....	222.85
Nebraska,.....	59.25
California,.....	301.01
Oregon,.....	94.00
Washington Territory,.....	22.00
Sandwich Islands,.....	25.00
Japan,.....	50.00
India,	30.00
Other sources,	1,790.67
	<hr/>
	\$195,537.89

PRINCIPAL AUXILIARIES, AGENCIES, AND MISSIONARY FIELDS.

Maine Missionary Society.

Rev. GEORGE E. ADAMS, D.D., President ;
Hon. ASA REDINGTON, Lewiston, Treasurer ;
Rev. DAVID SHEPLEY, Yarmouth, Secre-
tary.

The receipts of this Society, for the year ending March 1, were \$935.12. There were also received into the Treasury of the American Home Missionary Society, during its financial year, from congregations and individuals in the State, \$287.69, and in payment of legacies, \$216.50—in all, \$504.19—making a total for the cause of \$9,855.31; which is less than the amount of the previous year by \$2,056.10. The expenditures within the State were \$10,663.56.

The number of missionaries in commission is seventy seven—ten of whom are licentiates and sixty seven ordained ministers; forty seven were employed through the year; eleven for six months and upward, and the remainder for a shorter period; they have ministered to ninety four churches, and in eleven places where no Congregational church has been organized. The last report of the Society gives the number of additions to the churches for the year, one hundred and sixty two; the amount of contributions to benevolent objects, \$1,586.99; and the number of hopeful conversions, two hundred and sixty three.

The Trustees say, in their Report: "This work of faith, this labor of love is only begun, and still needs for its successful prosecution, the patience of hope and the spirit of unflinching zeal and determined perseverance. In our sphere, we are to do our part in giving to our beloved country, what it never more needed than it now needs, the ministry and ordinances of the blessed Gospel. Amidst the perils and alarms, the tears and blood of which our land is full, how can our nation, how can our commonwealth, dispense with its heavenly light and life, its divine strength and consolation?—how be content with that limited measure of christian influence with which it is now blessed?"

The Society has been called, during the year, to mourn the decease of its venerable Secretary, Rev. BENJAMIN TAPPAN, D.D., who had long, arduously,

and successfully labored for its prosperity. His sympathies were with the feeble churches and with the brethren who ministered to them; the friends of the cause confided in his wisdom, admired his efficiency, and rejoiced to coöperate with him in extending, through all their borders, the institutions of the Gospel. He enjoyed and exemplified, in an eminent degree, the religion which he commended to others, and he has left with those who loved him the full assurance that his is now the recompense of those who turn many to righteousness.

Rev. DAVID SHEPLEY, of Yarmouth, has, since Dr. Tappan's decease, acted as the Secretary of the Society.

New Hampshire Missionary Society.

Rev. NATHANIEL BOUTON, D.D., President; Rev. WILLIAM CLARKE, Secretary; Rev. B. P. STONE, D.D., Treasurer. Office at Concord.

The receipts of this Society, for the year ending March 1, were \$6,931.41; of which \$421.86 were forwarded by designation of the donors to the Parent Society. There were also received from the State into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$1,317.97; from congregations and individuals, \$473.59—in all, \$1,791.56—making the total for the cause, \$8,722.97; which is less than in the previous year by \$88.24. The expenditures within the State were \$4,885.55; and the amount put at the disposal of the National Institution, \$2,213.42.

Thirty four missionaries have been in commission during the year, preaching to thirty five churches, and in two places where churches have not yet been organized. The aggregate average attendance on public worship in thirty three of these congregations is two thousand seven hundred and seventy three. The contributions of the churches to benevolent objects are nearly equal to twenty per cent. of their receipts from the Society. Eighteen Congregational churches still remain destitute of the preached word.

In reference to the national work, the Trustees say in their Report: "It is the testimony of well informed witnesses that the great West and Northwest have maintained their loyalty to the Union and to the Government more through the influence of our missionaries and the churches they have planted, than through the agency any other, perhaps

of all other causes combined. Had the vast West never felt any of these countless benign Home Missionary influences, could it have been safely relied on to sustain our Government and Nation in the terrible crisis now upon us? Would we hope that our bleeding country will come safely out of the iron furnace, and its Government and the invaluable institutions that have grown out of it be securely, permanently established, we must, by our prayers, our sympathies, our benefactions, sustain the *Home Missionary enterprise*."

Vermont Domestic Missionary Society.

Hon. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. C. S. SMITH, Secretary. Office at Montpelier.

The receipts of this Society, for the year ending March 1, were \$7,647.75. There were also received from the State into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$912; from congregations and individuals, \$724.63—in all, \$1,636.63—making the total from the State, \$9,284.38; which is less than in the previous year by \$3,442.81. The expenditures within the State were \$7,299.40.

Fifty eight missionaries have been in commission during some portion of the year. The Secretary in his Report says: "These missionaries have labored in fifty churches and missionary districts, performing thirty one years of service. One church has been organized, two pastors ordained, and two houses of worship built. Three churches have become self-sustaining, and two others will probably call for no more aid. No extensive work of grace has prevailed, but several of the churches have been quickened and their numbers increased. Our work, in its general character and results, has been much as in previous years. Labor has been performed, and good accomplished, but less than we hoped. A sad feature in many of our churches is a lack of young men. As the result of emigration, war, and the absence of the converting grace of God, several of our churches have not a resident male member under forty years of age. Some of our self sustaining churches are becoming feeble, for the want of aggressive missionary efforts on their part, in the region immediately around them. Their influence is becoming circumscribed, and no earnest effort is put forth to regain the lost ground. More active missionary

labor, by the members of the churches, in seeking to build up Christ's kingdom around them, is greatly needed."

Rev. JOHN F. STONE, who, for many years, had served the Society as its Secretary with great fidelity and competence, on account of impaired health, declined, at the last Anniversary, a reelection, but consented to remain until another could be obtained to fill the place. The duties of the office have been performed since Mr. Stone's withdrawal, by Rev. C. S. SMITH, of Montpelier.

Massachusetts Home Missionary Society.

Rev. WILLIAM A. STEARNS, D.D., President; BENJAMIN PERKINS, Esq., Treasurer; Rev. HENRY B. HOOKER, D.D., Secretary. Office at Boston.

The receipts of this Society, for the year ending March 1, were \$39,646.68. The expenditures within the State were \$6,770.10; and the amount forwarded from the Treasury to the American Home Missionary Society, during its financial year, was \$31,000. There were also received from the State into the Treasury of the Parent Society, in payment of legacies, \$14,664.02; from the Hampshire Missionary Society, \$2,270.29; from congregations and individuals, \$6,937.55—in all, \$23,871.86—making the total to the cause, \$63,518.49—exceeding the amount of the preceding year, by \$17,020.60. The whole amount expended out of the State, through the National Institution, was \$54,871.36.

Sixty missionaries have been in commission. The churches to which they have ministered contain a membership of one thousand seven hundred and eighty eight, with an average Sabbath attendance of about four thousand. The number of Sabbath school scholars reported is over three thousand; and of hopeful conversions, one hundred and fourteen. Sixty eight have been added to the churches by profession.

"We go forward," say the Executive Committee in their Annual Report, "with the Parent Institution amid the perils and trials, the tears and blood of civil war. But the grandeur of our work—our country's evangelization—gives us powerful and delightful inspiration. These hearts of the friends of Home Missions have not fainted during these years of danger and sorrow; and they are stronger now than ever, we believe, for this great enterprise. Our augmented receipts, our opening and

enlarging fields, the Spirit's power and grace among so many missionary churches, and our beloved country's dependence on the Christianity we spread over it for the permanence and prosperity of its noble institutions—all these voices pour on our ears the powerful appeal to prosecute, with augmented diligence and fidelity, the great work before us. 'The God of heaven, he will prosper us; therefore we his servants will arise and build.'"

Rhode Island Home Missionary Society.

Hon. A. C. BARSTOW, President; EDWIN KNIGHT, Esq., Providence, Treasurer; Rev. FRANCIS HORTON, Barrington, Secretary.

The receipts of this Society, for the year ending March 1, were \$1,250.79. There were also received from the State, into the Treasury of the American Home Missionary Society, during its financial year, \$148.55; making the total to the cause, \$1,399.34—which is less than in the preceding year by \$64.70. The expenditures within the State were \$1,596.63.

Six missionaries have been in commission, laboring amidst many difficulties and with much encouragement in building up the old wastes and in laying the foundations of many generations.

Connecticut Home Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Esq., Treasurer. Office at Hartford.

The receipts of this Society, for the year ending March 1, were \$6,849.74. There were also received from the State, into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$6,868.06; from congregations and individuals, \$13,728.45—in all, \$20,596.51—making the total to the cause, \$27,446.25—which is \$183.88 less than the amount of the preceding year. The expenditures within the State were \$7,804.86; and the amount expended beyond its limits, through the National Institution, was \$20,596.51.

Fifty four missionaries have been in commission. "The churches to which they have ministered," says the Secretary of the Society, "do not differ in any essential respect from the other churches of our denomination in this State, except in their ability to sustain unaided the institutions of the Gospel. The war presses on them heavily, but

its demands are cheerfully met; and additional aid to their ministers is not unusual. There is an increased sense of obligation in our churches to extend the institutions of the Gospel among those around them, and new places for preaching are often attended by congregations almost as large as at the center. To impart to old and decayed churches the vigor and hopefulness of new institutions is neither an easy nor rapid work, but with faith and determination and the blessing of Heaven it can be done."

Rev. WILLIAM H. MOORE has prosecuted his work as Agent and State Missionary with great fidelity, visiting and encouraging the missionary churches, addressing ecclesiastical gatherings and Sabbath schools, conferring with ministers and laymen, and "dwelling in private and public on such topics as these—the best means of securing contributions to charitable objects, the baptism of children, the duties of churches to their absent members, pastoral visitation, the management of Sabbath schools, lay activity, mission schools, the care of the neglected population, and the conversion of souls and their admission to church fellowship."

The total of receipts from New England is \$118,774.76—exceeding the amount of the preceding year by \$11,978.10; of this, \$39,020.10 were expended within its bounds, and \$79,754.66 forwarded to the National Institution for its general work.

New York.

Rev. L. SMITH HOBART, Syracuse, Agent.

The number of missionaries in the service of the Society, within this State, during the past year, is *forty two*. They have ministered stately to not less than sixty six churches and congregations; and have labored with fidelity and zeal. The contributions to the Home Missionary Treasury, for the same period, amount to \$43,978.22.

About thirty five Congregational churches are now without ministers. These churches are able to raise only from \$200 to \$350 a year toward a pastor's salary. "They remain unsupplied," observes the Agent, "not because they have been refused missionary aid sufficient to make up an adequate support, or because there is not a sufficient number of clergymen seeking parishes." It is possible that ministers

may sometimes be lacking in zeal and self denial ; and churches may be fastidious and exacting. Whatever the cause, this double destitution—of pastors and of parishes—continues.

The missionary churches in New York, as in the States further west, are almost wholly composed of persons whose loyalty to their country is beyond question. "They not only hate rebellion, but, even more intensely, the slavery which is its root. They pray and vote, and numbers of them are fighting, for the extermination of both. This fruit of our Home Missionary work is legitimate, commendable, and deserving of conspicuous record."

"It is an encouraging fact that among these churches the religious instruction of the young is receiving much attention. The relation of the Sabbath school to the church is better understood and appreciated ; a larger proportion of the older and more experienced church members are becoming teachers ; the schools are more generally continued through the winter ; and their true end is more distinctly and prayerfully held in view."

"Moreover, the vice of intemperance, now so alarmingly prevalent, is beginning to arouse new efforts for its suppression. In many communities, the majority of the young people, for a long time, have been accustomed to hear but little of argument or instruction upon this subject, and have thus too often been left unforewarned and unfortified against the destroyer ; but ministers have begun again to deliver addresses, after the style of twenty five years ago ; and children and youth are encouraged to sign the pledge."

On the whole, therefore, we may regard the present aspect of the missionary work in this State as very hopeful. A new vigor appears in many churches ; a new hope has been awakened in congregations that had begun to despair ; a fresh warmth of attachment to christian and to puritan principles is making itself manifest ; every where the Society's Agent is cordially welcomed ; every where he is urging upon the churches an earnest and systematic benevolence, and the importance of their development and growth through union with Christ in methodical working with him, regarding themselves as "divinely constituted for the evangelization of the surrounding communities ;" while the tokens of interest in the Home Missionary cause are always marked and abundant. We can not but feel that the Lord

is speaking unto his people here, and bidding them, "Go forward."

Ohio.

Rev. JAMES H. NEWTON, Cleveland, Agent for Northern Ohio. Rev. LYSANDER KELSEY, Columbus, Agent for Southern Ohio and Southern Indiana.

In Ohio, the Society has had *thirty eight missionaries* under commission during the past year ; and has received into its Treasury *contributions* from the State amounting to \$5,033.89.

In Northern Ohio, twenty one ministers have labored with twenty four churches and at a considerable number of out stations. The receipts into the Treasury from this part of the State are in advance of those of last year ; although the great majority of the givers are persons of limited means, while the calls of charity were probably never before so numerous. But the people have been learning to be generous ; and their spirit has risen with the demands made upon them. "Many congregations," observes the Agent, "which in times of peace felt unable to support the Gospel without foreign aid, now, in the midst of a civil war, and when pecuniarily weakened, are sustaining their ministers with salaries from one fifth to one third larger than they were wont to furnish in former years." None of these missionary churches secure an average attendance of more than one hundred and seventy five, while the smallest averages but forty five.

Six ministers are now needed in this portion of the State to supply its destitutions. They should be men of large faith and patience, apt to teach. But its great want, He only can meet who bestows the baptism of the Holy Ghost. Nothing short of a general and powerful revival can make these churches truly vigorous, or deliver these intelligent and enterprising communities from distractions of opinion and from spiritual lukewarmness.

In Southern Ohio and Southern Indiana, the Society has aided *seventeen missionaries*, who have preached regularly to twenty one churches and at six out stations, and have held frequent services in numerous other localities scattered over wide districts. A large amount of labor has thus been performed. Four of the churches have been blessed with revivals.

"High prices," observes the Agent, "have occasioned great embarrassment; and the missionaries have found it difficult to live on their small salaries. No class in the loyal States has suffered so much in their pecuniary affairs. During the year, a rebel force, about five thousand in number, invaded Southern Ohio and swept through the State for a distance of about three hundred miles. Their raid was of brief continuance, and interrupted but few of the missionary churches. Some of the missionaries, with many of their people, were among those who rallied for the pursuit and capture of the invaders."

"The churches are feeble; but they are very generally united and harmonious, self-denying, earnest, active, and loyal. Scarcely one can be found that has not some of its best men in the Union army; and the influence of none could be spared, without serious loss to the communities where they exist. Southern Ohio and Indiana still present large fields for missionary culture. Scores of self-sustaining churches here are monuments of the Society's usefulness in the past, and pledges of future success." The harvests are waiting—the laborers are few.

Illinois.

Rev. JOSEPH E. ROY, Chicago, Agent for Northern Illinois and Northern Indiana. Rev. ELISHA JENNEY, Galesburg, Agent for Central and Southern Illinois.

This Society has aided in the support of *ninety four missionaries* in Illinois, during the year covered by the present Report, and has *received* into its Treasury, from that State, \$4,850.61.

In Northern Illinois and Northern Indiana three churches have been organized, six houses of worship have been built and four others commenced. Twelve congregations have been blessed with revivals of religion. Despite the peculiar burdens and hindrances of the times, the missionaries have been prosecuting their work with encouraging success; and we are not without convincing proof that their influence tells effectively upon the moral tone of society as well as upon the multiplication and growth of the churches.

The Theological Seminary at Chicago has begun to make additions to the number of laborers in the missionary field, and gives promise of being a most effective agency for the advancement of

the kingdom of our Lord. Its help is greatly needed in every Western State. In Illinois itself more than thirty congregations were but recently destitute of ministers, and multitudes still suffer for lack of pastors and teachers fitted for the Gospel work.

To the churches of Central and Southern Illinois the year just closed has been one of at least ordinary prosperity. In the midst of war they have had peace; one new church has been organized, two houses of worship have been finished and dedicated, not less than fourteen congregations—and perhaps more—have enjoyed revivals of religion, one of which resulted in the hopeful conversion of fifty souls, and the amount of benevolent contributions, notwithstanding the great advance in the cost of living, has been increased. Ten of the churches are without ministers.

The missionaries sustained by the Society in this part of the State, settled to so large an extent by persons of Southern origin, are, "without an exception," observes the Agent, "loyal to the Government and ready for any sacrifices and hardships in the cause of religion and humanity." "Some of them have given their sons, first to the Savior, then to their country, and all are contributing, in one way or another, to the great ends for which we ought to live in times like these."

A thorough inquiry into the efficiency of the churches has renewedly and deeply impressed the Society's Agent with the conviction that, few and feeble as they are, they are truly deserving of encouragement and support. Although some of them are not now making advances, the progress of others is such as to awaken our gratitude; and instances of this sort would obviously be more numerous were it not for the drain of men and of money occasioned by the war. "Those of us," to use his words, "who have opportunities of knowing the obstacles to success, and the progress really made amid so many hindrances, are forced to exclaim: 'What hath God wrought!' Though all has not been accomplished that we aimed at, and that we hoped ere this to witness, yet much has been done, in view of which angels must rejoice."

Illinois occupies a central and commanding position. Stretching from about the latitude of Fortress Monroe to that of Boston, and touching upon the

Mississippi, the Ohio, and the lakes, she unites distant States, and is connected by great highways with them and with all the world. Her population, gathered from divers parts of the country and from many lands, numbered in 1860 over 1,700,000. Scattered throughout this great multitude—and principally where the population is least sparse, best educated, and most enterprising—there are now over two hundred churches coöperating in this Society. A way of access is fairly open, therefore, to the whole State. May we not hope that these churches will grow and multiply, until every township will be reached by their immediate influence? The Society has a great field before it in this State, and, we trust, a blessed work for Christ and for souls, for the country and the world.

Missouri.

At the beginning of the year, the Society had no missionary in this State—except one, ministering to a congregation of Germans—and there were but two (American) churches within the bounds of Missouri disposed to yield it their sympathy and support. While the general aspect of affairs is not strikingly changed, there are indications of a very encouraging character. In the fall of 1863, Rev. THOMAS E. BLISS was commissioned for general missionary labor in the northern part of the State, and more especially along the line of the Hannibal and St. Joseph Railroad. He there met with a very cordial reception, has succeeded in reorganizing a church that had been broken up by the rebellion, and has gathered several congregations that give good promise for the future. Multitudes of the best citizens of the State appear to have become dissatisfied with religious teachers who deserted the cause of their country in her hour of trial, and to be no longer willing to acknowledge their leadership or even attend upon their ministrations in the sanctuary. The door is apparently open, therefore, for the formation of loyal churches, under the care of a ministry faithful to Christ, to freedom, and to "the poor." We should probably have been able at this time to report additional results had not a pressing call from Tennessee made it necessary for the Society's Agent to transfer his labors, for a season, to the city of Memphis, where his efforts were promptly rewarded with the organization of a loyal Union church of twenty-five mem-

bers and the securing of very liberal subscriptions toward the support of the Gospel. We trust that this church will be able from the first to maintain the regular ministrations of the word without assistance. The congregation accepted temporarily the use of a house of worship whose owners had been excluded for disloyalty, but now assembles in its own hired hall. Its prospects are highly encouraging. All loyal churches and Christians throughout the land can not but view it with emotions of peculiar interest and sympathy, as one of the first fruits of the new and better harvest which the nation hopes to gather in a redeemed and regenerated South. We trust the year to come will witness the prosecution of the work thus auspiciously begun with fresh vigor and enlarged success.

On the western frontiers of Missouri, also, in the center of that border district which has been the source of such deeds of violence, at Kansas City, still another congregation and Sunday school have been gathered; and a missionary is there laboring with zeal and self denial at what, it is hoped, will prove foundations for many generations.

Missouri is apparently destined, under the benign and inspiring influences of the Gospel and of liberty, to become one of the most populous and prosperous States of the Union. For the salvation of the millions who, in ages to come, are to dwell within its borders, every Christian and patriot must deem it a privilege to labor.

Michigan.

Rev. HERBERT A. READ, Marshall, Agent.

Sixty two missionaries have labored in this State, under commission from the Society, during the past year. The contributions to the Treasury have amounted to \$1,585.43. Of the one hundred and fifty Congregational churches of Michigan, ninety are so feeble as to require missionary aid, while some of the remainder are enabled to dispense with it, only by uniting two or more churches in the support of the same pastor, and a few are now so reduced, by emigration and other causes, as to give little promise for the future. Six churches have been organized during the year; five houses of worship have been completed, or are near completion, and several missionary congregations have erected parsonages. A new Association has been formed, in the valley

of the Muskegon. Twenty churches are still without stated preachers; and no less than fifteen faithful ministers are needed, to break unto them the bread of life. Although the year has not been characterized by remarkable religious awakenings, quite a number of revivals have been enjoyed, resulting, in some instances, in the formation of churches.

"To many of the missionary churches, the past year," observes the Agent, "has brought severe trials. With one fourth of their male members—and these the younger and more active—in the army of the Union, a failure of crops, through frost and drought, and a great increase of taxes and of demands upon their liberality, it is with difficulty that they have achieved their part toward sustaining the institutions of the Gospel. This, in most instances, they have done in a manner worthy of praise. The missionaries, with their wives, have met their trials with christian fortitude, laboring on courageously, amid frequent privations and self denials." Early in the year, apprehensions were felt lest the minds of the people should be so taken up with efforts and excitements connected with our national struggle, as to forbid all advance, and even imperil the holding of ground already occupied. Such fears have not been realized. A general survey of the field reveals, on the whole, an encouraging progress. New churches have been formed, older ones have added to their numbers, and nearly all have increased in strength. There are signs of spiritual growth as well as of pecuniary improvement; and probably the cause of Home Missions never stood better in this State than at the present time.

The particular aspect of the Home Missionary work in Michigan, of greatest interest, at the present moment, is that exhibited in the rapid occupation of the northwestern portion of the State, in the neighborhood of Grand Traverse Bay, along the shore of Lake Michigan and the banks of the Manistee and Muskegon. The Grand Traverse region until recently has been little known. It had been generally supposed to be one vast "pinery," and unfitted for tillage. This impression is very far from the truth. The pine lands are only found in strips, varying in width from one to three miles, along the courses of the larger streams. The rest of the country is heavily wooded with the maple, the elm, ash, and hemlock—the sugar maple largely predominating, and

developing luxuriant dimensions. The region abounds in lakes, brooks, and springs; the soil is of excellent quality, and yields abundant returns of wheat and other agricultural staples, together with the most valued fruits. The population of this district in 1860 was about 3,600; but so rapidly have settlements been made, that at the present time the inhabitants are believed to number nearly 10,000 souls.

The physical character of the region lying to the south of the Manistee river, and between that and the Muskegon, in all essential particulars, resembles the one just described. Its villages, however, are more numerous, distributed mostly upon the lake shore, and its population is much larger.

These northwestern counties now form a missionary field of great interest and importance. The tide of emigration is setting strongly in that direction, and numerous villages are springing into being, with every promise of prosperity. Some of them must soon become important centers of trade and commerce. At Benzonia, the county seat of Benzie county, and situated about half way between Grand Traverse Bay and the Manistee, a settlement has been formed, which "is designed to develop in harmony the interests of agriculture, education, and piety"—a christian colony. Some forty families have already established themselves near its center; an institution of learning, which is expected to become a college, has been in operation for a year; and cordial invitations are now extended to christian families, "willing to set examples of industry, frugality, and benevolence, and to assume understandingly the labors and self denials of a new settlement," to unite in this effort to lay broad and deep in this wilderness the foundations of christian society.

The Society has been prompt in entering this new and important field, which already contains over fifteen churches, twelve ministers, and two Associations. Its missionaries have done a good work; and their work is rapidly growing upon their hands. More laborers are needed for this harvest. We invite the attention of all who are interested in the progress of the Redeemer's Kingdom to the demands of this important State.

Wisconsin.

REV. DEXTER CLARY, Beloit, Agent for Eastern Wisconsin; REV. JOHN C. SHEP-

WIN, La Crosse, Agent for Western Wisconsin.

The number of *missionaries* employed within the bounds of this State, during the past year, is *seventy three*; of whom four have ministered to congregations of Hollanders and Welsh, in their native tongues. Not less than one hundred and eleven churches and over forty out stations have thus been supplied with the regular ministrations of the Gospel. *Contributions* have been made to the cause of Home Missions amounting to \$1,898.93. The churches in Wisconsin that coöperate in this Society number two hundred, embracing a membership of over eleven thousand. Of these, however, less than fifty are able to sustain preaching without assistance; and more than twenty are destitute of pastors. Three have become self supporting during the year; and five new churches have been organized. Waste places, in which it is possible to form churches, are not numerous. A vast number of neighborhoods and school districts, however, are to be found, in which congregations could be gathered; but which, being too small to constitute missionary fields of themselves, and inconveniently situated for connection with existing parishes, remain destitute.

"The missionaries of this State," observes the Agent, "are prosecuting their work with diligence, encountering difficulties and discouragements with christian manliness, walking by faith amid the darkness of the times, encouraging the churches to steadfastness in prayer and every good work, and holding up gospel truth as their light and their salvation. Christians of different denominations, also, appear to be more and more drawn toward each other, both by christian affinity and by their common interest in our national struggle." "The steady progress of our churches has shown the vitalizing power of the Gospel, and furnishes encouragement for continued effort. The Master of the Vineyard has graciously preserved the lives of all the laborers in this portion of it, and permitted many of them to rejoice in the ingathering of fruits. The precious revivals of the preceding year extended to the early part of the one just ended, and evidences of their genuineness are by no means wanting. The number now, or recently, in progress is not so great."

"The churches are generally in a

prosperous condition, though much affected by the war. One fifth of their male members, it is believed, and about the same proportion from among their supporters in the congregations, have enlisted in their country's service. From some of the churches, all the young men have gone." "The members of the missionary congregations, in common with other inhabitants of the State, have been put to great expense." The 42,000 men furnished by Wisconsin, previous to the recent call for 500,000, were placed at the disposal of the Government equipped for the field; \$50,000 have been contributed for the relief of sick and wounded soldiers, in addition to large sums for local Aid Societies and the Sanitary and Christian Commissions; more than \$1,000,000 have been paid, in local bounties, to volunteers; and \$2,500,000 to their families.

"These offerings of men and money greatly diminish the ability of the churches to support the institutions of the Gospel, and create a necessity for continued missionary aid." "It is gratifying to witness, in the readiness with which such demands have been met, the developments of christian principle; and to be able to trace the existence of this, in no small measure, to the early and continued influence of Home Missions."

This influence reveals itself in another form, calculated to awaken our deepest gratitude; for we are assured that the demoralizing effect of the war is far less than was anticipated. Large numbers have gone into the army who had their education in churches, Sunday schools, Bible classes, and christian homes; and this fact, in connection with the influence of the great and sacred principles underlying our national struggle and of the momentous issues dependent on its result, have awakened a spirit of prayer and christian activity that has been blest of God, in the protection of young men amid the temptations of a soldier's life and to the conversion of many souls. Thus doth godliness prove itself "profitable unto all things."

Wisconsin is a noble State. Its area measures 60,000 square miles, and not less than 17,000,000 of acres are now under assessment; its real estate, under taxation, is valued at \$122,000,000, and its personal property at \$80,000,000; the grain harvests of 1863 measured 60,000,000 bushels, and the lumber from its

pineries, 900,000,000 feet; its mineral resources, of iron, lead, and copper, are exhaustless; its water-power is immense, beyond all possibility of present use; one thousand miles of railroad are already built within its borders. The population of the State is now estimated at 800,000; its children and youth, between the ages of four and twenty, at 321,000—of whom over 215,000 were, last year, members of common schools; the school fund on interest amounts to \$2,675,000; its school houses number 4,168; their cost was \$1,327,000, and the wages paid to teachers, in 1863, were \$384,400. The State contains twenty academies and colleges, and owns 250,000 acres of land, appropriated to the support of a School of Agriculture. The leading elements of its population are most largely drawn from New York and New England; but great numbers of Europeans, especially of Germans, have also found a home within its borders. The task of bringing the Gospel to bear upon so great a multitude of souls—all of them our neighbors and most of them are kindred—is one that may well stir enthusiasm.

Iowa.

Rev. JESSE GUERNSEY, Dubuque, Agent for Northern Iowa. Rev. JULIUS A. REED, Davenport, Agent for Southern Iowa.

The aid of this Society has been afforded, the past year, in the support of *seventy-nine ministers* in this State, who have supplied more than one hundred and fifty congregations with the stated ministrations of the Gospel. The *amount contributed* to the cause of Home Missions from Iowa, during the year, is \$1,246.97.

In Northern Iowa the number of missionaries has been forty three, and the amount of ministerial labor performed by them has been equal to thirty six years. One church has been organized; one has become self sustaining; three have completed, and six are now erecting houses of worship; and several others have made liberal expenditures for the improvement of their church edifices, or the removal of debts incurred in their erection. A considerable advance has also been made in the amount raised for the support of the ministry. If, in connection with these facts, we take into view the large contributions of men and money made by these feeble congregations to sustain the army of the Union, we must regard the past year as one of unusual prosperity in respect to the ma-

terial interests of the churches. It has not been characterized by general or powerful revivals of religion, though five or six churches have been graciously visited with the quickening influences of the Spirit, and one has more than doubled its membership.

"The coming year," says the Agent, "promises to do much for the development of Northern Iowa. The railroads that are in process of construction across the State will be pushed rapidly forward. On all these roads little villages are already found, and others will soon spring up, in which, at an early day, missionaries should be located. Moreover, the newer and more vacant portions of my field, in which are located nearly all the lands in the State now belonging to the Government, are now attracting, in considerable numbers, that class of immigrants whose circumstances make it desirable for them to take advantage of the provisions of the Homestead Act. At the close of the war these regions will be sought by large numbers of returned soldiers and immigrants from foreign lands. If these new fields could be made to appear, in the eyes of young men about entering the ministry, as they are, in their relations to the great future—with all the possibilities of far reaching influence which they present, with all the possibilities of glorious harvests gathered for God and humanity which they involve—they would seem more inviting and inspiring, a thousand fold, than the stereotyped parishes of the older States."

In Southern Iowa, the number of laborers in commission the past year is thirty six, ministering stately to seventy five congregations. The labors of these missionaries have not been in vain. Revivals of much power have been enjoyed by several churches, and others have been materially strengthened and confirmed. One has installed its minister as pastor, and has resolved to dispense with missionary aid; two have completed houses of worship, and twenty five have made an advance of twenty per cent. in their subscriptions for the support of their ministers. One church has been organized in a new and promising field. Several missionary stations that had been abandoned, for want of laborers, have been reoccupied, within the year, though as many others, from various causes, have become vacant. Indeed, the destitutions of this portion of the State are probably greater than

at any former time. The Agent states that nineteen counties are entirely unoccupied by the denomination for which this Society acts. All but four of these counties have, each, from 1,000 to 10,000 inhabitants. Their aggregate population is not less than 100,000, and they embrace some of the best portions of the State. Of the thirty counties occupied by this denomination, and containing, each, an average of 11,000 inhabitants, about one half enjoy the services of only a single minister, and in some cases enjoy those services only once or twice a month. The multitude in Southern Iowa, for whom adequate spiritual provision is not made, is increasing from year to year. Two lines of railway are steadily advancing westward, which will soon unite the Mississippi to the Missouri, and ere long will unite the latter to the Atlantic and Pacific seaboard, opening a western, as well as an eastern, market to the teeming prairies of this imperial State. To us God has given no small measure of responsibility for the decision of the question, whether this broad domain shall become and remain a moral waste, or rejoice and blossom as the rose.

Minnesota.

REV. RICHARD HALL, St. Paul, Agent.

Thirty eight missionaries have labored in this State during the year, ministering to forty seven churches and at eighteen out stations. *The contributions* to the Society from the State have amounted to \$321.50.

Seven laborers have entered the field since the last Report, and three have removed to other States. Seventeen of the churches aided by this Society have secured houses of worship, three of which have been completed within the past year. Four churches have been organized; one has become independent; two have settled their ministers as pastors; three missionaries have been ordained to the work of the ministry; two congregations have been favored with powerful revivals of religion, and several others have been refreshed in different degrees with the visits of the Spirit.

To the long catalogue of remarkable reverses which the missionary work, in common with all other interests, has experienced in this State since 1849, we have now to add a drought of great severity. In consequence of this visitation, the last year's crop was only

about two thirds the usual average; the navigation of the Upper Mississippi, by all classes of steamers, was rendered difficult, and by those of the larger class impossible; while the lumber trade, one of the most important branches of industry in the State, was completely paralyzed. The Indian raid, which depopulated the western counties in 1862, was repeated, though on a much smaller scale, in the summer of 1863. Of course new churches could not be formed, nor old ones re-gathered in those counties. Nevertheless, there has been decided progress, both in the churches and in the material development of the State, during the past year. The Governor says in his recent message: "Though more than one fifteenth of our population, by the census of 1860, has been sent to reinforce the armies of the Republic, and several counties have been depopulated by the Indian raid, there is good reason to believe that the number thus temporarily withdrawn from the State has been more than made up by immigration and natural increase; and that our population, which in 1860 numbered 172,022, is now not less than 225,000." The construction of railroads has commenced in Minnesota, creating new centers of influence, where the institutions of the Gospel should be early planted. Six important churches and several fields where churches have not yet been gathered are now awaiting laborers, whom the Committee will endeavor to furnish at an early day.

Kansas.

REV. LEWIS BODWELL, Topeka, Agent.

Two additions have been made to the missionary force in this State since the last Report, making the whole number of laborers *fifteen*. They have ministered stately to twenty nine congregations, two of which are composed of freedmen. One congregation has assumed the entire support of its minister, and another, having completed its house of worship, after seven years of labor, is expected, after the present year, to make no further drafts upon the Treasury of this Society. Three of the missionary churches have been blessed during the year with the reviving influences of the Holy Spirit. *The contributions* from Kansas to the funds of the Society, since the last Report, have been \$222.85.

This State has received scarcely any accession to its permanent population

during the year, while the drain occasioned by the war, though it was previously greater, in proportion to the number of inhabitants, than in any other State, has continued until thousands of acres, once fenced and cultivated, have, for want of laborers, been left untilld, to be harvested by prairie fires. Nevertheless, the demand for missionary labor is still far beyond the supply. "At least nineteen counties," says the Agent, "each peopled by from 500 to 5,400 of our brethren and kinsmen according to the flesh, are almost wholly destitute of the ministrations of a pious and intelligently taught Gospel. To push forward the work which, we thankfully believe, has not gone backward, even amid the heavy sorrows, the daily and nightly terrors of the past year; to rebuke and smite political corruption; to aid in building up the common school; to point and help the freedman to his rights; to fix a great State upon foundations which alone are truly safe; to build her walls and pave her streets with the 'jasper' and the 'gold' of God's own truth, we need strong, brave, earnest men, who have the will and the ability to 'make places' for themselves wherever men are living, sinning, and dying without Jesus and the Word."

Nebraska.

Owing to the scarcity of laborers, the operations of the Society in this Territory have not been extended as its necessities demanded and as the Committee desired. Only *five missionaries* have been under commission the past year, two of whom have commenced their labors, within a few months, at points of much importance and promise. The *contributions* to the Society's Treasury for this Territory, during the year, were \$59.25.

Of the stream of immigration that entered Nebraska during the last summer, the largest portion passed through it to the gold fields of Colorado, Nevada, and Idaho. Many families, however, remained, and have been added to a population previously sufficient to claim the attention of this Society. In the "South Platte District," lying on the southern side of the Platte River, are four counties, containing each a population of from 2,500 to 5,000, for which two laborers will be needed in the course of the present year. In the "North Platte District" are nine counties, bordering on the Missouri river,

and five counties stretching 175 miles along the valley of the Platte, the great thoroughfare of emigration to the gold mines in the mountains, in which are many thousands of souls yet unreached by gospel ministrations.

A new element of prosperity, furnishing a fresh argument for missionary activity, is now entering this region. The branch of the Pacific railway which was to start from the Missouri river, opposite Iowa, will run the entire length of Nebraska, uniting with the main branch at the one hundredth line of longitude. Its initial point is fixed at Omaha, and its route through the fertile valley of the Platte. This great work, which is already begun, will stimulate emigration, attract capital and enterprise, furnish a market for agricultural products, and constitute a new highway on which the chariot of salvation should speed its glorious course toward the setting sun.

Colorado.

In the last Report the Committee referred to the rapid settlement of this new Territory, and stated their purpose to occupy it without delay. One missionary, Rev. WILLIAM CRAWFORD, was appointed in April, and proceeded to the field early in the summer. He met a hearty welcome, and commenced labor under encouraging auspices at Central City. A church was organized there, consisting of twenty one members, and the labors of the missionary have been extended to several other points in that neighborhood. He has also made several exploring tours in the mountains, to ascertain the spiritual condition and needs of the population, and much valuable information, communicated by him, has been given to the public through the *Home Missionary*.

The representations hitherto made respecting the mineral wealth of this Territory have been fully justified by recent explorations. Its mines of gold are of great extent and richness. Labor and capital are increasing; extensive deposits are frequently coming to light; villages are springing up, and pressing calls are made for religious teachers. "It is plain," says a correspondent, "that a country possessing such resources, lying upon the most feasible route, by rail, across the continent, and within two weeks, by railroad and stage, of New York, producing already more than \$12,000,000 in a single year, hav-

ing been settled but four years—in which time a whole system of mining had to be discovered and applied—such a country, I say, must soon become the seat of a large population, and a source of abounding wealth. Why should not Christians who are able to make it a matter of duty, see that as large a share as possible of this wealth is made to contribute to the advancement of Christ's kingdom?"

The Committee fully sympathize with the spirit of these representations and appeals, and regret their inability to respond to them at an earlier period. One missionary has been commissioned for this field, since the close of the financial year covered by this Report, and they hope soon to send forth other laborers who shall aid in gathering among these sterile mountains a better than golden harvest.

Idaho.

Idaho was constituted a Territory of the United States by an act of the last Congress, and already appeals to the benevolence of the churches sustaining this Institution. This new Territory is situated on both sides of the Rocky Mountains, extending from the eastern boundary of Oregon and Washington to the twenty seventh line of longitude, and from the forty first to the forty ninth parallel of latitude. It covers an area of about 333,200 square miles. Its mines of gold are reported to equal in richness those of any other section of our western border. There was a large emigration thither during the last summer, and three or four villages are already described as of sufficient size and promise to claim the attention of this Society. It is not known to the Committee that any steps have been taken to erect there the gospel standard. A correspondent of a secular journal says: "The thing most needed here now seems to me to be a *minister of the Gospel*, for I do not think there is one in the country. There are no religious meetings of any sort; and the Sabbath, of course, is the grand day for amusement, trade, and every kind of business." The Executive Committee have already taken measures to secure the thorough exploration of the Territory, and hope, in course of the year, to be able to send thither such permanent laborers as its necessities may seem to require.

California and Oregon.

The Committee have not been able to

add to the missionary force in these States, as they contemplated a year ago. The urgent demand for additional laborers, which was referred to in the last Report, and which has since been repeatedly presented in the periodical of the Society, continues unsupplied. *Eight laborers* only have been in commission in California, and *three* in Oregon; and \$301.01 from the former State, and \$94 from the latter, have been contributed to the funds of the Society. One church edifice in each State has been erected, and nearly all the churches aided are advancing toward a condition of independence.

In California the aspects of the missionary work are full of interest and promise; and our fellow laborers there are importunate for reinforcements. A recent communication says: "In our State, now more prosperous than ever, undisturbed by war, the gold producing region for the whole world, the steady place of anchorage, in these times of gigantic revolutions—a country facing the greatest ocean of the globe and the most populous nations, are wanted *men of God*, to take the strongholds in his name, and hold them for his kingdom. We have now but about twenty men to do this great work, in the interest of the American Home Missionary Society. The hearts of God's people ought to be filled with the importance of this great duty—to possess this land, our native land, that it may be a glory to God and a 'light to the Gentiles,' that the kingdom of our Lord may be crowded against the continent of heathenism. Let the young men of the Seminaries know of our want, and for the love of God and men start forth from home to lay foundations on which coming generations shall build through all time."

The Committee are happy to report that they now have the prospect of being able to supply, in part at least, this urgent demand. Four additional laborers are already under appointment, and measures have been taken which, we hope, will soon enable us to strengthen still further the weakened garrison on this remote frontier.

The causes which have hitherto retarded the growth of Oregon, and hindered the establishment of religious institutions, are still in force. Almost every year has witnessed the discovery, within or near its borders, of new deposits of mineral wealth, which have diverted from it the currents of immigration, and withdrawn from it large numbers of its

settled inhabitants. During the past year, the set of this tumultuous tide has been toward the gold fields of Idaho; and some of the churches of Oregon have been greatly weakened by this movement. The ultimate effect, however, of the opening of these rich mines must be to furnish a market for the products of the soil, and thus to promote the permanent prosperity of the agricultural districts of the State. It is important, therefore, that, amid present difficulties and discouragements, we hold the ground we have already occupied, and stand ready to enter the doors of usefulness which Providence will surely open before us in the approaching prosperous future of this magnificent State.

Conclusion.

Amid the congratulations of this hour, over the harvests already gathered, we are called to lift up our eyes and behold the widening and whitening field that still await our toil. Every year adds to the vastness of the work remaining to be done. Though every loyal State has been drained of its best strength to sustain the armies of the Republic; though the whole nation has been bowed beneath the burdens of an exhausting war; yet the peaceful army of emigration has steadily pursued its march upon the retreating wilderness, pushing its conquests across river and forest and prairie, lining the shores of Lake Superior with its northern outposts, and erecting its standard amid the fastnesses of the Sierra Nevada and on the crests of the Rocky Mountains. The recent Congressional enactment, giving a free homestead to every settler on the

public domain, is attracting multitudes to the Mississippi valley, to take possession of this noble dowry; while the act for the construction of a railway to the Pacific coast, and the recent discovery of exhaustless mines of gold in the slopes of the Rocky Mountains, are swelling the tide of emigration to the Territories of the remoter West. Meanwhile, too, our armies are advancing, slowly but surely, we trust, to the subjugation of the Great Rebellion; and soon the States that have been swept and scathed by its infernal fires, will need our help in rearing again their prostrate altars, and in giving the oracles and ministry of the Word, for the first time, to four millions of disenthralled and enfranchised negroes. Never before have we been so oppressed with the magnitude and urgency of the work before us. Let us see to it that the victories of truth and right keep pace with our industrial and military conquests. So may we expect that God will crown our country's cause with complete success. So shall the blood of our fallen heroes be no useless sacrifice. So shall the purpose of our national chastisement be accomplished. So shall we bind together all sections and all races in ties of brotherhood which treason can never again sunder. So shall we inherit the promise: "VIOLENCE SHALL NO MORE BE HEARD IN THY LAND, WASTING NOR DESTRUCTION WITHIN THY BORDERS; BUT THOU SHALT CALL THY WALLS SALVATION, AND THY GATES PRAISE."

In behalf the Executive Committee,

MILTON BADGER,

DAVID B. COE,

DANIEL P. NOYES,

Secretaries for Correspondence.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. T. Condon, Dalles, Wasco County.

A Cheerful Record.

Two years ago, this week, we were on our way to this place, to repeat an experiment that had apparently but just failed—that of sustaining here a Con-

gregational church. The times were changing, a little, then; population was drawn to this point, by the increased trade necessary to sustain the rapidly increasing mining interests east of us, yet no one of the few church members remaining here (five in number) felt hopeful enough, to give us much confidence. In these two years we have made

Some Progress.

First, *We have built a church.* It is not a large one; being only 32 by 50 feet. It is seated for 200 persons and neatly finished inside; it has cost us about \$3,000, and is paid for, excepting about 400 dollars, which will soon be canceled.

Secondly, *We have a delightful Sabbath school.* In a place like the Dalles, so lately among the worst on this coast, to have a Sabbath school at all, would be a gain upon the past; but to have one of eighty five scholars in constant attendance, and manifesting the most pleasing interest in their work, is something to be truly grateful for. Most of our dearest hopes of Divine sanction and sustenance of this church, cluster around the Savior's love for these eighty five little ones. We have, engaged in instructing these, fourteen teachers, of more than average fitness for their blessed work. Could you look in upon this school, some Sabbath morning, you would with full heart acknowledge, that it alone more than compensated for your outlay, to sustain us here for two years past.

Then, Thirdly, *We have a church membership increased in these two years from five resident members to twenty four.* Only three of these united with us by profession. The rest were old church members from the towns below; some of them bringing families with them into our congregation. We have thus been enabled to sustain a regular prayer meeting.

And, Finally, *The people here do much and well and cheerfully, to support your missionary.* When we came here, we found it difficult to see our way clear very far ahead; and sometimes the salary, as such, did not come. Yet all such shortcomings have been more than met and made up to us, in two munificent surprise gifts—one, a year ago, of \$250; and another, last month, of \$600, \$400 in gold and the other \$200 in what was as good as gold.

This help, in both instances, was timely and needed; for in addition to the ordinary expenses of the support of my family, a house must be provided for them to live in, and I brought to the Dalles no accumulated means to build with. If I had not said "Finally," I think I would add that *Our prospects for the future are not dimmed by any fear of the community's regarding what they have done for our church as a burden.* On the whole, we enter our

third year of work here, feeling, that we lack but "one thing," hoping, trusting, praying that this one, also, the Lord may vouchsafe us as the crowning blessing of all his mercies.

MINNESOTA.

From Rev. David Burt, Winona, Winona County.

Valedictory.

My present report closes the connection of this church with your Society. A brief review of its history as a dependent upon your patronage may be proper. Coming to this place in the spring of 1858, I found the church very much in the condition of a plant brought into being in a hot-house. It had grown up rapidly; it was large enough to be strong. But a transplanting process was necessary. It must stand the blasts of the north and the frosts of neglect by those who at first deemed such an institution merely a graceful adjunct to civilization. The consequence was, our young plant seemed less thrifty in 1859 than it did in 1856. It was, however, beginning to take root in a natural soil and to grow firm in texture. So few stood with us, that in October, 1859, we were obliged to ask Home Missionary aid. The first year, we received \$200, and \$150, thereafter, until, in all, you have granted us \$700. This aid had been unnecessary but for a debt of \$3,500, which I found upon the church when I became its minister. It is unnecessary to write you again of the ways and means by which this debt has been liquidated. All of it, except \$500, has been paid by our people. They have hurried the work as fast as possible and have been anxious to assume my entire support. This they propose now to do.

In parting with your Society, we can not, in suitable terms, express the sense of indebtedness which we feel for your benefactions. They have inspired us with a purpose of self exertion; they have kept us from bankruptcy; they have saved our church, as we hope, to be a power for good, in this city, for the ages to come. Our interest in the American Home Missionary Society shall not cease with our connection of dependence. It shall be our purpose, to contribute annually to your treasury, to keep ourselves in general sympathy with the missionary work, and to pray, as in duty bound, for the blessing of God on your labors. These are the sentiments

of the church, as you may learn from the following resolution, passed by a unanimous vote of that body:

Resolved, That we express our *gratitude* to the American Home Missionary Society for the aid which it has generously granted us, during the last five years; and, that it shall be our purpose, hereafter to contribute as a church annually to its funds, and to seek through it the advancement of the Redeemer's kingdom.

The Home Missionary Method.

In ceasing to be your missionary, I can not refrain from bearing testimony to the wisdom of the American Home Missionary Society in its methods of missionary labor in the West. When I first came to the West, it seemed to me that there was need of an agency more facile and aggressive, more itinerant and expansive, than any which you had on the field. Experience has, however, convinced me, that a wiser course is, to station good and able men in central and important communities and instruct them to make their mark *at home* before they expand themselves abroad. Western towns change so fast, that unless this course is pursued, a missionary can not give a church that culture which will elevate it above a worldly life. To gain influence in such a community, there is need of the constant presence of the missionary. He must feel that its church is his permanent charge, that he must dig deep and lay its foundations firmly. His soul must not make haste when he hears it remarked that some other congregation is "rapidly increasing," or that forty conversions have just occurred in a neighboring church of some other denomination. Let him wait, and he may soon see that the attractive force which drew together the "big congregation" was only the fickle power of some false principle, or some purpose or passion that works only in the children of disobedience. Such a force may abate, at any time. It may even become a repellent force, and scatter a congregation more quickly than it was agglomerated. The church that grew by "forties," may soon illustrate the fact that these converts were never converted to any high and thorough Christian principles; that in "joining" they did not assume the obligations of a standard of Christian practice that elevates the piety of a community. By this I do not mean, that our missionaries should be afraid of revivals, in the true sense of that word.

These may come, often, as the work of the Spirit; and we should then rejoice in the ingathering.

But our missionaries should determine to rely on the appliances of a settled, rather than an itinerant ministry, securing a permanent influence at points which are central and hopeful. They can then reach out and open new fields of labor and establish new churches, as fast as materials can be found for such organizations, and missionaries to take care of them. The American Home Missionary Society needs only men and money to prosecute its work on its present plan of labor, in order to the christianization of the West. May it live until the millennium comes! As fast as the churches which it has fostered become self supporting, they should also become liberal supporters of the Society, and fall into its rank and file, and there serve until the grand campaign is ended.

WISCONSIN.

From Rev. S. A. Dwinell, Reedsburgh, Sauk Co.

"The Drain of the War."

In all my congregations there are vacancies occasioned by the war—in some of them, many. From the four towns comprising my field of labor, I think that nearly four hundred men, in a population of some three thousand, have enlisted in the army. From the bounds of my little rural congregation in Excelsior, some twenty five have enlisted, most of them attendants upon my meetings there. At my last two appointments, I missed an interesting group of young men, who have recently left us for the army, whose faces had greeted me, when I preached there—some of them having grown up from childhood, in connection with our sanctuary privileges there.

At Trenton, it is said that about fifty have enlisted, since the first of January. Some seventy had previously gone to the army. This, in a population of nine hundred, makes a vacancy seen every where. We feel it in meetings and in religious efforts, generally. Brother Calvin Pierson, a member of our little church, the leader of the choir, and for the last year superintendent of their large and flourishing Sabbath school, is lying low in consumption. He was one of a family of six brothers residing there, who enlisted.

One has fallen in battle, and now, the exposures of a soldier's life have developed, in another, a disease which is soon to lay him in the grave. He will leave a dependent family, with four small children; but he feels that he has endeavored to do his duty, is calm and hopeful. His loss will be deeply felt; for there seems to be no one to take his place. Such has been the drain upon the three little churches there, that when Brother Pierson dies, there will be but one male professor of religion left in a village of forty families—and that one, a deacon in our church, in feeble health. There will be but two other male members in connection with evangelical churches within four miles—one a Baptist, the other a Methodist; neither, able to take the lead in religious matters. They expressed fears, when I was last there, that the Sabbath school must be suspended for want of teachers, although the attendance during the past year has been from forty to eighty.

Eleven families, in my Reedsburgh church, are represented by nineteen sons in the army, including one, an officer disabled by a wound, who resigned and is here awaiting an appointment in the invalid corps. From each of five families, one has gone. Four households have given two, each, and two, three, each. Others would enlist, but for the care of feeble parents or from physical disability.

Of the ten Congregational ministers within the bounds of the Lemonnier Convention, five have given nine sons to the army. Not one of them has a son left, old enough to go. One, the oldest son of Brother W. Cochran, has fallen in battle. Few persons have been called to sacrifice such a son—so strong in intellect and christian character. He was in battle every day for fourteen days, from Gettysburg to the Potomac, where he was pierced through the head by a ball from the last volley fired by Lee's rear guard, just before their surrender. Since the death of the eldest, Brother Cochran has given his second son, just then old enough to go. Rev. J. W. Perkins has three children, all in the army.

MICHIGAN.

From Rev. G. Thompson, Benzonia, Benzie Co.

Winter Work.

The past quarter, with me, has been

one of severe labor, mental, and physical. During the "January storm," by the good providence of God, I was at home with my family, or they probably would have suffered, and I might have perished in the woods. I felt very thankful, to be *at home*, at such a time, and it was the first time that I had been at home on a Sabbath for many months. The next week, I went out again, and was gone three and a half weeks. During the first week, I held a series of meetings in nearly all the school houses south of Traverse. On Friday, our Association met in Traverse. On account of the heavy snow drifts, none of the brethren south of Benzonia, were able to be present, and none from the country north of Traverse, so that our meeting was small; but we had an interesting and profitable time.

The Peninsula.

The next week, I explored "the Peninsula"—between the two arms of Traverse bay—and held three meetings in the "old mission" church, and the school houses; and found out, that the desires, and wants of the *masses* of the people were not met, by the religious agencies employed among them. Many of the leading, influential men, were anxious for *other* preaching. I told them, it was too far for any one here to make appointments there; but recommended Brother Crumb to hold meetings in that region. I was told that the majority of the people would welcome such efforts. There are not inhabitants enough on the Peninsula, as yet, to justify the appointment of a missionary for that field, exclusively. May the Lord direct!

Glen Arbor—A Church Formed.

I went next to Glen Arbor—a long journey, in the deep snow and over unbroken roads, hard for my horse, and hard for me. I arrived on Saturday morning, preached on the Sabbath, every evening during the week, and on the next Sabbath. During the days, I visited from house to house, hunting up the scattered sheep and arranging for gathering them into a fold. I found some excellent souls, of whom I had not known before, and had some pleasant and profitable visits. Inasmuch as they were of different denominations, not enough of them belonging to any one, to form a church, it was the general feeling that the organization should be

made on a basis that would harmonize all, and bring all into one body, thus presenting as bold a front as possible, before the hosts of Infidelity and Spiritism. On the Sabbath, I preached, morning and evening. At 2 o'clock P.M., the house was full, to crowding, and I organized a church of sixteen members, baptized two ladies—one of them the wife of the leading man of the place—and administered the Lord's Supper. It was the first observance of the ordinance in Glen Arbor, and the influence was plainly good. It was a pleasant, long-to-be-remembered day. A "standard was lifted up against the enemy," the banner of the cross was unfurled—a "company" for the service commenced. Now, they want a captain, an under officer, to be guided by our Great General. 'The Lord send him!

The church will try to keep up meetings, till the snow goes off and I can get there through the woods; then I shall look after them, and help them, till a man can be found to go there. I found also two or three other places in new settlements, where they must have meetings, as soon as I can get through the woods. Glen Arbor should have its man; so that I can look out for these new points of influence, and secure them for Christ, and a pure Christianity.

In Labors Oft.

I returned, through deep snow and unbroken roads, almost the whole way for sixty miles, making a very tedious, hard journey. I had to walk, most of the way, and became so exhausted that I was obliged to stop, over five miles from home, and feed my horse and refresh myself, before I could get through; and then came in after dark. I spent a few days at home, cutting wood for my family, reading, writing, etc., and then went to White Water, and Elk Rapids, to help Brother Warren for a few days. A loud and urgent call came, at the same time from Northport, for help. So I engaged Brother Kirkland to go there, pledging him \$25, to pay him, in part, for his time, provided they do not raise the amount for him there. What they fail to raise, I am pledged to make up, though I get but little for my own labors. (I have paid him \$15.50; as he got only \$9.50.) I was with Brother Warren nearly two weeks, preaching and visiting, not without some good results. Some unpleasant differences in the church were healed, and some eight or nine persons professed conversion; most

of whom were persons of influence. We had another severe storm, of two days, which interrupted our meetings. I was sick, the first week, but kept at work. We have reason to believe that the influences of the meetings will not cease with their close. Brother Warren has written favorably respecting a number of the converts. There is need of a man in the vicinity of Mr. Warren, to do the work that I am doing, in the country about me—some one to explore, and preach in the new settlements, *beyond* where he can go regularly.

I am happy to say, there is some interest here among our youth. May God grant the rich effusions of his blessed Spirit!

At the earnest, and oft repeated solicitations of Brother McLain, I made a visit to Oceana county, spent a Sabbath, and two days with him, at Hamlin, where the people seemed to enjoy my visit and labors very much—and I am sure, I was very greatly delighted with what I saw and heard. I had meetings on Friday and Saturday evenings, and on the Sabbath. It is a *very* pleasant little community—most of the people having been converted during the winter, and organized into a church.

Turning to the Lord.

Only *one* native American in the place remained unconverted. For him there had been very much earnest prayer. He had seemed much interested in the meetings, but felt that, in his circumstances, he could not live a consistent christian life, and that he would not attempt it. But at the close of our last evening meeting, he came out, to the great joy of all. After the meeting was dismissed, no one seemed inclined to leave; so we had a season of prayer, and again, another season; during which, our new brother broke out, and prayed in a very affecting manner. He declared himself *now decided* to stand up for Jesus, and, if needful, to *make* circumstances, and to live for Christ. When he had thus taken his stand, all came forward—his wife leading—and shook his hand, with cordial greetings. Altogether, it was a delightful occasion. Although he had been so very moral outwardly, and so favorably disposed, yet, the next day, Brother McLain remarked, that he seemed like a new man—so changed! Give God the praise!

Having a little leisure, I went to Pent Water, and spent two days with Brother Vetter; holding two meetings, and visit-

ing from house to house, talking, and praying. He is much encouraged in his field.

I had one meeting at Lincoln—a hard place—and one meeting with the lumbermen on Sable river, apparently, much to their gratification, and spent the Sabbath and Monday evening with Brother Thomas, in Manistee. On Tuesday, I was at home. On Saturday, went again to Manistee river, and preached to them once more, leaving another appointment.

A Loss.

Last Sabbath and Saturday evening, I had appointments at Frankfort, and was expecting to go down on Saturday afternoon, but my cow was taken very sick, so that I called in the neighbors to help. I offered \$5 to get some one to attend to her, so that I could go to my appointment; but no one could leave his own business. So I had to stay, and after working for her cure till Tuesday, she died—our only cow, on which we were depending for milk and butter, the coming spring and summer, which we seem to need in our family of little children. But the Lord knows best our real need. Where, when and how, we shall get another, I know not; but “The Lord will provide.”

The snow is yet so deep that we can not get through the woods—but it is rapidly disappearing. A few more days of warm weather will show the ground, and I shall commence my trips through the pathless woods again.

Dear Brethren, may God bless and help you, and raise up laborers for every field.

MISSOURI.

Working Ahead—The State of Society.

The past quarter has been one of deep discouragement and ardent hope. At times, it would seem as if all my efforts were in vain. Then, there would come to my knowledge, indirectly, facts that would show the truth to be working. My regular morning audience has very gradually increased in number. For several Sabbaths past, it has averaged thirty five. I have had but few evening services. At those which I have held, I have succeeded in getting audiences of about one hundred, by posting notices beforehand and giving the subject. I have thought best to spend a very large part of my time in direct personal effort

among the families of the place. Probably *not one in twenty* of the people here, have entered a house of public worship, within three years; and I have thought that I should act more in accordance with the spirit of my Master, if in humility I carried the Gospel to them than if I waited for them to come to hear me. I have therefore spent much of my time in this way—so much as not to be able to prepare two sermons per week. The body of this community are very ignorant. There has never been a free school in the place. The cost of living is very high. And people in moderate circumstances have found it a decided sacrifice to send their children to school. Persons in such circumstances have not sufficiently appreciated an education, to pay \$1.25 and \$1.50, a month for each of their children, that they might learn reading, writing, and arithmetic. One consequence is, that we have three classes of boys and girls in our Sunday school who can not read. Two other-wise intelligent girls are among this number, who are from fourteen to sixteen years of age. Our Sunday school is succeeding better than I had dared to hope. It is increasing; and last Sabbath, numbered thirty six. Over fifty are connected with it; the attendance being somewhat irregular.

We have the promise of a \$12 Sunday school library which will help much in interesting scholars. I have found a very large number of children who attend no school, and hope to bring them in, as the warm weather comes and they get suitable clothing. The Massachusetts Sunday School Society kindly donated us 40 copies of their *Well Spring*, which have been of much use to us. The American Tract Society, (Boston,) sent me a large number of tracts, which I have been prayerfully scattering as opportunity opened.

I have found some twelve or fourteen persons in this community, suitable, as I think, for church membership, who are not at present connected with any church in this vicinity, and who, I believe, will unite in organizing a Congregational church. I have not seen the way clear, as yet, to organize one, but hope to do so soon.

We have raised a subscription of \$120 towards Congregational services, the ensuing year, and hope to make the amount somewhat larger. But a considerable portion, I suppose, will have to go to pay “running expenses,” as our hall costs us \$2 per Sabbath.

We have found a few very dear friends here. Had it not been for these, we must at times have felt the pinchings of want. I thought that I had been schooled to economy, during a course of seven years of *working my passage* through the college and seminary; but I find the first six months of my western life richer by far in such education and compelling to greater fruitfulness in expedites. In the early part of January, some twenty of our friends in Wyandotte, Kan., including Rev. R. D. Parker and wife and Rev. L. Bodwell, made a *raid* on us one evening, leaving us (as they took their hasty flight—raiders are always in a *hurry*) in possession of numerous cans, jars, boxes and bags of eatables, and a thick, warm bed comforter, which just then was decidedly *not* unacceptable. About the same time, a full dray load of good things from the cellar of a good friend in this place, also made us glad.

"For Jesus' Sake."

In conclusion, allow me to say, that I like this work very much. I find it *work*. Here, as, when a child on my father's stony farm in Maine, I find some parts of my work in themselves unpleasant. But when I do it for Jesus' sake, that glorifies the work, and blesses me. When the weather gets warm I hope to increase my usefulness, by preaching in the neighborhoods round about.

As near as I can learn, the whole of this section of the State is almost destitute of gospel preaching—as it is wholly destitute of free schools, or any schools of value. If I am not very much mistaken, there will soon open a sphere of very wide usefulness in the country round about here, and the coming season will be the time to enter into it. Certainly, I would not dare to leave this place voluntarily. Doubtless there are other fields in this "department," less exacting upon brain, and nerve, and patience, but there is none, I feel assured, that will yield a richer reward to the *persevering* laborer.

ILLINOIS.

A Mixed Multitude.

My parish is about six miles square. The number of families in this territory is at least two hundred and thirty. Of this number, eighty are Americans;

seventy, Germans; forty, English; fourteen, Swedes; fourteen, Irish; eight, Scotch; two, Hollanders; and two, Africans. The Congregational church is the only religious organization within my field of labor. The number of its resident members is four males, and sixteen females. There are about *seventy* other professing Christians in the community, who were once members of evangelical churches. Sixteen were Presbyterians in the old country; thirteen have been members of Congregational churches. Of the rest, twenty three are Methodists; three, Presbyterians; fourteen, Baptists; and two, Episcopalians. Seven or eight, from the old country, have not attended church any where, for years. The greater part of the rest, when they attend divine worship, generally attend ours. Nearly all the Germans are Lutherans. Very few of them appear to know any thing about a radical change of heart, or experimental religion. The same is true of the Swedes. Seven or eight of the Germans and five or six of the Swedes have apparently been truly converted, and are warm-hearted, devoted Christians. They are members of Methodist churches. One German family, formerly Lutherans, regularly attend the Congregational church. They appear to be true disciples of Christ. They pay liberally toward my support. All the Irish are Roman Catholics. Several German families are also Catholics; making in all about twenty five Romanist households.

There are ten district schools within the bounds of my field; I have visited them all once, and most of them twice. We have a large and interesting Sunday school, which has been well sustained during the winter.

Hard Work not Unrewarded.

For two weeks past, we have had prayer meetings in the church every evening except Saturday and Sunday evenings. The Lord has poured out his Spirit upon us. Christians have been blessed, and four or five persons have been hopefully converted to the Lord.

Very few of the people attend church any where regularly. The great majority do not go to the house of God, for months together. Probably not more than one tenth attend divine worship regularly. Consequently I have thought it important to devote a good deal of time to religious visitation. I have visited more than two hundred different

families. In all, I have made more than three hundred and seventy calls, for religious conversation and prayer and the distribution of tracts; and, almost every day, during the last three months, have walked from five to ten miles. I have enjoyed these labors very much, and trust the Lord has blessed them.

There are a few Christians here to sympathize and cooperate with me, and we intend, by the grace of God, to continue to work and pray; fully believing that "in due time we shall reap if we faint not." Indeed we are already beginning to reap, for some of the families that I have visited manifest considerable interest in religion, and attend church. As soon as the roads become good I expect to see many more at church.

"God has Directed."

It is not often that the wives of missionaries favor us with a record of their experiences and their views of the missionary work. The following paragraphs will be read with interest, as showing what kind of work, in these days, sometimes falls to the lot of christian ladies at the West.

I am more interested in our present field of labor than any which we have hitherto occupied. And the more so for the full conviction that God has directed our steps to this place. And I would not exchange it for any church and society, however large and prosperous, so long as we can be instrumental of good here.

The church membership being small, great effort and personal exertion were needful, on the part of the church, to erect their house of worship and parsonage. There are a few earnest working Christians, and I feel that this is a vine of God's own planting, and that he will bless and prosper it.

A Class of "Contrabands."

Soon after we came, I formed a class of six "contrabands" in the Sabbath school, two of whom have recently enlisted in the army; three of the others give hopeful evidence of a genuine change of heart.

There are many interesting facts connected with the past life of these contrabands, a few of which I will give. One of the wives had two husbands sold from her, while in slavery in Missouri. The one with whom she is now living, she has recently been legally united to,

in marriage, having lived with him at the South, according to the slave code of marriage. The husband of one member of my class had a wife killed in the field by her master, while in a fit of passion. Another member of my class had her youngest daughter sold from her, for half a barrel of whisky. A neighboring slaveholder had treated him to whisky, and while under its influence he bargained away body and soul of the slave child for half a barrel of whisky! He died, a short time after, having drank up the "price of blood."

Since the conversion of these contrabands, they manifest a most Christ like and forgiving spirit for all the past injustice done them, praying for their enemies, and expressing the hope that they may repent of their sins and enter the heavenly rest. Surely nothing but grace could have wrought this change in their feeling towards their enemies.

They are now learning to read the Bible.

From Rev. John W. White, Morrison, Whiteside Co.

Revival.

In my last, I think I mentioned that we, in connection with the other churches, were holding a protracted meeting. That meeting, with some slight interruptions from storms, continued about nine weeks. About twenty persons professed to find the Savior. Christians were quickened, and a general feeling of christian liberality was secured. Though not so fruitful in the conversion of sinners as some meetings that I have attended, yet I think the results were of a highly satisfactory character. The quickening which Christians received, I trust will not soon pass away. Indeed, I am endeavoring to bring my people up to a point where they shall not only feel it a duty but a privilege, and shall work for God constantly. The Lord has done much for some of them during the meeting, and they still seem disposed to "follow on to know the Lord," and to labor for him.

In addition to my extra labors I have been enabled to attend to my regular Sabbath ministrations. I have commenced a regular course of visiting, intending to call upon every family in the place. In doing so I think I may extend my influence for good, besides gaining some facts that may benefit me in my preaching.

NEW YORK.

Chilly.

Nothing of special note has transpired during this quarter,—unless you should regard the following, which occurred about the beginning of the quarter at a church meeting, held in connection with a preparatory lecture,—as such.

A young lady—a very pious girl, and a member of this church—had asked prayers in behalf of a younger brother, and requested me to converse with him about his soul. I did so, and found him very tender and very near the kingdom of God. This was repeated; and soon he came out publicly on the Lord's side, in one of our prayer meetings. This he did not do, till after the date of a church meeting of which I wish to speak. But I had conversed and prayed with him, and ascertained the inquiring state of his mind, previous to that day, and based the following proposition to the church upon it in connection with some other tokens of good which the Lord seemed to favor us with: namely, that the church should unite their efforts with mine, to hold a series of evening meetings, after spending a day in canvassing the entire village and near surroundings, giving every family a kind and urgent invitation to come and listen to the Gospel. We would invite a neighboring minister to assist in holding forth the word of life. This was the proposition made to them, after a number of earnest sermons on their duty to the impenitent, and just when some tokens of the Spirit's presence were visible. The leading deacon, who is Superintendent of the Sabbath school, and one of the best men in the church, made the following reply: "I don't know how the rest feel; but as for myself, I haven't got my *net washed*; I am not prepared for such a work; I don't feel fit to go out and invite the impenitent to come into the church." He then took his seat. The other deacon, and three other brethren and thirteen women—who composed the meeting—sat still and gave their silent assent; not one offering to unite with me in the work, or speaking one encouraging word. Within about ten days from this time, the young man came out on the side of the Lord; and within that time, a brother minister from a neighboring church offered his services, by way of a "a few weeks' exchange," in holding a protracted meeting. But no meeting was held. In about three weeks from this time,

a young man, whose mother is a faithful member of this church, left us for your city, in a deeply interesting state of mind, and wrote me, just as soon as he found a leisure hour there, that "he had made up his mind to live a Christian life; and if he ever lived to see this place again, he meant to let the people know here that he was on the Lord's side." One or two others have also given evidence of serious conviction. But it is all over now apparently. The evenings are now occupied with singing schools and Soldiers' Aid Societies and "Mite" Societies, and no special religious interest is apparent.

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From Northern New York.

Clouded Over.

This region is rather a destitute one, and needs much care and culture. There are towns in this county where a Congregational church does not exist, and there are six churches without ministers. One, four miles from this place, has recently been supplied. It is exceedingly difficult, to bring into operation any lay effort. The members are either deficient in talent or very backward in duty.

I write to you at this time with feelings of discouragement. The path of the servant of Christ is always checkered, but occasionally it is unusually so; his sky is seldom clear from clouds, but there are times when it appears that the clouds are gathering with unwonted blackness. It is the case with me at the present time. We are losing some of our best members, by death and removals. Since I came here, six have gone to the grave, five of whom were old members who have borne the burden and heat of the day; two have removed to other places; six more are about to leave, among them the remaining deacon and his wife. In my last report I informed you of the decease of our senior deacon, a man full of faith and of the Holy Ghost. We have felt the loss of his counsels and efforts. The deacon who is about to remove, though a very good man, is not so devoted and stirring as the other was, but he is a great help in pecuniary matters.

My health, and that of my wife and children, is very poor this winter; one of my children is just recovering from the lung fever, and another is already prostrated with it. But amidst all

these difficulties, afflictions, and discouragements, the Lord is our helper and we trust in him. We yet hope to see this church built up and in a prosperous condition. We think we can descry streaks of light in the distant horizon, and we believe they will increase to the splendor of noon. We think we can see the silver lining to the cloud, a token that the King of Day is behind it, hiding and obscuring his glory only for a little while. We will yet work on. Though faint we will still pursue. May our expectations not be cut off!

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From Rev. L. Newcomb, Napoli, Cataraugus Co.

Our system of benevolence, recommended by Bro. L. S. Hobart and adopted by the church, has been in operation now, for two quarters. The result is clearly in favor of system. Whereas, one year ago, we could report nothing contributed to benevolent objects, we are now, without any accumulation of capital, able to report to you, for benevolent purposes, over \$100. System does not seem to suit all. While some are pleased and cooperate, with all their hearts, others are saying: "I don't like to be dunned every month."

But we ought to be willing to be reminded of our duty, not only "every month," but every day and hour—and we all need frequent reminding. We are but children, in the life of God, and live it very poorly at the best. With all possible helps, we walk with but a feeble, uncertain, wayward, stumbling step—are continually going astray, and often fall. Why should we refuse to be reminded of our duty to our Lord in the persons of his needy ones? Whatsoever kindness we show to the least of these, he reckons as shown to himself. Is not every opportunity of benevolence, then, a privilege? And should we not count it a particular kindness, on the part of any brother, if he is at the trouble to recall our wandering attention, and remind us of the work which if not done while its day lasts, becomes impossible forever?

NEW ENGLAND.

Gaining Strength.

We have an excellent Sabbath school.

More than one half of its members are adults. There are eighteen young men in the pastor's Bible class. As many as ten have gone from it, at different times, to the war; yet it numbers more than when the war began.

We have made some effort toward systematic christian labor in other departments, but thus far with very little success. We have some members who labor, in their way, for the good of others. But I find it difficult to bring them to engage in any thing like organized effort.

Our congregation has increased during the past year. It is proposed to enlarge our meeting house. I think it will be done during the coming season. It now measures only thirty five feet by forty five. We propose to add twenty feet to its length, making it thirty five by sixty five. We find that there is a demand for at least twenty new pews.

This is a beautiful village, numbering more than 500 inhabitants. It is the center of business for a farming population of some 2000 more. The place now attracts many summer visitors. A new hotel is being erected capable of accommodating two or three hundred boarders, and the largest, I think, in the State. It is built partly by Boston capital.

But why, you ask, that little meeting house, and a dependent missionary church, in such a place as that? The answer is, *Universalism*. The people have grown up under its influence. It has poisoned the atmosphere in which we live and breathe, and affects even the churches. It affects me. But I think I see the dawning of better days.

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From Northern New England.

Hard and Tough.

There has been no special revival among this people, for three years past, and but very slight previously. We are surrounded and filled up with a generation that has almost totally neglected the means of moral and religious influences—the most difficult to reach, and the most inveterate in their prejudices against any special instrumentalities for their enlightenment and conversion. Still, a gradual advance, has been made in gathering them in and in drawing their children to the Sabbath school, although we report no revival, and, for the

last year but one case of conversion, and that of a man who, until a few months before his death, had been a neglecter of religion and all the means of grace, and a skeptic of the deistical school. He renounced his errors, received the Scriptures as of Divine authority, and professed to have rested his soul in hope through the atonement of Christ.

Our Sunday school has increased nearly one half within a year and a half past; and even the most irreligious parents will favor the attendance of their children upon its instructions and will themselves be present at our monthly concerts; the exercises of which, we aim to make instructive, and entertaining to all. There is a large and extensive community about us who are never seen at church, and are reached only by occasional lectures, and the exercises connected with the burial of their dead, which give the missionary frequent opportunity to speak to them the words of eternal life. This is an important field; though the church is small, and comparatively poor, your missionary manages to live on a small salary, and trusts in the grace of God, to enlarge the field of hopeful labor, and to add to the church such as shall be saved.

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From Northern New England.

"Must be Cultivated."

Although this State is one of our older States, yet it is but little over ten years, since the peaceful seclusion of the forests, which stood on the site of this beautiful village, first echoed to the sounds of the woodman's ax. Now, there is a village of considerable size and promise. Half of its population is Roman Catholic; half of its Protestant population is Universalist. There is only one resident male member, in this little church, and scarcely more than half a dozen persons in the church and society, who were brought up under the training and influences of our denomination; and but few pious persons of other denominations. These, however, are quite disposed to coöperate with us, and associate themselves with us in worship; as it is their only hope for their enjoyment of the ministrations of the Gospel. There is a great amount of indifference and apathy to religious things—a great oblivion of God and insensibility to his claims and to the interests and magnitude of the soul's salvation, among the community. From these statements,

it will be readily perceived and deeply felt, that this field of christian labor, is arduous, encumbered by many difficulties and discouragements, demanding, on the part of him who would successfully cultivate it, much, very much, faith and zeal and love and prayer and cheerful, hopeful courage. He who, through God's blessing, cultivates with success this field, will certainly do a good work, for the cause of Christ and of humanity, and justly win for himself an honorable place among the ministers of Christ, and the churches of our Lord. The field *must* be cultivated and reclaimed, by some one. It can not be abandoned to the domination of error and worldliness, unbelief and irreligion. May God, in his infinite mercy, shower down upon this portion of his moral heritage, the fructifying showers, the vivifying and refreshing influences of his grace. To his name, be all glory, through Christ Jesus.

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The two following paragraphs are taken from letters of two Connecticut ministers, and illustrate familiar phases of missionary experience.

Depletion.

Our number of church members (108) would indicate, to a stranger, strength enough for the support of Gospel ordinances without missionary aid. But this is truly a missionary field. Of the church members, seventeen are non-residents; and only thirty three—old and young—are males, none of them very rich in this world's goods, and some twenty, by reason of infirmities, unable to attend church. The people are so widely scattered over hills and dales, as to make the place a hard field for ministerial labor. There is an Episcopal church edifice, at which reading meetings are held, a part of the year. Our people are nearly all farmers; and consequently most of the youth leave for manufacturing towns, or richer lands.

A "Border District."

There is a neighborhood about four miles from my church, which belongs to nobody in particular; though some of the people, many years ago, attended a Baptist church which is now defunct. From time to time I have visited it, and preached lectures. The heads of families, especially the men, seemed joined to idols; several of them make cider

brandy and drink it, and all neglect meetings of every denomination. A good number of the youth attend my lectures, but they are too fond of dancing, and like amusements, to allow the word preached to profit them. I once held a series of evening meetings there, but without any apparent effect. I do not entirely give them up, yet. I have preached there two or three times, late-

ly, and there was a better attendance than I have had before, and more solemnity manifested. In my congregation proper, there are no unconverted adults, with the exception of half a dozen youth of sixteen or seventeen years of age, who seem thoughtless and uninterested. This field is so small and barren, that I sometimes feel discouraged about accomplishing any thing.

MISCELLANEOUS.

A Great Movement of Population.

REV. JONATHAN BLANCHARD, President of Wheaton College, Ill., being about to start upon a journey, for the improvement of his health, through the frontiers of the farther West, very kindly offered to the Society the advantage of his observations upon the condition, the prospects, and the wants of the regions that he expected to visit. We have the pleasure of publishing, in our present number, the first communication from his pen, dated at *Council Bluffs*, Iowa. Our readers can not fail to be interested in its beautiful and striking pictures, and the forecastings which they suggest.

Never, it seems to me, in the whole history of the Society, was its mission so momentous to our country and mankind. I saw your missionaries, Chamberlain, of Des Moines, and Allen, of this place, both of them earnest and excellent men, and they will have occasion for all their earnestness and excellence. The middle of the population in these western communities has fallen out; leaving only old men and young boys. I never saw so many old clerks in stores as in this place, in proportion to the population. And then the "love of money" has created these towns, and propels now the emigration westward. The one all-absorbing master passion of the whole region is that in which all human evils take root.

The emigration is said never to have been exceeded. When you approach this town, the ravines and gorges are white with covered wagons at rest. Below the town, toward the river side, long wings of white canvas stretch away on either side, into the soft green

willows. At the ferry, from a quarter to half a mile, and more, of teams, all the time, await their turns to cross. Myriads of horses and mules, the largest and finest I ever saw, drag onward the moving mass of humanity toward the setting sun; while the oxen and cows equal them in numbers. A large steam ferry, plying rapidly all day long, makes no diminution of the crowd, though twenty or thirty animals are carried over at once, and the trips take but a little time.

As my inquiries run, not one half are for Idaho. California, Denver, Nevada, Arizona, and Oregon, are receiving multitudes; and most of them have their families with them to settle there. The motives which propel this living mass are, of course, various. Old Californians, who have many times before cursed their folly for starting, and who thought on their former return that they should never leave home again, missing the intense and terrible stimulus of a mining life, have sold out their farms and are off for a "better climate!" The golden dreams of all, the real success of a few, the fabulous sums made by merchandise and speculation, goad on a mixed multitude of jobbers and traders, while the ubiquitous liquor seller, and smooth quiet blackleg, with his lizard eye and countenance, bring up the rear. The result is, realms are being peopled as by magic. The great majority are going the way whence they will never return—many because they can not, many more because they will not, and a few because they will do well and will not wish to return. The result will be—nations! And as every community gets a *set* from the original motives which made it, that holds and characterises it for years, and genera-

tions even, the only apparent hope for these multitudes is, to plant the Gospel of *Christ down by them, when they get out of their wagons.* If the one thousand ministers annually employed by the American Home Missionary Society had been diffused through the South for the last twenty five years, in churches ex-

cluding slaveholding, the present war could not have been; and every dollar expended *now* in giving the Gospel to these new communities will save hundreds for blood. May God give to all associated in the Society's work, the strength and zeal and faith for their solemn and sublime mission!

APPOINTMENTS IN MAY, 1864.

Not in commission last year.

Rev. D. B. Davidson, Danville, Iowa.
Rev. J. M. Williams, Fairfield, Iowa.
Rev. J. S. Lord, Hustisford, Wis.
Rev. A. B. Pratt, Genesee, Mich.
Rev. Thomas N. Benedict, Center Lake, N. Y.

Re-commissioned.

Rev. G. W. Finney, Redwood City, Cal.
Rev. Rodney Paine, Hampden, Kan.
Rev. William Porteus, Wayland and Warren, Minn.
Rev. J. N. Williams, Cannon Falls and Lewiston, Minn.
Rev. J. Van Antwerp, Dewitt, Iowa.
Rev. William P. Avery, Chapin and Hampton, Iowa.
Rev. Edwin D. Seward, Baraboo, Wis.

Rev. James W. Harris, Grand Rapids, Wis.
Rev. Robert Sewell, Stoughton, Wis.
Rev. Samuel D. Breed, Augusta, Mich.
Rev. Hassael Lucas, Big Rapids, Mich.
Rev. M. M. Porter, Grandville, Mich.
Rev. John Scotland, Leroy, Mich.
Rev. William M. Campbell, Watervliet and Keeler, Mich.
Rev. Charles Temple, Otsego, Mich.
Rev. Roswell R. Snow, Udina, Ill.
Rev. Stephen S. Smith, Cleaverville, Ill.
Rev. J. J. A. T. Dixon, Buda, Ill.
Rev. T. H. Holmes, Albion, Ill.
Rev. S. R. Thrall, Rockport and Summer Hill, Ill.
Rev. J. Dodd, Java, N. Y.
Rev. Luther Newcomb, Napoli, N. Y.
Rev. William Dewey, Bath, N. Y.
Rev. John E. Elliott, Ridgebury, Conn.

RECEIPTS IN MAY, 1864.

Bradford, A Friend, to const. George A. Lyman a L. M., \$80 00

MAINE—

Freeport, Sarah A. Hobart, 10 00
Portland, "Incog," 45 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.—
Littleton Cong. Ch. and Soc., 10 00
Plainfield, Mrs. Hannah Stevens, 1 00
East Concord, Rev. Abel Manning, by Rev. E. O. Jameson, 10 00
New London, Mrs. L. M. Trussell, 5 00
Piermont, Cong. Ch. and Soc., \$18; Individual, \$12; to const. Adna Chase a L. M., by Rev. A. L. Marden, 80 00
South Lyndeborough, Israel Cram, by Jacob White, 3 00
Winchester, Cong. Ch. and Soc., to const. Mrs. Ella Lyman a L. M., by George Kingsbury, 40 00

VERMONT—

Hartland, Mrs. Heman Rood, 5 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 4,000 00

Clayville, Mrs. Samuel Meriam, \$2; Mrs. E. W. Smith, \$1; Miss L. P. Meriam, \$1, 54 00
Dedham, Allin Cong. Ch. and Soc., by Benjamin Perkins, 140 00
East Hampton, Mrs. H. B. Avery, Hampshire, Miss. Soc., by E. Williams, Treas.— 50
Granby, 104 50
Hadley, legacy of Levi Bartlett, by E. H. Bartlett, Exr., 25 00
First Parish, to const. George B. Smith and Charles Cook, Jr., L. Ms., 80 00
Haydenville, to const. George Luce a L. M., 48 25
Northampton—
First Parish, Sabbath School, 25 00
Edwards Ch. and Soc., 5 00
Southampton, Benev. Sew. Soc., to const. Mrs. Louisa L. Stowell a L. M., 80 00
Hatfield, Cong. Ch. and Soc., by John A. Billings, 56 95
Northampton, legacy of Asabel Lyman, by J. P. Williston, Exr., \$1,600; Mrs. David Sanders, to const. Miss Mary Dickinson a L. M., by Mrs. Lucy S. Sanderson, \$20, 1,080 00
Sheffield, First Cong. Ch., by Dwight Boardman, 5 50
Templeton, legacy of Mrs. Naomi Sparhawk, less \$10 Govt. Tax, Samuel Lee, Exr., by Rev. Lewis Sabin, 190 00
West Stockbridge Village, Cong. Ch., by James H. Spencer, Treas., 4 00

CONNECTICUT—

A Friend, \$80; A Friend, \$10; "From a Pilgrim upon Earth," \$10,	\$50 00
Cromwell, Cong. Ch. and Soc., by John Stevens,	30 00
East Haddam, First Cong. Ch., by Jeremiah Hutchins,	39 72
Ellsworth, Cong. Ch. and Soc., additional, by Rev. R. D. Gardner,	3 00
Goshen, First Cong. Ch., by Rev. William T. Doubleday,	77 86
Green's Farms, Cong. Ch., \$38.55; Sab. Sch., \$2.80, by John S. Hyde, Treas.,	40 85
Lebanon, Ladies' Miss. Soc., by Miss Jane Lyman,	47 00
Litchfield, A Friend,	9 00
Monroe, Cong. Ch.,	7 05
New London, Second Cong. Ch., by Richard H. Chappell,	199 00
New Milford, Mrs. Annis Roberts, \$5; Mrs. Annis Bristol, \$5,	10 00
North Branford, A Friend, balance, by F. T. Jarman,	1 00
North Cornwall, Benev. Asso., to const. David L. Smith a L. M., by E. D. Pratt,	40 82
Norwich, Second Cong. Ch., by E. Learned,	200 00
Norwich Town, Mrs. Mary Ann Williams,	20 00
Prospect, Cong. Ch., by W. Atwater,	1 62
South Cornwall, Cong. Ch. and Soc., to cons. Dea. Elias P. Judson a L. M., by M. Beers, Treas.,	81 80
Stamford, First Cong. Ch. and Soc., by Theodore Davenport,	118 00
Waterbury, First Cong. Ch., additional, Crane,	5 00
Watertown, Cong. Ch., by D. Woodward, Agent,	141 85
West Haven, Cong. Ch., by W. Atwater, Treas.,	112 85
Wethersfield, legacy of Miss Harriet Stoddard, by John Wells, Exr.,	50 00
Wilton, legacy of Edward Comstock, less \$125 Govt. Tax, by John R. and William Comstock, Exrs.,	2,875 00
Winchester Center, Cong. Ch., by E. F. Blake, Treas.,	16 00
Wolcott, Mrs. M. E. Alcott,	1 00

NEW YORK—

Alexander, Mrs. Lydia B. Smith,	5 00
Brooklyn, legacy of Mrs. P. Butler, less \$28 interest on \$200, by W. W. Hurlbut, Exr.,	222 00
Church of the Pilgrims, by Samuel F. Phelps, Treas.,	1,508 89
Canandaigua, Cong. Ch., Ladies: Mrs. C. Greig, \$50; Miss B. Chapin, \$20; Mrs. C. Coleman, \$10; Mrs. S. Chapin, \$10; Mrs. G. Granger, \$10; Mrs. H. B. Gibson, \$10; Mrs. Clara Davis, \$5; Mrs. E. Shepard, \$5; Mrs. W. B. Hubbard, \$5; Mrs. R. T. Holmes, \$5; Mrs. A. E. Pierce, \$5; Ont. Fem. Sem., \$12.01; others, \$91.70,	238 71
Gents: F. and G. Granger, \$50; Henry W. Taylor, to const. Mrs. Martha C. M. Taylor a L. M., \$30; J. A. Granger, \$25; Rev. O. E. Daggett, D.D., \$25; N. Grimes, \$5; others, \$22,	187 00
Miscellaneous,	68 4
Commack, Cong. Ch., by Rev. J. A. Woodhull,	9 98
Fort Columbus, Col. G. Loomis, by O. R. Kingsbury,	5 00
Gaines, Cong. Ch., to const. Hon. Almanzor Hutchinson a L. M., by Rev. M. H. Wilder,	30 00
Harlem, Cong. Ch., Mon. Con., by James Riker,	4 00

Meredith, Cong. Ch., by Rev. G. R. Entler,	\$3 00
Newark Valley, Cong. Ch., by W. S. Lincoln, Treas.,	26 88
New-York, William Curtis Noyes, \$200; John G. Vose, to const. Raymond H. Vose a L. M., \$30; "C. L.," \$15,	245 00
Oswego, Cong. Ch., to const. Mrs. James Ellis and James Boon L. Ma., by Daniel G. Fort, Treas.,	177 54
Port Leyden, Cong. Ch., by Rev. J. B. Fisher,	11 80
Rome, Mrs. Ruth H. Foot, in part to const. Newell F. Thomas a L. M., \$10; I. T. Miner, \$10	20 00
Saugerties, Cong. Ch., by Rev. G. H. Coffey,	18 00

NEW JERSEY—

Rahway, Thomas Morris,	10 00
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OHIO—

Cincinnati First Orthodox Cong. Ch., by A. W. Huntington, Treas.,	184 40
Cleveland, Plymouth Cong. Ch., by Jay Odell,	17 78
College Hill, J. De F. Richards, \$100; Rev. H. N. Day, D.D., \$20,	120 00
Glendale, Mrs. A. M. Oliver,	2 00
Guilford, Cong. Ch., to const. L. W. Strong a L. M., by Rev. R. Hovenden,	80 00
Gustavus, Elam Linsley,	5 00
Harmar, Cong. Ch., by Rev. William Wakefield,	47 60
Lawrence, \$6; Fearing, \$5.55; Cong. Chs., Cedar Narrows, \$1.45; by Rev. L. L. Fay,	18 00
Nelson, Cong. Ch., by Rev. Benjamin Fenn,	18 00
Ravenna, Cong. Ch., by I. Swift,	11 55
Rootstown, Cong. Ch. and Soc., by Charles S. Sanford, Treas.,	24 00

INDIANA—

Kokomo, Cong. Ch., by Rev. J. L. Jenkins,	14 00
Sandersville, Ger. Evan. Ch., by Rev. John Wettle,	5 00

ILLINOIS—

Received by Rev. J. E. Roy—	
Bloomington, Cong. Ch.,	\$3 20
Blue Island, Cong. Ch., by Rev. L. Foster,	8 00
Bristol, Cong. Ch.,	10 00
Bristol Station,	2 80
Chicago—	
First Cong. Ch.,	128 28
New England Ch., in part to const. Abiel W. Tinkham, Lyman Baird, and Eliphalet W. Blatchford L. Ms.,	66 80
Union Park Cong. Ch., to const. Charles H. Stoughton and Joel S. Page L. Ms.,	78 00
Elk Grove, Cong. Ch., balance,	5 00
Geneseo, Cong. Ch., to const. H. A. Alnsworth and Charles Perry L. Ms.,	70 80
Geneva, Cong. Ch.,	3 80
Naperville, Cong. Ch.,	8 00
Neponset, Cong. Ch.,	5 00
Nora, Cong. Ch.,	12 00
Ottawa, Plymouth Ch.,	7 50
Plainfield, Cong. Ch.,	12 00
Rockford, E. A. Herrick, in part to const. him a L. M.,	20 00
Barry, Cong. Ch., by Rev. G. W. Williams,	1 80
Byron, Cong. Ch., by Rev. J. P. Stoddard,	7 00

Chicago—	
South Cong. Ch., by Rev. W. B. Wright,	\$21 50
Salem Cong. Ch., by Rev. S. S. Smith,	17 00
Como, Cong. Ch., by Rev. J. W. Cass,	8 50
Danby, Cong. Ch., balance, by Rev. E. N. Lewis,	1 10
Henry, Cong. Ch., by Rev. O. W. Cooley,	5 00
Ottawa, French Prot. Ch., by Rev. T. Loriaux,	20 00
Sheffield, Cong. Ch., by Rev. A. Lyman,	20 50
Woodburn, Cong. Ch., by William Bailey,	25 00

MICHIGAN—

Big Rapids, by Rev. H. Lucas,	5 00
Detroit, Rev. Joseph Anderson,	25 00
Grand Rapids, A Friend, to const. John T. Miller a L. M.,	30 00

WISCONSIN—

Blake's Prairie, Cong. Ch., by Rev. A. M. Dixon,	11 50
Brookfield, Cong. Ch., by Rev. James Hall,	5 00
Caledonia Center, Cong. Ch., by Rev. J. P. Richards,	5 00
Fairplay, Presb. Ch., by Rev. W. Stoddard,	25 00
Markesan, Presb. Ch., by Rev. H. M. Chaplin,	6 50
New London, Cong. Ch., by Rev. L. J. Sawyer,	7 35
Platteville, Cong. Ch., by George M. Guernsey,	15 25
Prairie du Chien, Cong. Ch., by Rev. Henry W. Carpenter,	15 00

IOWA—

Almoral, J. H. Kasson, by Rev. E. P. Kimball,	5 00
Council Bluffs, Cong. Ch., by Rev. W. W. Allen,	10 00
Davenport, Edwards Cong. Ch., by Rev. W. Windsor,	11 00
Franklin and E. Lafayette, Cong. Chs., by Rev. O. French,	7 60
Genoa Bluffs, \$12 50; Williamsburg, \$7; Rev. J. J. Hill, \$3,	21 50
Le Claire and Port Byron, Ill., Cong. Chs., by Rev. A. Harper,	18 50
Long Creek, Welsh Cong. Ch., by Rev. David Knowles,	8 00
Magnolia, Cong. Ch., by Rev. James Watts,	5 00
Mitchell, Cong. Ch., by Rev. W. L. Coleman,	18 58
Olmsted, Magnolia, and Exira, Cong. Chs., by Rev. G. B. Hitchcock,	9 60
Oskaloosa, Cong. Ch., by Rev. C. H. Gates,	23 20
Ottumwa, Cong. Ch., by Rev. E. Clark,	8 50

MINNESOTA—

Cottage Grove, Cong. Ch., by Rev. G. S. Biscoe,	6 00
Elgin and Plainview, Cong. Chs., by Rev. Henry Willard,	25 00
E. Prairieville, Cong. Ch., by Rev. B. F. Haviland,	5 00
High Forest and Hamilton, Cong. Chs., by Rev. J. S. Rounce,	10 00
Spring Valley, by Rev. L. S. Griggs,	7 00
Wabashaw, Cong. Ch., by Rev. L. N. Woodruff,	2 50

KANSAS—

Topeka, Cong. Ch., by Rev. P. McVicar,	25 00
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OREGON—

Portland, Cong. Ch., by Rev. G. H. Atkinson,	\$10 00
HOME MISSIONARY,	42 60
	\$13,788 56

Donations of Clothing, etc.

Franklin, Mass., Female Benev. Soc., by Emily Pond, a half barrel,	\$40 75
Lowell, Mass., First Cong. Soc., a half barrel.	
New York—	
By Mrs. Hannah Ireland, a bundle of clothing.	
By Mrs. James Stuart, a bundle of clothing.	
Providence, R. I., Benef. Cong. Ch., Young Ladies' Miss. Asso'n, by Rev. A. H. Clapp, barrel and freight,	74 09
Wareham, Mass., Cong. Ch., a communion service.	

Receipts of the Massachusetts Home Missionary Society in April, 1864. BENJAMIN PERKINS, Treas.

Andover, Maternal Association,	9 00
Ashburnham, Cong. Ch. and Soc.,	82 50
BillERICA, Orthodox Ch. and Soc.,	25 00
Boston, Salem st. Ch. and Soc.,	189 35
Dedham, legacy of Mrs. Hannah De Wolf, by E. P. Burgess, Exr., \$600; E. Paul, \$10,	\$610 00
Erving, Mrs. Susan H. Merrill,	5 00
Franklin Co. H. M. Soc., B. S. Eastman, Tr., Greenfield, First Cong. Soc., \$23 48; Second Cong. Soc., \$8; Conway, Cong. Soc., \$30 20,	111 65
Haverhill, legacy of Miss Lydia Appleton, less U. S. tax \$5, \$95; donation of Mrs. Martha Mitchell, deceased, to const. Horatio G. Kimball a L. M., \$30,	125 00
Hinsdale, Cong. Soc.,	22 20
Hopkinton, Cong. Ch. and Soc.,	19 50
Holyoke, Second Cong. Ch. and Soc.,	25 00
Kington, balance of collection,	1 00
Marshfield, legacy of Asa Waterman, by Mrs. Nancy Waterman, Ex'r.,	500 00
Milton, Cong. Ch. and Soc., to const. William H. Balkam a L. M.,	44 06
Newton, A. B. Ely, to const. Alfred Ely a L. D.,	100 00
Newton Center, Rev. Mr. Furber's Soc.,	96 16
North Marshfield, Cong. Ch. and Soc.,	6 65
Provincetown, Cong. Ch. and Soc.,	19 00
Raynham, Cong. Ch. and Soc.,	15 00
Rochester, Central Ch., Ladies, in full to const. Miss Lucy Bates a L. M.,	17 50
Roxbury, Vine st. Ch., Mon. Con.,	10 00
Townsend, John H. Shedd, in full to const. him a L. D.,	70 00
Westhampton, balance of coll.,	1 00
West Roxbury, South Evan. Ch. and Soc., to const. Miss Hannah M. Draper, Miss Martha K. Hose, Miss Sarah J. Coverly, Mrs. Maria H. Burdette, Thomas Greenwood, and Amos Barnes L. M., \$239; Mon. Con., \$4,	236 00
Worcester, Ichabod Washburn, \$150; from a deceased friend, by I. Washburn, \$8.75,	158 75
Paris, France, Mrs. Peter Clarke, for Western Missions,	250 00
	\$3,649 82

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVII.

AUGUST, 1864.

No. 4.

THE INTEREST OF MASSACHUSETTS IN HOME MISSIONS.

AN Address delivered by Rev. H. B. HOOKER, D.D., of Boston, Mass., at the Anniversary of the Society, in May, 1864.

I REGARD this occasion as a sort of *family gathering* of the friends of Home Missions. The far-off draw nigh, to greet and be greeted; the out-posts converge to the center; and we are all in one place, of one accord, to tell what has been done, and to stir each other up for the future.

I come, sir, with the greetings of one of your oldest Auxiliaries, and salute you this evening in the name of the old Bay State. We greet this Society as the *mother* of us all, though the Massachusetts daughter was a well-grown and well-behaved daughter of seven and twenty before the mother was born. We began our Home Missionary life in 1799; and the mother we greet to-night, began hers, in 1826.

We have been cheered to-night with the report of the general transactions of the Society; but I have thought it would not be inopportune to this occasion to let this family gathering hear a few particulars about a quite respectable member of the household residing in central New England. Massachusetts loves Home Missions; and if she has borne an important part in this good work in the land, she has good reasons to give for her course.

1. She is herself an example and illustration of the value of such labors of love.

The Puritan fathers landed on our shores with the fire burning in their hearts, which gathers us here to-night. The old John Robinson of 1620 let the world know what sort of motives inspired the Pilgrim fathers. "They were influenced," said he, "by a zeal for the propagating and advancing of the Gospel of Christ." And no sooner had the primitive Plymouth Church gained strength enough to pierce the surrounding wilderness, subdue and populate it, than the work of

church extension began. The older churches sent out their members to colonize and erect new ones. This depletion of the stronger churches was sorrowfully alluded to by the chronicler of the Plymouth Church: "Thus," said he, "was this true church, like an ancient mother grown old and forsaken of her children in regard to their bodily presence and helpfulness. Thus she, that had made many rich, has become poor." Home Missions were pushed with such vigor that cases are related of the erection of meeting houses, "where the entire population of the place could sit together on the sills at the raising."

In thirty years from the arrival of the Pilgrims, five churches had expanded into more than forty, and were actually supporting fifty five ministers. And when the hand of savage violence had made a great desolation in our Zion, the civil government of the colony came to the rescue. Legislators became nursing fathers to the Church. Not less than fifty applications for help were made to the General Court from 1698 to 1711—eighteen years—and above \$5,000 were granted.

At a later period—sixty five years ago—thirty nine good men met in a parlor in Boston to consult about Home Missionary work; and the \$2 per annum then paid for membership began the history of the Massachusetts Home Missionary Society. For the last thirty years this missionary work has been carried on with great vigor; about two hundred missionary fields have been occupied, and two fifths of the Congregational churches of the State have had a missionary origin. Many of these are now among the strongest and most liberal in the State. We love to go round this portion of our Zion and tell the towers thereof. We can not traverse many square miles without finding the most precious fruit of missionary labor. With grateful exultation we contemplate these blessed results.

Massachusetts Christians could easily meet all the moral wants of that little State, and do it amply; but there was power to go further. We have learned a great and interesting fact in christian philosophy, that the benevolent mind rises in vigor and expands with the greatness and value of the objects pressed on its attention. A small object only in view, insures small and narrow views and corresponding efforts. An object of vast proportions and looming up in grandeur before the mind, lifts it up out of its previous contracted dimensions and compels its expansion. The fishermen of Galilee were lifted at once from their necessary narrowness of mind, as simple fishermen, when there opened before them the grand enterprise of becoming fishers of men. The power of christian love and the fervor of christian zeal, rise with the fairly seen greatness and value of a vast and noble enterprise.

Massachusetts Christians did but little more than supply the wants of their own little State, till, through the American Home Missionary Society, the vast West lifted up its voice and spread out its claims. Then it was, that we looked out from the hill tops of our own Canaan upon the vast realms that spread themselves toward the setting sun. Then we began to feel something of the inspiration, that so glorious a work as Western evangelization was suited to give us.

Those young, thrifty-growing kingdoms! Never had the Church of God on earth a fairer field, a more noble, more exciting enterprise for works of faith and labor of love. Our little State began to seem as a single acre to an empire. Instead of a territory of one hundred and fifty miles by fifty, we had a whole continent for our operations. Christian love expanded with the vision, and ten times all former offerings were poured into your treasury.

We confess, sir, (as all people do not think alike,) to a difference in motives of action among us, in regard to the West. For there are various kinds of investments that we have been making there.

Prominent among them are those of a *pecuniary* character. You need not be informed that the Massachusetts portion of the sons of the Pilgrims are a very compassionate people, and are so sad at the idea that any dollar in their possession should have the sorrow of loneliness, that they hasten to give the sufferer as many companions as possible. The little one has got to become a thousand, if any human skill can bring it to pass. We find silver in the mouths of our fishes; for, from the herring to the whale, we lay our hands on all we can reach, sweeping all the seas with our enterprise. And when our sterile soil refuses us gold from its surface by the plow, we scrape it off, and turn the abundant granite we find there into the precious metals; while one of the best of our harvests is given us by winter, when other harvests are gone by, in the ice by which we cool most of the tropical nations of the globe. And the song of our spindles is the music of gain all the year round.

And when men have made money, they are fond of good investments. And in the West we have made them. The iron horse flies over the prairies because fifty millions of New England capital aid in furnishing the track, and this mostly from Massachusetts. Fifty millions more are invested in land, manufactures, and loans; while twenty five millions more are employed in mining operations.

Now, sir, the men that are shrewd enough to make the money are shrewd enough to see that they had better create a good moral atmosphere in the communities where they have made investments. They know that bonds and stocks and mortgages are all the more valuable for being within the sound of the *church-going* bell. Well do they know that the greater the intelligence and the higher the moral principle of the people, the more sure they can be that all their obligations will be fulfilled. Well do they know that an enlightened, living, powerful conscience is a better guardian of silver and gold than any system of vengeance to the evil doer that the sagacity of man has ever invented. And also, well do they know that such intelligence, such christian principles, and such power of conscience are created by and only by the blessed Gospel. Wherever it goes in its power, it creates a moral atmosphere which men can not breathe without being faithful to all their obligations.

And I suppose, sir, that there are some among us who, for reasons no higher, freely aid us in our great Home Missionary work. Well, sir, we welcome their offerings, though the scales have not fallen from their eyes, and they see not the spiritual glory of the Gospel.

2. But the great body of our people love Home Missions for a far higher reason, and in view of an investment of a higher character than that just named. We have *social ties* that powerfully bind us to the West. It is the home of vast numbers of the sons and daughters of Massachusetts. Our comparatively sterile field, the fertile soil and vast resources of the West, with the irrepressible love of enterprise common to New England men, have depleted multitudes of our pleasant homes, and robbed many a fireside of loved ones. Our State has 19,000 of her children in Illinois; 16,000 in Ohio; 12,000 in Wisconsin; 9,000 in Michigan; 5,000 in Iowa; 4,000 in Indiana; 2,000 in Minnesota; 1,200 in Kansas. More than 170,000 are scattered through these States.

Our *hearts* must go with those so dear to us. As we loved them while they were the honor and joy of our firesides, we certainly love them not the less now that they have gone to encounter the dangers, hardships, and temptations of new regions and frontier life. They were worth looking after and being cared for when they were with us, and we are anxious that they shall not be harmed amid the new scenes and influences of Western life. And, sir, as we can not all of us go

and look after them, and as we had heard of an institution in New York that cared for all the best interests of the people of the West—an institution which sent out the wisest and best of men on this errand—we felt bound to give it our patronage; and for these seven and thirty years we have done so. And such has been the effect upon our hearts of the love and care of your missionaries for those we love, that during the whole of our relation to you not less than \$350,000 have been put into your treasury by the churches of Massachusetts. For the year just closed our contributions have sustained, according to the average cost as given in the Annual Report, not less than two hundred of your missionaries.

The Massachusetts churches take the highest pleasure in expressing their confidence that the richest of all the blessings, their loved ones in the great West have enjoyed, have been provided by the precious christian privileges furnished through the ability and faithfulness of your honored missionaries.

8. Suffer me to speak of only one other investment that we have made in the West—*faith, hope, and prayer.*

In a late Western journey I had occasion to tarry for a season at a point on the western bank of the Mississippi. I strolled up to the top of a high bluff which commanded a grand view of that noble river and the adjoining region. I sat down upon a grassy knoll to muse upon themes pressed upon me by the river before me. Before me, across the river, lay the great State of Illinois. As I gazed, facts in its marvelous history came up. Thirty years ago it had 100,000 people. It has to-day not less than 1,700,000. It was a cheering thought that more than three hundred churches had been planted or fostered in their feebleness by this Society, and that eighty three missionaries are now breaking there the bread of life. And an exulting fact, too, that so powerful had been the love of country and the love of freedom, that more than 100,000 of her sons were in the armies of the United States.

From my point of observation I could see the groves and prairies of Wisconsin. In thirty years it had gone up from 10,000 to 800,000 people. Your Society had done a noble work there; for nearly two hundred churches had shared in its benefactions, and enjoy to-day the labors of seventy six of your missionaries. And her patriotism was declared in the fact that she had sent 40,000 of her sons to the war.

The warm-hearted greeting of the Minnesota brethren, I had just enjoyed. In fifteen years that State had risen from 4,000 to 172,000 inhabitants. Forty five of our missionaries were serving seventy churches, and were driving the spiritual plowshares through that fertile soil; and her loyalty had sent 15,000 of her sons to preserve the national life.

The noble State of Iowa owned the soil on which I was sitting, and had taken her place among these Western kingdoms. And so highly had men prized a home upon her fertile soil, that from the few hundreds of 1838, it had now a population of 674,000. Home Missions had planted two hundred churches here, and eighty one of the missionaries of this Society were building Zion's walls with great success. She has sent 50,000 men to the war.

How could a man but muse upon the facts that these four States pressed upon him? From less than 200,000, they had risen in thirty years to three and a quarter millions of people. Not less than seven hundred churches had been planted and nourished by this Society, and more than three hundred of our missionaries were now laying broad and deep the foundations of Zion. More than 200,000 men were in the war. Could a Massachusetts man, could any christian man, have such scenery and such facts before him without having his soul stirred to its deepest depths?

I have said that Massachusetts churches had made investments of faith, hope, and prayer in this great valley of the West. Has there ever been a grander inspiration of faith? Has there ever been more blessed fruits? The growth of these young empires! Why, sir, it reminded me of that river rolling at my feet as I gazed on the valley through which it flowed. "Little fountains" and "little rills" described it in its early stages of progress, a thousand miles above where I stood. But *accumulation* all the way was its history; and below me, all the fifteen hundred more miles of its progress is *accumulation*, till the ocean welcomes it as one of the most magnificent of all its tributaries.

So this young West. God has provided all the elements of growth, shaped all his providences to favor growth. And while he lets us wonder over these marvels of progress, he bids us see that nothing on our part shall be wanting to make all its growth that of his spiritual kingdom.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

A Needy but Promising Field.

A year has almost gone, since I came here. It has been a tough experience, but sweet withal. You may have some idea of what a hard mountain town is in California. I found not a Christian here, and very little experience of the practical power of Christianity. This is entirely different from most mining towns. There is only one mine that pays any thing, and that is owned by two persons. Of course, the mass of the people are daily laborers and poor. All the mines in this vicinity, if they prove any thing, will be owned by capitalists, and worked with heavy engines requiring an expenditure of tens of thousands of dollars. Within the last six months, such machinery has been put up in three mines in town, showing the confidence in their ultimate success. Unlike other mining towns, a good mine proved is a permanent thing; and in that respect this is one of the most promising towns in the State.

I have preached steadily, twice every Sunday, hiring the hall or theater, at two dollars a day; and have several times come in conflict with public sentiment, because I would not give up to amusements on Sunday evening. I have had to prepare the hall, ring the bell, do pretty much all the singing—thanks to the Lord for a little knowledge of mu-

sic—and, sometimes, almost, be my own audience. But there have been a few who have fought bravely with me. As I look back now, I thank God and take courage.

Four months ago we started a Sabbath school, and that has been successful beyond my brightest hopes. We have an attendance of sixty scholars, and the interest continues. Young men have been dropping into the Bible class till we have had fifteen. I am now drilling a class of the best singers in the school, little girls, two or three times a week, and we propose to give a concert—tickets of admission, fifty cents—to help in buying a lot for a church. Such a lot has been secured, in the most central part of the town; and we propose, this spring to start a subscription, and see what we can do for a house.

A minister of the Methodist Church *South*, called on me the other day, wishing me to give up the hall to him. I asked him, if he went in for sustaining our government? He was indignant, and I have never heard the last of it.

We sustain a weekly prayer meeting now, at private houses. We have not yet formed a church; but that must come, if God has a blessing for us. This place has doubled the number of its families, since I have been here, and the prospects were never more encouraging than they are now. Our meetings on the Sabbath are increasing, in attend-

ance and in seriousness. If we are prospered as we have every reason to expect, we shall become self sustaining in a year or two.

From Rev. J. H. Warren, San Mateo, San Mateo Co.

Eighteen Months' Progress.

I first commenced my labors here, in October, 1862. I found some fifteen or twenty families, living considerably apart, and constituting a parish of some ten miles in extent. Owing to the fine drive from San Francisco, the fine grounds, trees, stream, and its vicinity to excellent hunting grounds, San Mateo was the great resort of Sunday excursionists, for every Sunday in the year. It was thoroughly a godless place. There had been, some years before, an attempt to support Methodist preaching, at least once a month. It came to grief. As things then were, the prospect of any minister's living in such a field as San Mateo even for six months was not promising. In fact, one of our ministers, after prospecting the region for several weeks, turned his back upon it. Still, there was some sign of a future. The San Francisco and San José Railroad passed through it, and in anticipation of the construction of this road, a town was laid out. Looking at it prospectively, it was decided to preach here for a year at least, and see what would come of it; and so questionable was the experiment, it was not deemed best to use any Home Missionary money to solve the problem.

Our Sunday services were held in the school house. The Roman Catholics occupied it on the first Sunday of each month, we the rest of the time. The building looked well outside, but the accommodations for seats and comfort were wretched. At best, the house was a mere shell. Our first Sunday school was made up of twelve scholars; our first congregation, of from fifteen to twenty individuals. Many of the children had never seen the inside of a Sabbath school.

Something of a change has come about. The railroad is in full operation. The new town is building up. The Roman Catholics have completed and dedicated a fine and commodious meeting house. Our school house has been finished inside and handsomely furnished for school and church purposes, at a cost of over \$600. Our Sunday school numbers sixty two; our library has nearly 200

volumes. Our congregation is increasing steadily, and sometimes goes above seventy. A Young Ladies' Seminary of the first class, complete in its buildings, and internal economy, opened its doors last week; and already we see indications of success. The Episcopalians have also commenced operations. On the whole, this once quiet country place seems to be breezing up into notice.

On the second Sabbath of May, a Congregational church was organized in due form. The new church begins its life with a membership of eleven persons. Others will unite at the next communion.

"Give us the Men!"

So much for a place which, a year and a half ago, was not considered worth the trouble of seeding down with gospel preaching. Give us *the men*, and we will find many, many more such places in California. The harvest is great, but where shall the harvest gatherers come from? To us on this coast, away from the Theological Seminaries, far off from available men, this is a serious question.

We can not stand still—much less go backward; but how can we go forward without men to toil with and lead on the sacramental host?

We know not whence the men can come. The Theological Seminaries have them not; the churches of the East refuse to part with their pastors; *the men are not found*. In consequence, not only on the Pacific coast, but in Nevada, Idaho, and Colorado, the work of this Society remains undone, and the time passes away. We have already suffered irreparable loss; and this is, every month, piling up. What shall be done? Are there not good and able ministers whose duty it is to tear themselves from the comforts of Eastern homes, that they may serve God and their country among the mountains and in the wilderness?

COLORADO.

From Rev. William Crawford, Central City.

Full of Labor.

On such a field as this, the Home Missionary must extend his visits and his pastoral care over a wide district, attend a great many funerals, look after many

of the financial concerns of the church, answer numerous letters of inquiry from the East, visit schools, contribute to the support of literary lectures, societies, etc., etc. His congregations are as fastidious and exacting as they could be in any Eastern city, and he has rarely the opportunity of exchanging with neighboring ministers. With such a burden resting upon him, he is often constrained to exclaim: "Who is sufficient for these things!"

There has been a great deal of sickness among us, during the past winter and spring. About a week since, the first death occurred in our church. It seemed like the first death in a family.

Prospects of the Church.

In the church, there has been no special interest, but a general disposition among the members to do their duty, both in active effort and in sustaining the Gospel. Of course, we have our trials. The work of fusing and uniting the diverse elements in a new Western church, must always be slow and trying. One case of discipline is now under consideration. While we regret the necessity of inflicting church censures, we are glad that the church, as a whole, are prepared to inflict them, if necessary.

We hope to be able to build a church edifice, during the summer. Some of our members have been prospered in their business, beyond their expectations, and they seem inclined to make a thankoffering to the Lord. If we succeed in building a house, it will not only give us greater facilities than we now enjoy, for working upon this people, but will probably raise us to a condition of self support.

I do not forget that we ought to receive your bounty only so long as we absolutely need it.

Speculation.

The fever of speculation runs very high. A large amount of mining property is bonded for sale in the New York market, and a large amount has already been sold. The mountains have been prospected anew, and many very rich lodes discovered. The recorder's office is crowded, every day, by those who are entering new claims, and looking up their old and hitherto worthless property. How long the excitement will continue, it is impossible to say. The mines are so rich and extensive, and so much capital has already been invested,

that we do not look for any serious and damaging reaction, such as has occurred in the history of most of the Western States.

Of course, the excitement is unfavorable to the progress of spiritual religion. Those who live in the quiet towns of New England, do not know what we have to contend with. All minds are so occupied with the one idea of getting rich, that there is no room for religion. Still, we labor on in hope.

Behind all the Rest!

Your letter, received last night, was a great comfort to me. I sometimes feel very lonely when I think that there is no other minister of our order near, with whom I can counsel, no other church with which we can have fellowship. Ministers enough there are of other churches—good men whom I love, and we are on the best of terms with the churches themselves; but if there were other ministers and churches of our own order, I should feel as if I had some *family relatives*. The hope which your letter holds out, that I may soon welcome some christian brethren and co-laborers, is a source of comfort.

I can not too strongly urge upon you to send some more men at once. When I say *at once*, I mean it. Don't wait for warmer weather. The traveling is as good now as it ever will be, and the necessity is urgent, so far as the interests of our denomination are concerned. The openings are probably better just now, than they will be for some time to come.

Ministers are now needed at five or six different points, which will, all of them, probably be places of importance. *Shall we be behind all the rest?*

The foregoing communication was written on the 12th of April. We wish we could say, that the hopes that our letters had raised were met. Alas! we can not. It is now past the middle of June, and *only one* missionary has been obtained for the *six* places named and described by Mr. Crawford.

A fortnight later, this solitary, but most faithful watchman upon our frontier writes:

I am in great suspense, to know whether our missionaries will arrive, as I have hoped. Should they fail, I shall feel very much like throwing up my commission and retiring from the field. It

is very bad to work alone, and to see *our* work left undone, *our* appropriate place unoccupied.

We make additional extracts from communications of still more recent date.

Last week I made a trip to Idaho (*not* the Territory) and Empire City, preaching at the latter place on the Sabbath. My congregations numbered twenty three at Lower Empire, and forty three at Upper Empire. These are two villages; one upon the banks of Clear creek, and the other a mile east, on the mountain. The location for the town is a beautiful one. The mines are rich, and several joint-stock companies have been formed for the purpose of working them. At present there are about twelve families in the upper village, and fifteen in the lower one, besides the many laborers, who have no families with them. There are a few Congregational church members now, and there will soon be several more. I think that in the course of two or three months, a church of at least twelve good members could be, and will be, formed. No other denomination has so many, and no minister is on the ground.

Idaho has from twelve to twenty families. It is the county town of Clear Creek county, but not as promising as Empire. Still, it has a fine location, and rich mines. We have Congregational church members there, and others who sympathize with our denomination. No service is held on the Sabbath, and there is no Sabbath school. The place should be supplied at once.

In one of my first communications to you, a part of which you published, I prophesied the coming prosperity of Clear Creek county. My opinion still remains unchanged. At least twelve joint-stock companies have been formed for the purpose of operating there, with a stock capital of from \$500,000 to \$3,000,000, each.

I am sorry that you do not succeed better in obtaining missionaries. Would it not be well for one of you to start out and explore the country till you find some? Our necessity is an urgent one.

Mr. F. thinks Idaho (Territory) is "a humbug." That, too, is a mistake. Our papers do not say much in favor of Idaho; for the obvious reason that we prefer to have emigration come in *this direction*. It is also true, that the reports from Idaho are not quite as glowing as they were, last fall. Still, it is undeniable, that there is much gold

there, and also that the immense tide of emigration, just starting from Omaha and Atchison, is flowing in that direction. Do not be afraid to send men there, if you can get them to go.

"Prospecting" for Gold.

There has been a lull in mining operations, for some time past; partly because so many are engaged in mere speculation, and partly because so many are waiting for the results of the experiments now making in reference to the Keith and the Bartola processes. If laborers can be procured, more gold will be taken out during the coming year than ever before.

"Prospecting" still goes on briskly, and new lodes are discovered from day to day. The method of proceeding, is this: The miner goes out with pick and shovel, watching sharply for surface indications. The most common sign of a lode (or lead as the miners more commonly say) is porous, decayed quartz on the surface. This is usually of a reddish or yellowish color. If it appears not to have been moved from its original place, the miner digs directly under it—if it appears to have rolled down the hill, he searches for the lode farther up. Often the bits of quartz lie in a line upon the surface. So that the course of the lode can be traced without difficulty. Sometimes nothing can be seen on the surface but fine red dirt; sometimes nothing but a little depression. When a well-defined crevice is found, a title may be obtained (such title as miners' laws can confer) by entering the claims in the recorder's books. The only expense is, the fee, of sixty cents. The first hole dug is called the "discovery;" and the law allows eight claims, of one hundred feet each, to be taken on either side. No person can take more than one claim on any one lode; though he can get his friends to take them, and then procure deeds from them. Before a lode is recorded, a pound or so of the top dirt, or the quartz, is tested, by "panning" to ascertain whether it contains gold or not. The material is usually pounded fine in a mortar, placed in an iron pan, commonly the size of a milk pan, and then washed, the lighter part floating off, and the gold settling to the bottom. If in the last residuum there is a little "streak" of gold, or a "color," the "prospect" is said to be a good one, and the happy discoverer fixes upon some taking name for his lode and starts for the recorder's office.

The "crevice" varies from a few inches to ten feet, not only on different lodes, but on the same lode. It is usually filled with quartz on the top, and with iron further down—that is, sulphuret of iron, carbonate of iron, etc. The granite rock on either side of the crevice is called "wall-rock." When the wall-rocks meet together, or when there is a stratum of hard unproductive material, it is called a "cap." It is a sad day for the miner, when he "strikes cap," or "gets into cap;" for his fortune may not last to go through to the rich ore beneath.

We had a heavy fall of snow on Monday, May 7th. It is now gone and the streets are nearly dry again. There is little if any sickness among us now. Our church has just sent fifty dollars to Mr. Hoyt, for a Sunday School Library.

Need of Ministers.

I can not too strongly urge upon you, to obtain some more ministers for us at once. In four fields, there is now a special and pressing demand for their services. I hope you will do all you possibly can for us.

KANSAS.

From Rev. R. Cordley, Lawrence, Douglas Co.

Welcome Additions.

I think we are constantly gaining in strength. We have received nine members since the raid in August, and lost ten; so that we now number ninety two—a year ago, ninety three. Several others stand ready to unite with us; enough perhaps to raise our numbers to over one hundred. We have no special interest in our church; but there have been several interesting cases. A young lady who had been a church member in France, but had grown cold since coming to this country, comes forward and renews her vows, and her consecration. A young man who was presented, by his friends, for prayers, a year ago, to our young people's prayer meeting, without much faith on our part, comes forward of his own accord, to unite with the church. His experience shows that from the time that his name was presented for prayers, the Spirit began to press the truth upon his heart. He had been skeptical, but he began to study the subject afresh. He could not escape it. No one spoke to him on the subject;

but his convictions grew stronger and stronger. In relating his experience, he said, he had suffered more from conviction of sin than from any bodily pain he ever endured. This feeling was growing for a year, till at last he saw no way of escape but submission, and in submission to Christ found peace and joy. He came at once and offered himself for membership to the church and was received. The change in him is very marked. One of the converts of last spring united with us at our last communion. A month or two after his conversion, I asked him about uniting with the church. He came to the preparatory lecture for that purpose. He hesitated at the door, and finally said, he "hardly felt strong enough, to join the church yet." I told him he would not gain strength for a duty, by neglecting it. After standing a few moments, he turned away and said he would "wait till the next communion." He did not appear at the next communion, nor the next. But in April he came to me and said, he had found my words true. "The duty of a public profession seemed harder than ever. He had grown weaker, instead of stronger. He was determined to do his duty now, before his strength was entirely gone."

Denominational Activity.

Thus, though we have had no revival, we have had occasional encouragement. We are reminded that God has not forsaken us.

The Methodists are building a very large brick church 45 feet by 95 feet. It is to cost \$15,000, I believe. The pastor has been to the East ever since the raid, raising money for this purpose. The Old and New School Presbyterians too, are about to build. They, too, have raised the means at the East, on the strength of "our sufferings." The United Presbyterians have also established themselves here; and the Cumberland Presbyterians have a church just above town. So, we have four Presbyterian churches, with a combined membership of, possibly, forty, in town, and as many more within ten miles. All four have pastors; though it can hardly be said that they all have congregations. The "in advance of all others" principle seems to work vigorously here, among these branches of the church.

Notwithstanding the abundant supply furnished elsewhere, people continue to come to our church and fill it full. So long as they do this, I hope to stay.

MINNESOTA.

From Rev. J. C. Strong, Chain Lakes Center, Martin Co.

Burned Out.

While absent from home, I received intelligence that our cabin was burned. It was accidentally set on fire, in the roof. A considerable portion of our household goods were got out, though in a greatly damaged condition, by reason of the efforts to extinguish the fire. The roof was composed of hay, covered with prairie sod. When water was applied to extinguish the fire, a peculiar compound of mud and ashes made its impress upon every thing that came in contact with it. As the fire was fought with water for about three hours, many articles were so thoroughly drenched that they are nearly ruined, while the stoves, bedsteads, etc., are destroyed.

The people of the settlement, at once, gave expression to their sympathy, by raising a subscription, which now amounts to nearly \$100, to aid in building another, more permanent cabin.

My family was, at first, divided up among the neighbors. As there was no vacant house or cabin to be had, in all this region, a friend offered us quarters, in the chamber of his cabin, which we cheerfully accepted. I am now writing this report in a chamber of a cabin warmed by a borrowed rickety stove, that will hardly stand up—a chamber not as warm, or commodious, or as comfortable as the old fashioned garrets of a New England farm house. The weather just now (February) is intensely cold, and it is with difficulty that we keep comfortable.

I can not describe to you the inconvenience of being burned out, in winter; to say nothing of the loss we sustain. We *feel* the loss; it presses heavily upon us; and the more, as we are far back upon the frontier, in this very new county, where every article of clothing and mercantile supplies is costly. But in view of this calamity, we do not murmur nor complain, but consider it a Providential allotment, in our missionary experience.

Varieties.

I have had, for the past quarter an unusual variety of experience even for a Western missionary, all within one week's time.

1st. I have been maliciously arrested, and fined by a *whiskeyite* court, \$34.18.

2d. The people then immediately made me a donation party, the proceeds of which were nearly \$100.

3d. Our cabin has been burned, to our great inconvenience and loss.

4th. I am receiving the sympathy of the people, in this new field, to the amount of nearly \$100.

I hope all these experiences will be turned to good account, making me more zealous and devoted in my Master's work.

A year ago last summer, this section of country received a heavy emigration; nearly all of which went away, upon the Sioux outbreak, never to return. Last summer and fall, in view of the beauty of the country, and the advantages for securing homesteads, a large emigration again came in; and indications favor the expectation, that before another winter, other crowds of emigrants will settle in this county.

In a Home Missionary point of view, this region "is all place;" but there will soon be places, not only for one, but for two, and three, and many, missionaries, to labor for the spiritual good of the people.

From a more recent communication, we make the following additional extracts:

Sunday Work on the Frontier.

I sent an appointment by one of our citizens to a place five miles west of this, but found, when I came there, only three or four persons assembled. The people were engaged in different pursuits; some were six miles west, trapping rats—others were starting out, with provisions for these trappers; others were engaged in putting up cabins for soldiers, who had just enlisted; others were going about the settlement visiting. The numbers were so small, that I did not hold a meeting. It was thought, that if I would remain till evening, the trappers would be in, with others, and there could be gathered a good congregation. I thought it would be of little use, to do so; and left another appointment, for four weeks later, placing in the hands of one person some tracts and *Wall Springs*, to be scattered in the settlement, and expressing the desire that we might have a Sabbath school organized at the time of the next appointment. I returned home, anticipating that it would not be of much use, at present, to attempt to hold meetings on the West Chain. But on filling the second appointment, I found a good sized congregation; and the people gen-

erally expressed a desire for a Sabbath school.

Value of the "Missionary Box."

This whole field is new; and as the people are just starting themselves in their homes, or rather, are making homes for themselves, and are mostly in moderate circumstances, they have not the ability, at present, to do much for the support of the ministry. These are war times, and war prices for almost every thing of a commercial nature rule the market here. Ten, fifteen, or twenty dollars, go but a little way with your missionary in purchasing supplies for a family, especially when we come to the purchasing of articles of clothing. Had it not been for the missionary box that we have almost yearly received, for some time past, from the Missionary Rooms, I do not see how our wardrobes could have been replenished so as to render our wants any ways adequately supplied.

IOWA.

From Rev. D. Lane, Eddyville, Wapello County.

Odd and Even—A Good Arrangement.

Our new church, which was dedicated on Sabbath morning of the 7th of February, is becoming a means of grace to many, who have not heretofore attended worship, with any regularity. The slips are all numbered. The church voted to rent the even numbers, and to reserve the *odd numbers* for *free seats*. This makes every other slip free, throughout the house. The remainder, of course, are for rent. This arrangement is regarded with favor by all. No other method could so well accommodate both the opposers and advocates of rented slips.

Successes and Plans.

Five families, unaccustomed to attend our church heretofore, have rented slips. Others, who were strangers in our congregation, now attend our Sabbath services, and occupy free seats. Our congregation, instead of numbering seventy five, eighty, and ninety, now counts up to 140, 150, and 160, and sometimes higher. Whether it will continue thus prosperous, remains to be seen.

During the week succeeding the dedicatory services, Brother H. Adams, from Farmington, in Van Buren county, on the Des Moines river, was with us, and

with one exception, preached every night. Some of the church, if not all, were benefited by his very instructive sermons. On one night, the Rev. Mr. Haines (O. S. Presbyterian) preached instead of Mr. Adams. Mr. Haines and myself, with our congregations, had held a series of union prayer meetings, during the month of January, commencing with the week of prayer and closing on the week previous to our dedicatory services. Between the two congregations, the best of feeling exists. We bid this brother in the ministry and his people, "God speed." On the day of consecrating our house of worship, Brother Haines and his congregation were with us, he himself taking part in the services.

Our new church edifice has cost a little more than \$3,000. The Congregational Union aided us, to the amount of \$400; and a wealthy and benevolent friend in Van Buren county, gave us \$100. With this aid from abroad, we have succeeded in providing for the remaining \$2,500, so that the house is now free from all incumbrances—a result, demanding from us, the most cordial gratitude and thanksgiving to God. The senior deacon of my church gave \$600, toward making up the amount of money required to liquidate the debt on the new house of God.

To complete our prosperity, only one thing is wanting, that is—more piety. We are not without hope, that even this favor will be granted; that God, through the merits of our blessed Lord and Savior, Jesus Christ, will warm all our hearts with love to him, to one another, and to dying sinners around us and throughout our lost and perishing world.

I have just purchased a supply of the Assembly's Shorter Catechism, for all the families of my church, with the intention of having it committed to memory by the children. I propose to meet the children occasionally, hear them recite from this invaluable little book, and talk with them about the meaning of what they commit to memory. Children at both West and East, need more of this kind of training. If they receive it, we shall have stronger church members, and more efficiency in all departments of christian enterprise.

From Rev. J. H. Windsor, Marion, Linn Co.

World's Prayer Meeting.

At the commencement of this year,

the different churches united in the week of prayer. The first evening was a season of greater solemnity, and of more marked evidences of the Holy Spirit's presence, than I have seen since coming to this place. Christians went away, feeling and saying: "It was good to be there." The bond of unity in Jesus seemed to bind all his children closer to himself and so closer in sympathy and love with each other. We trusted that the influence would increase and deepen throughout the week, but it did not, to the extent that many had hoped; still we have not been left without some evidences of the blessings to be received by this annual world's prayer meeting.

The Dying Boy.

I must allude to one instance in my labor with the dying, that was very cheering. It was the case of a boy of only twelve summers. From childhood he had received a pious training. He had learned of Jesus in the home circle and at the Sunday school; and when I was at his bed side, with a mind apparently unaffected in the least by his suffering body, he talked with me of the Savior he loved, and whom he hoped soon to see. Those sweet words,

"Tis religion that can give
Sweetest pleasures while we live;
Tis religion must supply
Solid comfort when we die,"

were sung for him, when he seemed perfectly happy, and spoke as calmly and resignedly of his death as an aged believer. By his own request, I addressed the friends who came to his burying, from the words: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Thus does the Redeemer confirm his love when on the earth, and take young children in his arms. The contrast between the scenes thus alluded to, brought to my mind the words—"And hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

A Welcome to the Soldiers.

A few days since, our citizens welcomed back, for the thirty days' furlough allowed veteran volunteers, Company K, 9th Iowa Infantry Volunteers. The ladies, with a notice of only a few hours, prepared a most bountiful entertainment for the soldiers. After which they dispersed to their long-waiting

homes. This Company were recruited almost entirely from Marion and its vicinity. Two years and a half since they went out, 101 strong; they returned, *twenty five* effective men. The ladies of Boston presented this regiment with a flag, after the battle of Pea Ridge. That flag was returned to its donors last summer riddled with shot and baptized with the blood of its unflinching defenders. These ladies have recently sent the regiment a second and most magnificent flag, written all over with the historic deeds in which that and so many other regiments were engaged—fields won by the valor and made sacred by the lives of thousands of our brave men.

From later communications, we make the following extracts:

The Immigration.

Our State and our own village are filling up with immigrants from the East. Perhaps it is safe to say, that at no time, since the wild vagaries of 1853-'54-'55, and '56, have we had so many flocking in upon us. There is not a house to be rented in this place; and when one offers itself, there are several applicants ready. What is true of Marion, is true of our centers of population throughout the State, generally. In fact, this very thing has compelled me to send my family to the East. Obligated to leave the house, which I had supposed engaged for a year, and with *no roof* under which to put my family, a virtue was made of a necessity and they are separated from me.

Parsonages.

The frequent movings that have fallen to my lot in this place, and the attendant anxieties and expenses, have led to the conviction that we may learn wisdom from other branches of the Christian Church, in this respect at least, namely, to provide a *home* for our ministers, which shall be under the control of the church, and will save them the anxiety and losses of removing at the will of a landlord. I can see nothing inconsistent with Congregational faith or polity in *parsonages*.

A Soldier's Bequest.

Five Dollars of our contribution, is the bequest of a dying soldier of the 20th Iowa, to the Home Missionary cause, which he loved so dearly in life.

He had consecrated himself to its service, when the louder call of country came to him; and in his last hours, breathed out on the swamps of Carrollton, La., he so touchingly remembered it. That Five Dollars I inclose.

The giver was one of two dear brethren in the flesh, and in Christ, who went from this church to the war.

WISCONSIN.

From Rev. G. L. Tucker, Trempealeau, Trempealeau Co.

Revival.

Since my last report, quite a change has taken place in our church. It has been a feeble church, struggling along under great difficulties. The number of members has been small, and those mostly females. The place has been noted for wickedness, from the beginning. Troubles in one of the churches have long stood in the way of all attempts to do good. But, in the providence of God, the seed which has been sown has at length sprung up and we were permitted to reap the fruit of our labors, just when many of our little band seemed on the point of fainting. The way seemed prepared, this spring, as never before since I have been here, for unusual effort. Accordingly, I invited Rev. Mr. Baxter, a neighboring missionary, to assist me in a series of meetings. They were protracted for five weeks, with a steadily increasing interest. The work was characterized by great freedom from excitement, with deep feeling and strong convictions of sin. It was a general work, extending throughout the place and into the country in all directions. It was the most powerful work of grace which I ever witnessed. As a result of it, between eighty and ninety have been added to our little church during the last quarter. Three or four have gone to the Methodist and Baptist churches. Most of these united on profession of their faith.

We have had two communion seasons of great interest, since my last report; at one of which, between seventy and eighty were received into the church, most of whom were baptized. We feel that the Lord has done great things for us, for which we are truly grateful. Sometimes I have felt that it was a waste of money, to sustain a missionary on this field; but now I see that we have a church of over one hundred

members, as the result, under God, of the aid afforded by the Home Missionary Society.

Persons who seemed beyond the reach of all religious influences, have been brought out, and decided as Christians. The work extended to all classes and all ages. A little granddaughter was converted, and soon after was seen leading her aged grandfather forward for prayers. Both are rejoicing now in hope. Strong men came and bowed the knee to Jesus. It was truly a blessed time.

MICHIGAN.

From Rev. Reuben Hatch, Benzonia, Benzonia Co.

Revival.

This day closes my first year's labor in the gospel ministry with the church and people of Benzonia. Our life here in the woods, and in our hemlock barn, has given us new experiences and some trying ones. But—to God all-wise and all-holy be all the praise. As to my ministry here during the year, I have nothing to report, for the quarter now ending and for the whole year, but prosperity and success. I would make this statement with all humility and self distrust, but it is only the truth. I think, in all truth and soberness, every thing pertaining to the welfare of the church and the moral and spiritual good of the people, has made decided, and I trust, permanent progress. The membership of the church has advanced from thirty one to sixty five, additions having been made both by letter and by profession at every communion. For a few months past, we have been enjoying a precious season of revival interest, of much tenderness and power. The work has gone on steadily and quietly, and without any extra means, with one sermon a week, yet with much feeling and weeping; and this revival state seems now as if it were to be a permanent condition with us. The Lord grant that it may be. The greater part of all unconverted ones, except small children, have professed to give their hearts to the Savior. And even some of the little children sit and weep all through some of our meetings. To God most merciful and gracious, be all the glory.

I work hard every way, but with courage and hope. Living is very expensive here, and will be for some time to come. My salary, the year past, has

not been sufficient to meet my expenses, by considerable. As things are, the church will be obliged to ask help from your Society for another year. This is the only church in all this north region of much strength, and should by all means be sustained until it can sustain itself, whether I continue to be its minister or not.



From Rev. J. M. McLain, Lincoln, Mason Co.

A Changed Community.

A most interesting season has passed in our village. We organized on the 10th of February, a new church of sixteen members—the results of the revival enjoyed from the visit of God's spirit among us. It was a truly solemn and interesting occasion, when so many for the first time entered into church relations and took on them the vows of God, for time and eternity. I had felt quite unwilling, that God should cast my lot here; but now, on a little reflection, when I see what is done—souls converted, wanderers reclaimed, the love to the Savior and to our unworthy selves—I am thankful that I remained. Here where, twelve months since there was but one praying person, now almost the entire village have become praying people. Where was Sabbath breaking and profanity, is the solemn assembly on God's holy day and the voice of prayer and thanksgiving. To our dear Father in heaven be all the praise.

One thing seems trying about these converts—almost every one of them expects to leave the place. This arises from two reasons. First: The employer of all of them (for all work at a pine mill and its loggings, and are employed by one man) pays so small wages that it is almost or quite impossible to live, at present prices. Then, again: Sabbath work is required here, in repairs or otherwise, and they will not labor on Sunday, now. They are all poor; and yet, poor as they are, gold will not buy them to do wrong and sin against God.

We copy from a later communication, the following:

God has done great things for us. He has manifestly converted the entire American population, remaining unconverted at the close of the previous quarter. Yesterday was a blessed day among us. The manager of the mill,

who has become a praying man, united with us, on profession of his faith; and truly, he furnishes a goodly example in decision and firmness, for God and the cause of right. His influence for good among the seventy or eighty men under his charge, is very good and very decided. The church has felt, that with the anti-Sabbath influence, which we have had to contend against, they could not—dare not remain here. But the turning of this soul to God, promises to give such a change to the aspect of the field, as not only to prevent the scattering of the church, but so to strengthen the feeble band, that a house of worship may be built by them, within the year. This is what we *hope* for; but it is too soon to do more than hope.

On the other hand we have some things not so pleasant. The members of the church may feel compelled to remove to another place.



From Rev. C. G. Biabee, Alpena, Alpena Co.

To the War.

At our Sunday school anniversary, last December, notice was given, that there would be a *war* meeting, the next evening, for the purpose of enlisting volunteers and thus avoid the draft in this county. The meeting was well attended, the arrangements made, the committees appointed, and within a week the money (\$8,000) was raised, and the men, fifteen in number, secured. The volunteers remained in town a week, for want of suitable conveyance down the shore. We invited them to our house, to tea; and thus had opportunity to talk and pray with them, presenting each with a Testament; and, the Sabbath before their departure, I preached them a sermon, hoping to inspire them with feelings of patriotism, and with moral considerations for serving God and their country. We observed the week of prayer, but without any marked results. The war feeling was stronger than the religious. Fifteen of our unconverted neighbors going into the army, perhaps never to return, yet more were interested in playing with them than in praying for them. It seemed as if we had no courage to "go up and possess the land." I should have been discouraged, and have *felt*, (as an aged professor of religion said to me,) "We can't expect a general revival here; there is no public sentiment, to sustain it"—had I not

remembered that God is here, his truth is here, Jesus is here, who loves these immortal souls and died to redeem them, the Holy Spirit is here, to take of the things of Christ and show them unto us, and to plead with sinners, whom God's mercy spares. I have endeavored to set forth these truths to the people, and I trust, not in vain; for I see, or think I see more earnestness in prayer and more personal labor for the salvation of our neighbors. Religious meetings have been better attended and more seriousness has been manifested.



From Rev. J. A. McKay, Lamont, Ottawa Co.

Sad Accident and Loss.

On the 28d day of March, boys were skating upon Grand river, which had been frozen over for two days previous. The store of Luther & Hinsdale stands upon the bank of the river, and Mr. Hinsdale was greatly worried, all day, and often spoke of the danger, those boys were in; and once he went and called a boy, a son of Mr. Luther, away from the ice. Mr. Luther was absent from the place. About 3 o'clock, P.M., a boy undertook to cross the river, coming over to this place from the opposite side. He had gone but a rod or two, when he broke through and went in, but caught upon the ice and kept his head out of water. Mr. H. was standing at a window and saw the accident, and immediately went to the rescue of the boy, who was not over two rods from the opposite bank—about thirty from this side of the river. The ice was not in a condition to bear up any one, not even a boy, much less a man weighing over two hundred pounds. Seizing a canoe, Mr. H. and one other man started upon the ice, one on each side of the canoe. They had proceeded but a few rods when, breaking through, they got into the canoe, and then the ice gave way under them and they were presently afloat in an open space of water. Mr. H. lay in the forward end of the canoe and was engaged in breaking ice ahead, and the other man, in pushing it forward, when they lost their balance and upset, the current taking the canoe with Mr. Hinsdale immediately under the ice. He went down and was drowned. With the greatest difficulty, the other man was rescued, he having caught hold of the

ice to keep from sinking. Two other men then took another boat, that in the mean time had been loosened, and started for the boy who was still hanging to the ice with his head out of water, and breaking the ice before them, they had reached within two rods of him, when he gave out and sunk; the river closed over him and all was still. Mr. Hinsdale's body was found the next Sabbath morning and buried on the Monday following. That of the boy has not yet been recovered, although the utmost diligence has been used.

Mr. Hinsdale was a pillar in this church. We miss him every where—in the prayer meeting, in the councils of the church, in the sanctuary, and in the walks of society. But he has "gone to his long home," and truly "the mourners go about the streets." Such men are not common in any community. He was a man in every sense, and a Christian. Deep, sterling christian principle underlay his entire character. With him, no transaction was too small to be regulated by principle. He loved every good cause and took a deep interest in the success of truth and righteousness in the land. At one time, he had all his arrangements made, to go in person, to help put down the slaveholders' rebellion; but circumstances he could not control prevented. His battle of life is fought, the victory won. In seeking to save the life of another, he lost his own. May his mantle fall upon the living.



From Rev. John Scotford, Battle Creek, Calhoun Co.

A Patriot Son Fallen.

A great, and almost crushing sorrow, has suddenly fallen upon me and my household. One of my twin sons in the army of the Union, has fallen a victim to this wicked rebellion. He was killed in a charge made by his regiment on a rebel battery, on the 12th of May, near Spotsylvania, Va. The painful intelligence reached me on Sabbath morning last, the 22d, shortly before our meeting of Home Missionaries, and fell like a millstone upon my heart. But I was strengthened and comforted by the abundant sympathy and prayers of my brethren. My loss is no greater than that of thousands of others. And then, too, it is the stroke of a Father, and why should I complain? My son had been excused from duty on account of

ill health, but on that day his enthusiasm was such, that he hunted up a gun and joined the ranks. An hour later, and his earthly mission was ended; his work was done, and the Infinite Father has transferred him to a nobler sphere.

He had committed his all to Christ; and, though no one but his Savior listened to his dying prayer, yet, I doubt not that hour was the happiest of his life. He was a true, noble, christian patriot. He laid his life upon the altar of his country, in the name of God and in behalf of liberty and justice; and God accepted the offering at his hand, and honored him with a measureless good. He is no longer mine, as he was; he belongs to his country and his God. I have reason for humble praise; God still saves to me his noble brother, who lives still, to battle for God and the right. But whatever of joy or sorrow the future may bring, it is my prayer that I may have grace to say, "*thy will be done.*"

ILLINOIS.

*From Rev. C. E. Dickinson, Noyesville,
Cook Co.*

Revival—Church Growth.

In my last report, I mentioned a revival, enjoyed during the winter. As a result of this work, we received to our church at the last communion, nine persons on confession of faith. Among these, were a mother and three daughters, who received the seal of the covenant in baptism. Of the others, three had formerly been church members, but had been away from church communion—one, twelve years and the others, seven or eight. These have commenced anew in their christian life and have again confessed Christ among men. Our little church seems to be gaining favor, with all classes. When it was organized, your missionary regarded it as a sort of experiment; but the various elements of which it is composed are gradually fusing together, and, thus far, by the blessing of God, the experiment seems a success.

Organized, February 17th, 1863, with thirteen members, the church has increased during the year to twenty eight. Ten have been added by profession, and five by letter. We have had a steady increase in our congregation, and our building has been refitted, at an expense of nearly \$1,000—part of which sum re-

mains unpaid. When we consider all this, we can but offer thanksgiving to God for what he has wrought; and for the American Home Missionary Society which has helped us carry on this work. If the supporters of that Society could realize what God has wrought here, and also in many other places in the West through their contributions, they would feel that they had been paid for their contributions and their prayers.

*From Rev. A. Lyman, Sheffield, Bureau
Co.*

Ten Years.

The close of my last quarter has brought with it, the close of my tenth year at this place. I feel somewhat inclined to indulge a little in recollections.

Previous to my coming here, I had been engaged in an educational enterprise, for seven years, at Geneseo. I met with the Geneseo Association, at Como, in April, and very unexpectedly received a call from the Como Congregational church, to become their pastor. But, for some reason, I had no disposition to go there, though I took the matter into serious and prayerful consideration. At the same time, I was appointed on a committee of the Association, to visit Sheffield and a place near by, now known as Buda, to explore the field and see if there were materials for organizing a Congregational church. Accordingly on the 30th of April, 1854, I preached for the first time, at both these points. The field though new looked inviting, and there seemed to be a disposition to employ me to preach for one year. I informed the people, that at the end of another week, I must reply to the call from Como; and, if by Monday afternoon, after the next Sabbath, they should have secured a subscription of \$200, I would rely upon the American Home Missionary Society for the balance of my support for one year—this was before any church was organized. At Sheffield, there had been no preaching, previous to this time, except for about one month, by Methodists. The village had been in existence only about a year. At the appointed time, the next Sabbath, I again preached at the two places, with full congregations—to the one, in a log school house, and the other, in a private dwelling. In the log school house at the close of service, a Free Will Baptist minister proposed to ascertain by vote, whether the people wished

me to preach for them for the following year. This was done in my presence. He put the vote, and it was carried unanimously. By noon of the next day, the \$200 and more, were subscribed and I was engaged to preach in this then new field, for one year. In a little more than a month, I made sale of my good home in Geneseo and purchased a house here; which has made me a pleasant home ever since.

The church was organized in Sheffield, in July; the Society cheerfully gave me a commission, and thus I was installed into the work of a Home Missionary on this field. It has been, in some respects at times, a discouraging field of labor. Sheffield has had the name of being a wicked place; but I have ever felt, that the Lord led me here, and his blessing has in some degree been vouchsafed. I have remained here far longer than I expected and have enjoyed my work. The Lord has granted his reviving influences to the church, in three instances, in a marked degree, and has strengthened the church. Twenty persons have joined within a little more than a year past—eleven of them by profession.

In 1856, a church was organized at Buda, which was then a part of my field of labor; and in 1857, one was formed at Mineral. The former now numbers thirty members and has a pastor of its own and a good meeting house. The latter, on account of death and removals, is likely to be dissolved; in which case, the remaining members will probably unite with us here.

There was no meeting house or school house in Sheffield, when we came; now we have both. And now, a public school house is being built, which will cost some \$5,000. "Hitherto hath the Lord helped us," and blessed be his name.

PENNSYLVANIA.

From Rev. J. H. Lyon, Pittsburgh, Alleghany Co.

An Army Hospital.

Your missionary at Pittsburgh, Pa., has taken the inspiration which is falling upon the clergy of the land, and enlisted for six weeks, as a delegate of the United States Christian Commission.

I left home the 20th of May, reached Louisville, Ky., the next day, and commenced work on Sunday, at Invalid camp, Joe Holt. I labored here until the following Friday, when I was sent

forward to Nashville, and from thence to this place, Chattanooga, and worked here until last Tuesday, when, with several others, I was ordered to "the front." We reached Kingston, Ga., about sunset, where we found a large hospital established to receive the men from the battle field. We went immediately to this hospital, learned that our services were greatly needed, and at once set to work. Twelve hundred men had just been brought in, in ambulances from the field; the hospital was full, and hundreds were lying on the ground.

The scene was an awful one, not to be exceeded by any thing short of the horrors of a battle field. We worked until midnight, giving stimulants, dressing wounds, and assisting the surgeons and men in every way we could. Then we lay down on the floor, and got a few hours sleep. The next morning we were up early, and again at work. About one thousand more men were brought in, during the day, while as many more were removed from Kingston to Chattanooga.

Yesterday morning, I was sent on a hospital train to this place to assist in nursing the men. To-morrow I expect to return to Kingston, on the same train. I can not give you any idea of the sufferings I have witnessed. I never before realized what an evil war is.

I have also learned another fact, namely, that the Christian Commission is one of the noblest enterprises ever conceived; and if a man wishes to do good—more good in six weeks than he can do at home in a year, yes, in *years*—let him go out its delegate. I thank God that I am here.

Building a New Church.

About home matters—there had been, when I left, no material change, since I was in New York. My people at first, felt discouraged, but their spirits rallied. When I left, they were about ready to submit plans for the new church to the people, and seemed determined to begin to build at once. They concluded that they would raise all the money they could, hire the rest, and trust in God for the issue.

We warmly commend the little church in Pittsburgh to all the friends of Home Missions. It has struggled through great embarrassments and has had to contend with denominational hostility, but has steadily held on its way, and has made

progress. We count its permanency and success among the things that are sure. But a great effort is before it—one in which we trust it will meet with sympathy and help, *in the most solid form*. It is seldom that a worthier object presents itself to benevolent christian hearts, than is presented in this church.

The American Home Missionary Society has most cordially lent it a helping hand in the support of its pastor; and we trust that, when the time comes, most abundant and liberal assistance will be given it, toward the erection of a house of worship. It will be money *economically spent*.

MISCELLANEOUS.

The Old "Mining Region" of the Northwest.

Fifteen and Twenty Years Ago.

Among the missionary fields first opened in the Northwest to the American Home Missionary Society, was one so peculiar in all its characteristics and history as to deserve a separate description by itself. It was the earliest "mining region" of the United States, and long known by that name, before there was any other. It was adjacent to some of the early French Catholic settlements on the Upper Mississippi, and the settlements in it, caused by the mining operations, were next in age to these; and some of them, for example, those of Mineral Point and Dubuque, of a very early date. It occupied a section which lies now in three States, and principally below the Wisconsin river. Not large in extent, it was and is, geologically, very rich, and mineralogically very productive. Such a region must needs have a peculiar and striking secular and missionary history.

Many marks disclosed the character of the country to the traveler upon first entering it. Its contour was less smooth, and more bold and rugged, than that of other sections East and South. Indications of singular occupations, and a unique manner of life, multiplied as the traveler penetrated farther. He noticed that the prairie was broken in a thousand places by heaps of yellow earth thrown up at the mouths of "shafts." Similar heaps, mingled with stone, dotted the sides of the bluffs and the slopes of the ravines, denoting the openings of horizontal "drifts." Here and there the

brow of some hill of wasted vegetation, white with the sulphurous fumes of the stone chimney near by, advertised the smelting furnace in which the yield of these "shafts" and "drifts" was converted into a marketable commodity.

A region of lead mines and of miners, it was one also of noble agricultural capabilities—a prairie district of great beauty, and now, in many parts of it, it is a blooming garden of cultivation. But its mineral wealth drew to it its first settlements. Wherever they were somewhat populous, the whole country for miles, up to the very roadways, was honeycombed with "diggings," of greater or less depth. The traveler in a starless night, setting his foot into a small and apparently insignificant hole, might find it only a few feet deep—opened in "prospecting" and straightway abandoned—or the end of it and the end of his life might come together, from fifty to a hundred and fifty feet below. The villages were of "balloon" build and mushroom growth, overpopulated to distress, if populated at all—taverns and cabins swarming with men—or else forsaken and decaying. The houses of the people were as extemporized and evanescent as the army huts of our soldiers in Virginia or Arkansas. Few came to stay. A population of even thousands would flow into a hamlet and flow out in a few months. It was the land of adventure and adventurers, the prototype—as an elder "mining region"—of California, the Lake Superior country, and Pike's Peak. From this treasury they drew hosts of their earliest, hardest, and most energetic settlers. The first overland emi-

grations swept them across the plains by thousands. They reproduced the old Northwest upon the waters of the Sacramento and the Washoe. "The rage of the day," says a late telegram, "is for Reese river, one hundred and fifty miles east of Carsons. A town of a hundred and fifty houses, with regular streets laid out, has been built within six weeks. Probably four or five thousand men will reach the new district before June." Like this, reads many a page in the history of the section we are sketching.

How mixed the population must have been, can readily be imagined. There were those who had seen better days. There were persons of education and refinement. On some disordered shelf, in the corner of a little cabin, might be found text books the occupant had used in his classes at Yale or Dartmouth. Some of these men spent months and even years, in disappointing and profitless toil. Others stumbled upon sudden fortunes that proved, in too many cases, the greatest of misfortunes. No one could foresee whether his pick or spade would strike the "lode" wherein great wealth lay concealed, after brief, or long and bootless search, or never. The earth afforded two crops each year—this was its distinction above the lead-bearing tracts of other lands—one from the soil, another from beneath. Many, therefore, broke the prairie alternately for food and for ore—farmers in summer, in winter miners. Others found a last resort in the latter occupation when all else had failed them. But many, once engaging in it, abandoned the steady but lesser rewards of regular industry. All values fluctuated. A spot of ground, a building upon it, was one day worthless, the next day some new discovery affixed to it a price almost fabulous. Sometimes it was difficult, in the precarious and shifting settlements, for the missionary to find the people, and sometimes to find place among them to live and labor.

The social and moral features of the district were not unlike those which have since characterized the Pacific coast and the mountains of Colorado. There were few families. On Saturday morning, long lines of wagons, horse-men, and pedestrians began to stream into the market towns. It was the day for selling and buying. Sunday was holiday. But five days in a week of such toil and exposure could be endured. Then, and at nightfall each day,

the places of resort for trade and amusement were crowded, hot, and noisy. Men who spent the work-day hours underground demanded, when they emerged above, some deep-moving influence, some potent excitement. The name "grocery" acquired a new and peculiar meaning—purely alcoholic. Professed gamblers often passed in squads from town to town. A "big lead" was sometimes staked at one of their little tables against the pile of coin. Men's minds fed and lived on surprises of fortune. In some quarters the common speech was, to a now incredible extent, profane.

Rude men and rude ways prevailed. Yet a mild character was appreciated, and one of the most acceptable of Home Missionaries in that region—the lamented Lewis—was among the gentlest, though also among the firmest of men. The truth preached unhesitatingly, fervently, pungently, was heard with respect, and often gained wondrous victories. The breath of the Lord went through one of these strange, excitable communities, and all was changed. Converts multiplied. Revivals passed from point to point. Churches were gathered from the world outright. If, afterward, they moved away incontinently, and disappeared almost as suddenly as they had arisen, they scattered the salt and savor of christian experience widely elsewhere. The missionary found generous helpers in some who seemed at first glance, the hardest of men. The work was novel and arduous, but one of rich rewards.

Rev. G. F. Magoun.



On the Way to Idaho.

The following brief communication is from the *pencil* of Rev. Jonathan Blanchard, and was written on the 24th of May, while in camp on the Platte river, opposite Fort Kearney:

We are here, 200 miles beyond the Missouri; and as the telegraph crosses the Platte at this place, we expect tomorrow to start on this side for Laramie, 325 miles, through bluffs and brush, without a ranche, and of course exposed to attacks of Indians, who have just killed ten United States soldiers, a little above us.

The emigration is enormous. Wisconsin and Northern Illinois and Iowa are largely represented; and a sprinkling of good men are among them. But copper-

heads from Southern Illinois and Missouri are here, in large force. Five Missourians are in the fort opposite here, who conspired and killed a man on the road, to get away his handsome wife. The soldiers say they are to be hung. There is but one company now in the fort here. Two companies, they say, have been sent on, toward the mountains. To these the ten scouts belonged who were killed.

Rumors of the most extravagant kind are in circulation—that 1,500, some say, 3,000 or 4,000 Indians are moving to resist this tide of emigration, which is to dislodge them from their mountain fastnesses in the Idaho country, the last lair that these poor wild human creatures have on earth. They may kill a few hundreds of us, but that will neither change nor alter the result.

One is struck with the power of christian civilization and habits of obedience to law. Thousands on thousands meet, camp, and move along these routes, without mutual molestation, and with a smaller per cent. of crime than is found in the States!

So far, we have seen *no* new graves, and only two or three made last year; and only three or four dead animals. We shall soon see more. I am to ford the Platte and mail this at the fort. We have blessing at our meals, and tent meetings on the Sabbath. Grace and peace be with you.

Letter from an aged Christian Woman.

The following lines were penned in an irregular hand—the feeble fingers imperfectly guided by a failing eyesight. But though the vigor of youth had long ago left these aged hands, love and true devotion were still warm, at heart.

When I read your appeal for the dear missionaries, I am constrained to answer. Though old and almost blind, yet my health is spared and my reason—the greatest of earthly blessings. I feel for those our friends, that are doing the Lord's work, many of them in trying and difficult circumstances. I have felt that we, at a distance, are privileged to bear a part of their burden. So now, I send this small sum, with hope that it may be accepted. I am a life member of your honored Society, and have a deep interest in its success. I inclose \$5, and would cheerfully add more; but

there are so many other calls, I wish to assist all.

Utah.

The time can not be very far distant when it will be possible to plant the banner of the cross among the misguided population of this strange land. Indeed, we are by no means sure that, if the right man could be found, willing to go, he might not be safely and wisely sent at once.

The following description is from the *Brooklyn Daily Union*:

This famous Territory forms the center of an irregular Greek cross; the northern and southern arms of which are represented by Idaho and Arizona, and the western and eastern extremities by Nevada and Colorado. It is thus, curiously enough, impacted between four great mining districts, two of which are already powerful communities. The capacity of Utah, then, for serious mischief, may be considered as greatly impaired. Sixty thousand stalwart men on the one side, and a hundred thousand on the other, are amply sufficient to hold the Mormons in check.

In 1862 the population of Utah was estimated at 80,000, the Indians forming a fourth part. The area of the Territory is variously computed at from 106,000 to 120,000 square miles. The surface is made up of mountain and desert. Much the larger part is barren, producing only the fragrant, though worthless, wild sage. The Wasatch range, a division of the Rocky Mountains, traverses the Territory from northeast to southwest. Scattered along this lofty chain for a distance of 200 miles, are numerous valleys, some of which are made productive by irrigation, while others furnish good grazing for sheep and cattle. In these valleys the usual fruits, grains, and vegetables peculiar to temperate regions do well. East of the mountains the country is sterile and uninhabitable, except along the streams. On the other side is a lofty table land, which is only an expansion of the great California Desert and incapable of sustaining life.

Utah is deficient in both wood and water. The streams are few, and seem to exercise little or no fertilizing influence upon the soil. Trees are found only along the water courses and at the base of the hills. The cotton wood is

perhaps the most common. The principal streams are the Green and Grand rivers, which finally unite to form the Colorado. The Territory is remarkable for its saline lakes and for its hot springs. Great Salt Lake is the largest inland reservoir of salt water in the United States. It receives the tribute of the Bear and Weber rivers, as also the pure, fresh waters of Utah Lake, but has no outlet. We leave the philosophers to decide what becomes of all the fluid poured into this colossal cup.

Not far from Salt Lake City is a natural basin, some twenty or twenty five feet in diameter, filled with hot water strongly impregnated with sulphur. The stream which supplies this reservoir flows from the base of a rugged hill. A year or two since, during a short stay in the city, we bathed in this pool. The water was found to be so hot as at first to make immersion somewhat painful. It was, however, soft and beautifully clear, and of such depth that one could swim about in it. The Mormon boys, we believe, are accustomed to resort there in the winter to bathe and enjoy themselves. Were the pool in the vicinity of New York, its value would be incalculable.

Utah produces coal, salt, and iron. Gold also has been found in some of the valleys. As to climate, much depends upon the locality. The winters are inclement. During most of the year the weather is variable. Violent storms of wind and dust are of frequent occurrence, as well as severe thunder storms. Large towns are few, and the settlements are isolated. It seems improbable that the Territory will ever support a very large population. The chief point of interest in Utah is Salt Lake City. No one can see this Tadmor of the desert, with its wide streets and clear mountain rivulets, its neat houses embowered in foliage, and the noble mountains that from either side look protectingly down upon it, without being powerfully impressed by the beauty and grandeur of the scene.

Colorado.

Colorado is remarkable for the symmetry of its principal features. In shape a perfect rectangle, it is divided by the Rocky Mountains into two great sections, both of which are desert. In the heart of the Territory, amid the grandest scenery, four rivers take their rise—the Platte, the Rio Grande, the Colorado,

and the "Arkansas"—each flowing in a different direction. The mountain ridges which traverse the country are so disposed as to form four gigantic loops, each loop defining a lofty valley, surrounded by tall, snow capped peaks. These singular valleys are called parks. The Hon. William Gilpin, formerly Governor of the Territory, describes them "as immense basins hollowed out, as it were, from the very summit of the mountains, some six thousand feet in depth, and having the general elevation of the plateau." They are the counterpart, according to him, of the basins of Geneva and Constance in the Old World, but instead of being lakes, are smooth and beautiful prairies, level as the sea, and bounded on the horizon by a line of snow. The scenery, of which they form a part, is represented as of the very highest order. The park of San Luis is especially referred to as conspicuous for the grandeur of the mountains which surround it. There are in all nine parks, of which the North, the Middle and the South Park, with that of San Luis, are in Colorado. They possess a fertile soil, and enjoy a genial climate.

Towns and settlements are not very numerous in the Territory. Among the more important places are Colorado City, Central City, and Denver. The two last named towns are some fifty or sixty miles to the north of Pike's Peak. Colorado City is located near the base of this mountain. Denver is well built and has 6,000 inhabitants. Central City is a busy, thriving place, with a population of 10,000. The whole number of people in the Territory has been estimated as high as 70,000, including 6,000 tribal Indians. The area of the Territory is about 104,000 square miles.

Colorado has a salubrious climate. The winters are mild, with occasional intervals of intense cold. Rain falls only during a couple of months in the late summer and early fall. In the dry, pure air of this elevated region, fresh meat readily cures.

Timber is plentiful in the mountains, and may some day come into use. Of still greater importance, however, are the vast beds of coal which have been discovered near Denver City. The value of these rich deposits in connection with the Pacific Railroad, can scarcely be over estimated.

Lead, quicksilver, silver and gold abound in Colorado. Comparatively little attention has been paid to mining any of the metals except gold. Silver

has been found on the western declivity of the Snowy Mountains, and settlements have been formed there. The value of these discoveries seems yet to be determined.

Gold was first found in the Territory in 1859, in a locality fifty miles or so to the north of Pike's Peak. At first, only free gold was collected, but the fact being soon ascertained that the rock

was rich in sulphurets of gold, numerous stamping mills were erected. Previous to the close of 1860, not far from 200 mills had been built, and about half of them were in operation. Quartz mining is now the leading occupation.

Colorado has furnished for the war two regiments of cavalry and one of infantry, with a battery of artillery. Her troops have an honorable record.

APPOINTMENTS IN JUNE, 1864.*

Not in commission last year.

Rev. J. A. Johnson, to go to California.
Rev. N. A. Hunt, Sterling, Minn.
Rev. E. W. Merrill, Maric, Minn.
Rev. T. W. Evans, Flint Creek, Iowa.
Rev. S. S. Hyde, Dundee, Mich.
Rev. G. Winter, Farmer's Creek, Mich.
Rev. E. G. Smith, Tremont, Ill.
Rev. F. A. Armstrong, Dallas City, Ill.
Rev. A. Sloat, Sayville, N. Y.
Rev. N. B. Knapp, Sands Creek, N. Y.
Rev. W. I. Hunt, Ellington, N. Y.

Re-commissioned.

Rev. T. Condon, Dalles, Or.
Rev. William L. Jones, Eureka, Cal.
Rev. Peter McVicar, Topeka, Kan.
Rev. C. Seccombe, St. Anthony, Minn.
Rev. B. F. Hamland, East Prairieville, Minn.
Rev. A. K. Fox, Monticello and Orono, Minn.
Rev. G. Bent, Burr Oak, Iowa, Lenora, Minn.
Rev. W. P. Apthorp, Polk City, Iowa.
Rev. Robert Hunter, Columbus City, Iowa.
Rev. Ammi R. Mitchell, Warren, Iowa.
Rev. Albert Manson, Quasqueton, Iowa.
Rev. F. W. Judesch, (German), Grandview and Pine Creek, Iowa.
Rev. A. V. House, Glenwood, Iowa.
Rev. C. H. Gates, Oskaloosa, Iowa.
Rev. M. Tingley, Sioux City, Iowa.
Rev. C. Taylor, Algona, Iowa.

Rev. R. Stuart, Butlerville and Green Mountain, Iowa.
Rev. W. J. Smith, Osage, Iowa.
Rev. L. B. Pfiehl, Cedar Falls, Iowa.
Rev. O. S. Cady, Maquoketa, Iowa.
Rev. F. Allert, Muscatine and Davenport, Iowa.
Rev. James W. Perkins, New Chester, Wis.
Rev. C. O. Cadwell, Richmond, Ill., and Genoa, Wis.
Rev. H. S. Clarke, Raymond, Wis.
Rev. D. W. Comstock, Fulton, Wis.
Rev. Alanson St. Clair, Newaygo, Mich.
Rev. Edwin T. Branch, Vernon and Gaines, Mich.
Rev. J. H. Wilhelm, Owasso, Mich.
Rev. William F. Rose, Lowell, Mich.
Rev. J. S. Kidder, Wayland and Hopkins, Mich.
Rev. J. H. Crumb, Traverse City, Mich.
Rev. N. O. Clark, Ringwood, Ill.
Rev. Lot Church, Riley, Ill.
Rev. John W. Cass, Como, Ill.
Rev. C. E. Dickinson, Harlem, Ill.
Rev. L. B. Lane, Geneva, Ill.
Rev. A. Lyman, Sheffield and Annawan, Ill.
Rev. C. H. Eaton, Viola, Ill.
Rev. Lewis Wilson, Montgomery and Hart Township, Ind.
Rev. H. Lawrence, Eaton, Ohio.
Rev. George V. Fry, Lexington, O.
Rev. Christopher Youngs, Baking Hollow, N. Y.
Rev. C. C. Stevens, Crown Point, N. Y.
Rev. Harvey Miles, West Stockholm, N. Y.
Rev. Charles Barstow, Oriskany Falls, N. Y.
Rev. B. Young, North Hammond, N. Y.
Rev. J. Jewell, West Newark, N. Y.

RECEIPTS IN JUNE, 1864.

MAINE—

Portland, Mrs. Elphalet Greely, by Eben Steele, \$50 00
Waldoborough, J. Bulfinch, \$5; H. H. Lovell, \$5, by Rev. J. J. Bulfinch, 10 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,—
Concord, First Cong. Ch. and Soc., 185.25, Mon. Con., \$4.38, \$39 61
Pelham, Mrs. Elizabeth Page, 25 00
Webster, Henry L. Dodge, to const. John R. Dodge a L. M., 30 00 144 61
Boscawen, Female Benev. Soc., by Mrs. Enoch Z. Merrill, Treas., 30 00
Greensfield, legacy of Timothy Foster, by Ephraim Holt, Exr., 46 21
Greenland, Ladies' Cent Soc., by Rev. E. Noble, 4 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 1,000 00

Chilcopee Falls, Mrs. E. Carter, \$3 00
Curtisville, Cong. Ch. and Soc., by Daniel Fairchild, 8 00
Dedham, legacy of Mrs. Hannah De Wolf, Edward P. Burgess, Exr., by Benjamin Perkins, 600 00
Franklin, Female Char. Soc. of North School Dist., by Evelyn E. Fisher, Sec., \$20; Female Benev. Soc., \$3, 22 40
Hampshire Miss. Soc., by E. Williams, Treas.,
Amherst, College Ch., \$95 45
Huntington, First Church, 13 21
North Hadley, 12 00
Williamsburg Cong. Soc., 10 00
Other Sources, 800 00 480 66
Housatonic, legacy of Mrs. Statira Lewis, by T. H. Spencer, Exr., 100 00
Pittsfield, South Ch. Sab. Sch., by "H," 50 00
Williamstown, Levi Smedley, 5 00

RHODE ISLAND—

Newport, Cong. Ch., by Miss Eliza R. Hammett, 5 00

* A few names which failed to appear in our last number, are here added

CONNECTICUT—

"Aurelia,"	
Received by F. T. Jarman—	\$5 00
Hebron, Cong. Ch., to const.	
Miss Sophia Lord a L. M.,	\$80 00
Westville, Cong. Ch.,	24 85
Bridgeport, First Cong. Ch. and Soc.,	
Miss and Benet Soc., by C. E. Hubbell,	90 00
Asst. Treas.,	
Chester, Cong. Ch., to const. Mrs. Teresa	
Ann Clarke and Mrs. Harriet Griswold	
L. Ma., by Rev. E. J. Doolittle, \$88, J.	00 00
T., \$1,	
Derby, First Cong. Ch., to const. George	
C. Allis and H. F. Norcross L. Ma., by	60 00
W. S. Browne, Treas.,	
Easton, Cong. Ch. and Soc., to const. Dea.	
Seth Jennings a L. M., by Rev. M. Dud-	80 00
ley,	
Gaylordsville, Mrs. Betsey Warner, by	
Henry Eliott,	5 00
Goheen, legacy in full of Giles Greenwood,	
by Moses Lyman, Exr.,	101 66
Hamburg, Miss Louisa Huntington, by	
Rev. E. F. Burr,	1 00
Lebanon, First Ch. and Soc., Mon. Con.,	
by Rev. O. D. Hine,	28 80
New Canaan, Mrs. Lorana B. Whitlock,	2 00
New Hartford, South Cong. Ch., to const.	
James D. Lyman a L. M., by Rev. Ed-	37 85
win Hall, Jr.,	
New Haven, Center Ch., A Friend, to	
const. Miss Mary L. Stone a L. M.,	50 00
Newtown, Cong. Ch. and Soc., by Rev.	
William F. Arms,	25 00
North Stonington, from the estate of	
Charles Hormon Wheeler, by D. R.	506 00
Wheeler, Admnr.,	
Korwalk, John North, to const. Miss Annie	
North Richards a L. M.,	80 00
First Cong. Ch., by Chandler Starr,	182 13
Old Saybrook, Ladies Home Miss. Soc.,	
by Mabel Shipman, Sec.,	50 00
Pomfret, A Friend,	1 00
Rockville, Rev. Dr. Calhoun to const.	
Mrs. Mary Jane Calhoun a L. M., by	
E. B. Preston, Treas.,	80 00
Stratford, legacy of Sarah and Mary	
Howe, by John Coe, Admr.,	50 00
Cong. Ch. and Soc., \$40, Mon. Con.,	
\$35, in full to const. Mrs. Asenath Smith,	
Mrs. Julia G. Allen, and Miss Frances	
E. Uford L. Ma., by Mrs. O. T. Sterling,	75 00
Wallingford, Ladies' Benev. Soc. of Cong.	
Ch., by Rev. E. R. Gilbert,	8 00
Wolcott, Cong. Ch., by W. Atwater, Treas.,	10 00

NEW YORK—

Received by Rev. L. S. Hobart—	
Auburn, H. J. B.,	\$50 00
Chenango Forks, Cong. Ch.,	8 81
Phoenix, Cong. Ch.,	14 10
Rochester, Plymouth Ch., to	
const. Rev. Robert Leicester,	
Erastus Darrow, and Mrs. O.	
M. Lee, L. Ma.,	90 00
Rushville, Cong. Ch.,	13 14
Syracuse, Plymouth Ch.,	52 55
Turin, Rev. Charles B. Pond,	5 00
Albany, Rensselaer Street Miss. Sab. Sch.,	238 10
"Sabbath Offering," by Edwin Safford,	
Sec.,	10 00
Brooklyn, G. G. Spencer, \$25, A Friend,	27 00
\$3,	
Plymouth Ch., J. W. Hayes in part to	
const. him a L. D.,	50 00
Warren Street Mission Ch., by Rev.	
S. Baylis,	5 00
Cincinnati, Cong. Ch., by M. G. Lee,	20 88
Clinton, Anonymous,	75 00
Deansville, E. B. Barton,	10 00
Eden, Cong. Ch., by Rev. William Hall, Jr.,	10 00
Ellenburgh, Union Religious Soc., by Rev.	
George Hardy,	10 00
Flushing, Cong. Ch., by Rev. H. H. Mc-	
Farland,	50 00
Fort Columbus, Col. G. Loomis,	5 00

Frewaburg, Cong. Ch., by Rev. S. Row-	
land,	\$15 00
Gaspport, Sherman Spencer in full to	
const. Matthew Henry Spencer a L. D.,	90 00
Maine, Cong. Ch., by W. W. Collins,	11 50
New Hudson and Black Creek, Cong. Chs.,	
by Rev. Samuel Porter,	2 50
New Road, Daniel Weed,	1 00
New York, Miss Catharine A. Hedges,	
\$500; John Glade, \$100; Rev. H. Loom-	
is, \$80; E. C. Bridgman, \$2; Mrs.	
Barney, \$20; Miss M. A. Huntington,	660 50
\$0.50,	
Niagara Falls, A. H. Porter,	50 00
Wading River, Cong. Ch. and Soc., by	
Rev. L. B. Marsh,	20 00
Yorktown, Mrs. Mary White, to const.	
Richard Wynkoop a L. M.,	80 00

NEW JERSEY—

Hanover, A Friend,	18 00
Morristown, Mrs. Joanna Woodruff,	10 00

PENNSYLVANIA—

Hawley, Ger. Evan. Ch., by Rev. H.	
Frankfurth,	8 50

OHIO—

Received by Rev. L. Kelsey—	
Columbia, Cong. Ch., by A. P.	
Whitehead,	\$1 00
Dayton, Cong. Ch., by Rev. J. E.	
Twitchell,	18 50
Newark, part proceeds of Sale	
of "Home Miss. Lot," by	
William Shields,	108 50
Paddy's Run, Welsh Cong. Ch.,	
by William Scott,	85 00
Syracuse, Welsh Cong. Ch., by	
Rev. William Edwards,	15 60
Alexandria, Cong. Ch., by Rev. H. O. At-	168 60
water,	
Brighton, Cong. Ch., by Rev. E. R. Stiles,	11 00
Bucyrus, Cong. Ch., by Rev. J. O. Kings-	14 05
ley,	
Claridon, Cong. Ch., \$31 6; Newbury,	
Cong. Ch., balance \$0.40; by Rev. E.	
D. Taylor,	82 00
Clarksfield, Cong. Ch., by Rev. J. L. Pat-	
ton,	7 00
Garrettsville, Cong. Ch., by Rev. A. H.	
Brown,	20 00
Marietta, on account of legacy of Curtis	
Clark, by A. T. Nye,	408 84
Springfield, Cong. Ch., by Rev. E. W. Root,	18 00
Southington, Cong. Ch., by Rev. H. B.	
Dye,	12 50
Troy, Cong. Ch., by Rev. Parshall Terry,	28 00

INDIANA—

Montgomery, \$5; Hart township, \$19 50;	
Cong. Chs., Francisco, \$7.50; by Rev.	
Lewis Wilson,	20 00

ILLINOIS—

Abingdon, \$20.30; Avon, \$4.65; Cong.	
Chs.; by Rev. A. L. Penoyer,	24 95
Millburn, Cong. Ch., by Rev. William B.	
Dodge,	18 00
Ontario, Cong. Ch., by Rev. F. Wheeler,	18 00
Prairie City and Salem, Cong. Chs., by	
Rev. B. F. Worrell,	10 00
Wataga, Cong. Ch., by Rev. E. Jenney,	9 25

MICHIGAN—

Received by Rev. H. A. Read—	
Allegany, Cong. Ch.,	\$4 00
Flat Rock, Cong. Ch.,	6 00
Royal Oak, Cong. Ch.,	5 00
Union City, Cong. Ch.,	8 00
Vermontville, Cong. Ch.,	14 57
	87 57

Kalamazoo, "Bury Bee Soc." to const.
Irwin C. Showerman a L. M., by J. O.
Seely,
Mattison, Cong. Ch., \$8; Webb school-
house, \$3; by Rev. J. R. Bonney,
Middleville, Cong. Ch., \$4.25; Rutland,
\$3.25; by Rev. J. W. Kildner,
Port Sanilac, S. Copperrnall,

\$30 00
10 00
9 50
2 00

WISCONSIN—

Received by Rev. D. Clary—
Delavan, Cong. Ch., \$100 00
Monroe, Cong. Ch., 18 40
A Friend,
Beloit, Miss Martha L. Newcomb to const.
Mrs. J. O. Newcomb and Mrs. R. F.
Newcomb L. M.,
Beetown, Potosi, and Rockville, Cong.
Chs., by Rev. N. Mayne,
Dartford, Cong. Ch., by Rev. W. E. Cat-
lin,
Leeds and Wyocena, Cong. Ch., by Rev.
R. Hassell,
Mt. Sterling, \$5; Seneca, \$3; Bell Center,
\$3; by Rev. L. L. Radcliff,

118 40
2 00
62 15
9 10
5 00
12 00
11 00

IOWA—

Received by Rev. J. A. Reed—
Burlington, Cong. Ch., \$40 00
Flint Creek, Welsh Cong. Ch.,
less discount \$0.20,
Buckingham, Cong. Ch., by Rev. B. Rob-
erts,
Cass, Cong. Ch., by Rev. C. C. Humphrey,
Cedar Falls, Cong. Ch., by Rev. L. B. Fi-
eld,
Grinnell, Cong. Ch., to const. Rev. Samuel
D. Cochran a L. M., by Rev. J. A. Reed,
Lewis and Big Grove, Cong. Chs., by Rev.
L. Harlow,
McGregor, Cong. Ch., Mon. Con., by Rev.
J. Guernsey,
Marion, Cong. Ch., \$19.15; a dying sol-
dier of the 90th Iowa Reg., \$5; by Rev.
J. H. Windsor,
Maquoketa, Cong. Ch., by Rev. C. S.
Cady,
Monona, \$10; Farmersburg, \$146; by
Rev. J. R. Upton,
Monticello, by Rev. Isaac Russell,
Old Man's Creek, Welsh Cong. Ch., by
Rev. E. Griffith,
Webster City, Cong. Ch., in part by Rev.
W. H. Osborn,

58 55
12 50
9 00
5 85
26 70
26 25
11 10
17 15
12 00
11 46
8 20
26 65
8 60

MINNESOTA—

Faribault, Cong. Ch. and Soc., by H. Rie-
dell, Treas.,
Sauk Rapids, Cong. Ch., by Rev. S. Hall,

18 85
15 00

KANSAS—

Emporia, Cong. Ch., by Rev. G. C. Morse,
Lawrence, Plymouth Cong. Ch., by Rev.
R. Cordley,

7 00
25 00

NEBRASKA—

Fremont, Cong. Ch., by Rev. I. E. Heaton,
Omaha City, A Friend, by Rev. R. Gay-
lord,

5 00
2 00

CALIFORNIA—

San Francisco, L. P. Fisher,

100 00

OREGON—

Salem, Cong. Ch., by P. H. Hatch,

25 00

CANADA WEST—

Simcoe, M. Darling,

\$3 00

SANDWICH ISLANDS—

Kohala, Rev. E. Bond,

25 00

\$7,565 47

Donations of Clothing, &c.

Chilcopee Falls, Mass., from Mrs. E. Carter,
a half barrel, \$55 80
Newport, R. I., Cong. Ch., by Miss Eliza R.
Hammett, a box, 90 00
South Dedham, Mass., Cong. Ch., Ladies'
Sew. Circle, by Rev. M. M. Colburn, a
box, 44 80
Wallingford, Ct., Cong. Ch., Ladies' Benev.
Soc., by Miss M. H. Carrington, a barrel, 99 24

Receipts of the Massachusetts Home Missionary Society, in May, 1864. BENJAMIN FRANKS, Treas.

"A Contributor," \$28 00
Ashby, Ladies' Cent Soc., 15 00
Boston, Miss Sarah E. Holland to const. her
a L. M., \$30; Joseph Ballister, \$15; Miss
Mary Simonds, \$10; Rev. Dr. Jenks, \$5,
Park St. Ch. and Soc.,
Maverick Ch. and Soc.,
Boxford, 1st Parish, by Rev. Mr. Coggin,
Bralintree, Ladies' H. M. Soc., in Rev. Dr.
Storr's Ch., to const. Mrs. Charles D. Hay-
den, Mrs. Asaph Arnold, and Mrs. Daniel
H. Niles, L. Ms., 95 00
Cambridge, Shepard Ch., Ladies' Miss. Sew-
ing Circle, 50 00
Carver, Cong. Ch. and Soc., 7 50
Dana, Cong. Ch. and Soc., 18 29
Eastham, Old Orthodox Ch., for sale of
church plate, 60 00
Harwich, Mrs. Mercy Rogers,
Mattapoisett, Cong. Ch. and Soc., 15 00
Melrose, Orthodox Cong. Soc., 100 00
Newton, Mrs. Harriet E. Ely, to const. her
mother, Mrs. Harriet J. Allen, her brother,
Rev. Henry F. Allen, and Mrs. Charlotte
A. Reed, L. Ms., 170 00
Elliot Ch. and Soc., 388 00
North Andover, Cong. Ch. and Soc., 15 00
North Middlesex, Cong. Ch. and Soc., to
const. Zebulon Pratt a L. M., 80 00
Phillipston, Cong. Ch., balance of contribu-
tion, 1 00
Quincy, Evan. Ch. and Soc., to const. Dea.
E. Clapp a L. M., 46 00
Roxbury—
Elliot Ch. and Soc., 725 02
Vine-st. Ch. Mon. Con., 13 50
Scituate, Cong. Ch. and Soc., 19 70
Sterling, Cong. Ch. and Soc., 80 80
Sturbridge, Cong. Ch. and Soc., to const.
Dea. H. Haynes, S. F. Marsh, N. D. Ladd,
and N. Bennett, L. Ms., 141 80
Taunton, 1st Parish, Nathan Ide, \$10; Mary
Ide, \$10; others, \$10, 80 00
Templeton, Rev. Dr. Sabin's Soc., 7 22
Uxbridge, Cong. Ch. and Soc., 90 00
Walpole, Cong. Ch. and Soc., 22 25
Wareham, A Friend, 4 00
Warwick, Cong. Ch. and Soc., 80 00
Westminster, Cong. Ch. and Soc., 55 00
West Roxbury, South Evan. Ch. and Soc., in
full, to const. Mrs. Susan M. Richards and
Mrs. Mary E. Hallett L. Ms., 22 00
Woburn, 1st Cong. Ch., Ladies' O. B. Soc., 25 00
Wrentham, Ladies' Domestic Miss. Soc., 20 50
\$3,268 01

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVII.

SEPTEMBER, 1864.

No. 5.

WESTERN MISSIONS AND WESTERN LOYALTY.

AN Address delivered by Rev. WILLIAM W. PATTON, D.D., of Chicago, Illinois, at the Anniversary of the Society, in May, 1864.

MR. PRESIDENT: A native of New York City, educated in its literary and theological institutions, and a pastor, for the first fourteen years of my ministry, in New England, it is my privilege to stand here to-night as a representative of the West. In that noble section of our land it has been my good providence to live and labor for over seven years. Stationed in that distant metropolis, whose rapid growth has been one of the greatest marvels in this age of wonders, having learned something of Western character, and been brought into sympathy with the ministers and churches of the vast region to which Chicago is the gateway, I may be allowed a few words in their behalf. Permit me, then, to offer, as a basis of remark, the following resolution:

Resolved, That the marked loyalty of the West in our present national conflict is largely due to moral causes connected with the influence of Home Missions.

The East and the West are no strangers. They have been long, if not intimately, acquainted. In fact, the West has been the favorite, though not, I trust, the spoiled, child of the East. And if the relationship were wanting, the West has not been backward at self-introduction and frequent visitation. Hitherto, indeed, it has usually visited the East to solicit aid, conducting itself humbly, passing from door to door with head inclined and hat in hand. When I was a pastor in New England, if the front gate opened, and a somewhat farmer like man with a carpet bag entered, I knew at once whence he came and what he wished. If,

on the Sabbath, the people gathered in the sanctuary saw a minister with bronzed face, and a coat a little out of fashion, pass down the aisle, deposit a soft hat on the communion table, and ascend the pulpit stairs, they knew instinctively that a Western brother was about to make an appeal for a new college on the prairies or in the woods, or to ask aid in building a house of worship in some settlement that promised to be a place of great importance. And had Western men believed that they were advocating simply their own cause, their feelings would have been humiliated by this process. But they knew then, as we all know still better now, that the interests of the East and of the West are one, and that what they asked was for you as well as for themselves. For the West came not as some thriftless and imbecile son that, having failed in his life work, falls back for shelter and support on his early home; nor yet as a prodigal returns, in rags and poverty, with the marks of vice in every feature, hoping to die under the roof that gave him birth. But it came rather as a noble and enterprising son, who has found afar off a place in which to make for himself a home, but has wherewith to hew his way to fortune only his keen wits and strong arm—as such a son comes to his father and asks an advance of money, promising ample interest from the first, and a speedy repayment of the principal. And, sir, it is with a proud step that son enters the old homestead in after years, bringing with him the first thousand dollars of that debt. So come I, sir, in the behalf of the noble States which on this occasion I represent.

Yes, sir, the West greets the East to-night with honest pride. It claims, since this bloody conflict has been upon us, to have justified the oft repeated title, "The Great West," by new demonstrations of its truth; to have proved itself great, not only in territorial extent, in rapidly augmenting population, in political power and in physical resources, but also in character and in deeds. It has given to the country a President, Abraham Lincoln, who, deficient it may be in beauty, in grace, in dignity, and even in some of the important qualities of statesmanship, has yet such proverbial honesty and rugged sense, is so completely a man of and for the people, and has so clear a vision of the main issues of the war, that he has won the confidence of all loyal citizens, gathered about him more of the blessings of the poor and the prayers of the good, than any leader known to history, and is at this moment the most popular ruler in the world.

The West has also supplied what was so long sought in vain, a fit head to the army, Ulysses S. Grant, a soldier at once capable and modest, who by sheer force of merit and success has risen from the rank of Colonel to that of Lieutenant General, and has so combined plan and execution, prudence and daring, courage and pertinacity, as to make his name a passport to victory, and to center in his person the hopes of the country. The West has furnished troops, as well as a commanding General, and in this respect has surpassed the patriotism of all other sections. The last call of the President found it with a *credit* on the army rolls of forty one thousand surplus men, against a *deficit* in New England of eight thousand, and in the Middle States of one hundred thousand! Under that call there was but one State in the Union entirely exempt, not only as a whole, but in every district. That proud position was held by Illinois, within whose bounds the draft is unknown but by reports from distant States, and which to-day stands credited against any future call with a surplus of over twelve thousand men! But although these facts were insufficient to manifest Western patriotism, the land has just been electrified by the joint offer of the Western Governors to furnish eighty five thousand additional troops, to serve one hundred days, upon two conditions,—that no bounties should be paid, and that these men should not

be credited on any future draft! And with its army of volunteers, the West has, by God's blessing, supplied its full proportion of victories also. It has opened to navigation the Mississippi River, cut in twain the rebel territory, reduced its area one third, and made historic the names of Donelson, Shiloh, Corinth, Iuka, Pea Ridge, Stone River, Vicksburg, Knoxville, and Chattanooga. And to crown these deeds of blood by a commensurate work of mercy, the West conceived and successfully inaugurated, at Chicago, the series of gigantic Sanitary Fairs which have presented to the world such a sublime spectacle of philanthropy and patriotism.

These, sir, are the vouchers for the loyalty of the West.

But now comes the question: To what is this loyalty due? Doubtless, to many causes, geographic, ethnic, commercial, political, and historic. It is appropriate to-night to notice those of a moral nature; and I assert boldly that this loyalty of the West is due in no small degree to influences which have emanated from the East, that it is but the first installment of the debt of gratitude due for a generation of benevolent aid, the first fruits of a boundless harvest, whose seeds were scattered by Home Missionary hands. And what have your missionaries done that tended to such a result?

First, they carried a religion based on intelligence. They were themselves educated men. They taught that religion was not superstition, but the right use of reason, under divine guidance. They claimed for the masses an open Bible, and such training as would enable them to read it understandingly. They consequently favored free public schools as necessary to republican institutions and Protestant Christianity. Where they planted churches you find schools, academies, and colleges, newspapers, periodicals, and libraries. They trained a community that knew its rights and its duties, for whom to vote, and when and for what to fight. Hence, the people under their influence understood the issues of this war, undeceived by leaders, unblinded by sectional or party passion. The Superintendent of Public Instruction at Louisville stated that he could trace loyalty and treason in the counties of Kentucky by the presence or absence of free schools. The same may be said of all the Western States. Eastern emigration and an Eastern ministry have made an intelligent and loyal population everywhere.

Secondly, your missionaries have laid the foundation of loyalty deep in the consciences of men, by teaching the scriptural doctrine of government. Slavery was the inspiration of the rebellion, its moving cause; but false doctrines of government and of States rights was the instrumentality without which it would never have led the people into revolt. The idea that a supposed social compact is the basis of government, that it is binding because we have agreed to submit to it for our greater good, tends only and always to disintegration and is fatal to unity. It has no hold on the conscience, and leaves the citizen free to secede at will from his town, the town from the county, the county from the State, and the State from the Union. Hence you find so little conscience at the South against the rebellion. Have not a people a right to change allegiance when and as they please? But your ministers taught the old Puritan doctrine, that civil government is not a dream of philosophers, or a creation of genius, or an invention of necessity, but a divine organism to perpetuate justice in the world; that, though shaped and enforced by human compacts, it rests upon no such quicksand for its obligation on the conscience, but is built on the granite rock of divine command. "The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." That doctrine makes

rebellion not the allowable instrument of ambition, pride, jealousy, or revenge, but a deadly sin, unless justified by gross oppression that can surely and only be remedied by a resort to arms. Your missionaries have therefore aided to form a public conscience which ranks such a rebellion as the present as among the highest crimes possible to man; it being nothing less than a revolt in favor of slavery and against legitimate authority, constitutional obligations, free institutions, and the providential progress of freedom and justice.

Thirdly, your missionaries have prepared the people for the present crisis by teaching them the true dangers of the country. They believed that religion should manifest itself in all things, and should govern a man's politics, as well as his ecclesiastical action, and that disregard of this truth leads to civil corruption and death. They believed and taught also that slavery was the crying sin of this nation, rendering it continually liable to divine judgments, and constituting a perpetual element of discord. In this they carried out the principles of your Society, which years ago decided that no slaveholding minister could be supported, nor slaveholding church aided by your funds.¹ Your missionaries were a leaven of righteousness on this subject all through the West, molding public opinion, and shaping even the policy of political parties, so that the people understood the merits of the slaveholders' rebellion, and were prompt to furnish an army for its suppression, and to sustain the measures which struck directly at its cause. And the rebels and their sympathizers long since perceived and resented this influence originating in New England, and carried by her sons into every Northern locality, and pointed to Plymouth Rock as "the stone of stumbling and rock of offense." And doubtless the Scripture shall be verified, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

Lastly, your missionaries promoted loyalty by their very connection with your Society, whose object and name implied national and perpetual Union. For your work bases itself on the identity of interests in all parts of the land, while your name proclaims the oneness of all sections. You are not the New York, nor the New England, nor the Eastern, nor the Northern, but the *American* Home Missionary Society, looking on our country as a unit, and upon the people as a nation, with one flag of beauty and name of glory. Your missionaries went wherever the people would receive them, and your funds were collected from the country at large. But whether they were sent to Maine, to Minnesota, or to Oregon, to Virginia, to Missouri, or to California; they were always "Home," and not "Foreign," missionaries. Whether they were one, or two, or three thousand miles distant from your office, they felt that they were in their own country, their native land, bequeathed to them by their fathers, consecrated by prayers, and tears, and blood, and baptized unto God by the spray of its two oceans. And when they entered the cabins of the far West, and said that they were sent by the American Home Missionary Society at New York, it touched many a heart that first beat under a New England roof, or in a mansion in the Middle States, and the thought came up, "Ah! they think of us yet! They own us as sons and daughters still. They feel that we are within reach, in the same land, within the domain of that noble Society which calls all the States 'Home.'" Yes, and thus the foreign immigrants gained a new idea of the fact and value of the Union, as they saw how this idea of one vast home for the nation, of one grand family of Americans, pervaded Church and State, and carried the choicest blessings to the remotest hamlet.

Think, then, Mr. President, with what indignation and scorn, communities;

trained in such an association of ideas, would receive the traitorous proposition that the West should join the South to preserve the navigation of the Mississippi, leaving New England and the East out in the cold! Imagine, if you can, States whose population and institutions have been derived in large part from the East, whose principal exchange of commodities is with the East, whose schools and colleges are conducted by Eastern teachers and professors, whose literature is from the same quarter, whose churches, composed of members of Eastern birth or descent, and planted by Eastern Home Missionaries, are even yet ministered to by Eastern pastors. Imagine, I say, if you can, such States listening to offers of Southern alliance, and accepting bribes to betray New England and the nation.

If any doubt remain as to the correctness of these views, simply notice the corroboration given by the contrast of those portions of the West which have not enjoyed Home Missionary influence, and in which there has been neither a Puritan emigration nor a Puritan ministry. Even amid the loyalty of the West treason lifts its serpent head and utters its serpent hiss. There are portions of the West where men cheer for Jeff. Davis, hide deserters, and murder our returned veterans. But they are in the vicinity of the Ohio river, and the people were poor whites, from the South. They still wear the butternut uniform, use the Southern dialect, are unable to read and write, hate negroes and abolitionists, and have either had no religious training, or have been under the instruction of denominations affiliated with the slaveholding, treason-breeding churches of the South. Scarcely a church of either of the two denominations for which your Society has acted exists among them. A broad belt across the continent marks the field of your labors, where for nearly forty years you have kept pace with the progress of the new settlements. *All within that belt is loyal.* All south of it is either openly treasonable, or largely in sympathy with the rebellion. Had the other portions of the Western States been similarly neglected, the West would either have joined the South or have refused to join in a war to maintain the national Union. In either case, the Union would have perished, and the hopes of the world for freedom in Church and State have been buried for a century to come, in the same grave. Among the means used by a kind Providence to avert such a catastrophe was the American Home Missionary Society, and kindred organizations of other denominations, by which the West has been preserved to evangelical religion, to freedom, and to loyalty, and the West, in turn, has made common cause with the East and saved the country.

Thus, sir, has God rewarded Christian beneficence. Thus has the Church, unaided and untrammelled by the State, been the life of patriotism and a bulwark to the land. Thus has the standing army of Home Missionaries guarded for freedom and the Union the choicest part of the national domain, which once lost, no legions from the East could possibly reconquer.

MISSIONARY INTELLIGENCE.

COLORADO.

From Rev. William Crawford, Central City.

Need of Missionaries.

Dr. Kendall, of the (N. S.) Presbyterian Committee, will probably be here next week, to look after the interests of his denomination. After surveying this Territory, he will go on to Nevada and California. Mr. Willard, of the Methodist Church, is now East, looking up recruits. Why can not one of you make us a visit during the summer? Or if you can not find time, why not deputize some eminent minister of our denomination to look after our interests?

It would be very gratifying, could we accept such invitations. But the thing needed, is not, visits from secretaries, but the steady labor of resident ministers. Our readers can not fail to see, how heavily, the long delay in sending reinforcements, presses on the mind of our brother, who has so long borne the whole burthen of the work in Colorado. We had strong expectations, but a few weeks since, of securing for this Territory an able and devoted minister of Massachusetts; but his people and his brethren in the ministry said, "No;" and he, very reluctantly, yielded to their opinion. And yet Colorado is in *greater need* than Massachusetts.

Meanwhile, before any more explorations can be made, we want some *men*, to work on the field. Five ministers at least, are needed at once. The outlay necessary for sending out and supporting so many missionaries will be great, but it will save expense for the future.

Nothing can be more true than this last remark. We have unquestionably lost thousands of dollars, *in money*, by delays, already; how much, in moral and spiritual results, can not be told.

I spent last Sabbath at one of our

vacant, waiting fields; preaching in the morning in one part of the town, and in the evening in another. The people are very anxious to have me make a regular appointment there, but I do not see how I can do it. A minister should be sent for them at once. The Congregational element is the largest and best.

On Monday morning I started for another place, likewise destitute. Arriving there, I posted up notices for an evening service, and then went out to visit the people of the place, and called on eleven families. The meeting was held in the court house—a rather dilapidated log house—and over fifty persons were present. It was the first service held in the place for some months—except a little Methodist gathering two weeks before.

The prospects of our Territory are as good as ever—the great want, that of help.

KANSAS.

From Rev. Richard Cordley, Lawrence, Douglas Co.

Death of Rev. Asahel M. Hooker.

I write now at the request of Mrs. Hooker, formerly of Grasshopper Falls. She is now here, with her brother. Rev. Mr. Hooker was taken sick about the middle of May, and passed away on the tenth day of June. On the 14th of May, he was called out of town, some distance, to attend a funeral. Although by no means well, he went. He came home exhausted and half sick. The next day was the Sabbath. He was really unfit to leave his house; but with characteristic faithfulness to the original purpose of his ministry—never to neglect a service if he could possibly avoid it—he preached in the morning as usual. The effort was too much for his feeble constitution. A severe attack of bilious fever followed. The next Thursday, the General Association met at Grasshopper Falls. Bro. Hooker was too sick to leave his bed, or even to

be seen during the session of the association. Still, his symptoms seemed favorable, and on Monday, when we left, he seemed to be in a fair way to recover. Not till the last morning was his case decidedly hopeless. The disease, that morning, took an unfavorable turn, and he ran down rapidly and died before the close of the day. He retained possession of his faculties to the last; and died very calmly. That calm confidence in Christ which always sustained him in his work, remained unshaken to the last.

His death will be a severe blow to the little bereaved church. Our brother had greatly endeared himself to his people. They are few and scattered, and have suffered heavy losses before, by death and emigration; but his faithfulness and zeal had kept the little band together, and were making their influence felt in the entire community. He was a man of good judgment, excellent spirit, and of great industry and fruitfulness. Modest and retiring, yet always true, he had won the affection of all his brethren. Not only in Grasshopper Falls, but all over the State we shall feel his loss. He leaves a wife, and one child about eighteen months old.

Kansas can ill afford to lose one of her most faithful missionaries. But the Lord knoweth where his servants can best serve him.

There is great need of three or four able and godly ministers, in Kansas, to occupy important posts. Pray, that the Lord send fresh laborers into this vineyard.

MINNESOTA.

Why the Contribution was Small.

Our contribution is much less than I expected. I made an effort in preaching the Home Missionary sermon (from Matt. 10 : 8), to excite a more lively feeling of gratitude in the hearts of our people toward the Society, and to impress on them the truth, that they are, under God's good providence, beneficiaries, that they may become in turn benefactors. Were there not some things in the circumstances of our people just now, which may exculpate them from the charge of ingratitude, and indifference to the destitutions of others, I should be entirely unwilling to report such a scanty contribution. In the first place, all of my salary that does

not come out of your treasury, is paid by the people here—or has been, thus far—while I preach here only half of the time. The other half of my preaching is in destitute neighborhoods within from four to ten miles. There are four school houses, in each of which I preach once in four weeks. In one of these neighborhoods, we hope to organize a church soon; but hitherto I have derived no support from any people outside of this place. In the second place, we are trying to get started, in building a church; and our members have gone to the extent of their ability, and have exhibited an unexpected and commendable spirit of sacrifice in subscribing toward this object, as the amount of their subscriptions (\$800) testifies. I trust, the time is not far distant, when our church will manifest in a substantial way a sense of its great indebtedness to the Home Missionary Society; and will have more thoughts of the destitutions in other parts of our common country.

Wisely Generous.

I mentioned the attempt which we are making, to build a church, and to the fact that our own members have all pledged themselves for very liberal amounts. When a man who is living in an unfinished house, and has not yet been able to build a barn—except it be a temporary one of straw, uncemled, inconvenient, and perishable—and who has only thirty acres of land under cultivation, fifty five miles from market, pledges himself to contribute \$50 toward building a house for the worship of God, I think that, as human nature is, it may be called a liberal contribution. There is such an instance in our church, and there are others quite as worthy of mention. This same brother remarked to me: "I would give the last steer on my farm rather than not have the church built."

No Easy Friends.

But our little band have no *superfluous* enthusiasm in sacrificing for this object. All that they can possibly give, will be needed. Some of our merchants, and others who are among the largest property holders in the village, refuse to aid at all, although they are free to acknowledge that a church building will be a valuable public improvement. The reason is, they hate one of our deacons, who was one of the original proprietors of the town, and who has fought *rum*

so effectually that it has never yet been able to find a secure lurking place in our village. He may sometimes have been more zealous than discreet, but through his labors, with those of other true men, we are free from grogshops and saloons; and this is great cause for thankfulness. But we intend, by God's blessing, to have a church building "whatever may oppose." The noble Congregational Union has signified a willingness to help us, and it was the design of our people to build during the coming summer and fall; but this will now be impossible. It is our purpose to make and burn a kiln of brick, much larger than we shall require for our own use (to contain 150,000 or more), and to sell what we do not need, at a price sufficient to pay us well for the trouble, and, it may be, to defray the entire cost of the kiln. We should have begun work by this time, had not the brick maker who promised to superintend the job, disappointed us. He has now engaged to come "after harvest" or about the 1st of August. The foundation can be laid this year, the timber got out during the winter, and the house built early next year.

Out-Stations.

I have added one and another to my preaching points, during the last two months. They are circumjacent neighborhoods, in each of which one of our families resides. I visit them every fourth Sabbath. There was formerly preaching in both of them, and in one, until quite recently—as the appearance of the people clearly shows. In the other there was once quite a flourishing Methodist class; but that was disbanded, and now the people seem to have but little reverence for God's holy day. The men and women visit at each other's houses, and the children roam the fields. I thought there was a call, and a loud one, for labor there.

Gone to her Rest.

Our cemetery on yonder slope has one more grave to-day than it had a week ago. On last Tuesday, a wife and mother from one of the families longest resident here, was followed to the grave, and laid to rest after a long sickness. We trust the liberated spirit has gone where faith and hope pointed. On the evening before her death she was very restless. Her husband's kind attentions could not banish her weariness nor sooth her disquietude. Suddenly

she looked up and exclaimed, "There is a rest, and I'm almost there?" Faithful companion, and affectionate mother, and patient sufferer, we are glad to think that your rest has begun!

From Rev. W. B. Dada, Clear Water, Wright Co.

The Revival and its Beginning.

Since I wrote my last report in which I gave an account of the blessed work of grace among us, there have been thirty four additions to our little church, more than doubling her numbers, and, we trust, her spiritual strength. Some of the converts have united with the Methodist class, which has been organized here of late. All, or nearly all, seem to continue steadfast in the faith.

The work commenced immediately after our people had made a desperate effort to raise money for a bell, and for the benefit of the poor freedmen. As soon as the people opened wide their pockets for the Lord, the Lord opened wide the windows of heaven, and poured out a rich blessing. It was doubtless an answer not only to prayer, but also to active Christian charity.

The bell is already ordered. It will doubtless be here soon, to ring out over these prairies on both sides of the Mississippi, reminding the people of *serenity*. I once read of a church bell in New England the bare sound of which, one Sabbath morning, was the means in the hands of God of the conversion of a sinner. I would that the bell destined for this place might be of the same sort.

From Rev. Gardner K. Clark, Saratoga, Winona Co.

Thirty Seven Years Ago.

I see it stated in the HOME MISSIONARY, by one of your missionaries, that he was first commissioned by the Society, *thirty seven years ago*; and he inquires if any among all your missionaries can date as far back? I was commissioned by the Society, to preach the Gospel in Spencer, Tioga Co., New York, thirty seven years ago, the first of January last. I have no record to show how many times I have preached. It would doubtless come short of six thousand. I have enjoyed many precious seasons of revival among my people, and witnessed the power of God upon the

heart of many a poor sinner; but it has not been my happiness, to be in continuous revival, as it would seem it must have been Brother Kinney's. My whole ministry has been devoted to three churches, Spencer and Preble, New York, and Saratoga, Minnesota. God has been very good to me. Only a few times in the thirty seven years, have I been unable to supply the pulpit on the Sabbath.

IOWA.

From Rev. J. D. Sands, (late of) Keosauqua, Van Buren Co., Iowa.

Welcome Among the Soldiers.

I have been in one very critical position since I left home. That was on the bar of Brazos. The ship, like that of Paul, stuck fast by the forepart, while the waves beat over the hindpart with such violence as to start the timbers, and move the engines out of their places. We were in danger both from fire and water; but after about half an hour of terrible exposure, we all got safe to land. We then marched from Brazos to the mouth of the Rio Grande, and took steamboat up to this place, (Brownsville, Texas.) It was late when we arrived opposite to Matamoras. We landed just above the town. I was escorted to a tent and received a perfect ovation—it was late before the visitors took their leave, and the next morning the scene was renewed. Nor is this surprising, for there are about two hundred men in the regiment who have heard me preach in Iowa. Yesterday I preached in the church edifice in Brownsville, in the morning, to a numerous congregation, most of them soldiers and officers. In the evening, at sunset, I preached in camp to another large congregation. The strictest attention was paid; but the services were necessarily short, for it becomes dark almost as soon as the sun goes down, and it would have been dark last evening, before the close of the service, had it not been for the light of the moon.

I have found a very extensive field of labor for a time, and a field that must be seen to, or great losses may accrue to the kingdom of our Lord and Master. Here we have nearly seven hundred men; most of whom were under good influences at home. Two hundred of them are of my own flock, and have been, up to the present time, as sheep

having no shepherd. Should they be left to say, "No man careth for my soul," the final result may be disastrous to them, and to the communities from which they came and to which they hope to return.



From Rev. A. R. Mitchell, Warren, Lee Co.

Deacon Eli Millard.

I am compelled to communicate intelligence which fills all our hearts with sadness. Our little church has been bereft of its deacon, and of its most prominent supporter. Deacon ELI MILLARD departed this life, on the 18th of March, last. He was born in Belchertown, Mass. From this place, he was taken by friends, who had charge of him in his childhood and youth, to Manchester, Connecticut. Here, he united with the Congregational church, in 1833, and continued a consistent member of it until he came out West, in 1838. Having found a home for himself on the Western prairies, he returned to the East in pursuit of a companion to share with him the labors and trials of a Western life. There being no church of their own persuasion in the community where they lived he and his wife identified themselves with the Congregational church at Farmington, Van Buren county, of which Rev. Henry Adams is the pastor—which church was organized in 1840. They continued in fellowship with this church ten years.

Deacon M. and his wife were quick to feel for those around them. On looking over the community in which they lived, they saw a large number who needed the privilege of the Gospel, and who, in their opinion, could be brought under its influence. Accordingly, they prevailed upon their pastor to preach to them occasionally. The result of this effort was, the organization of a Congregational church, in 1849.

Great credit is due to Brother Millard and his wife, for the continued existence of this church. It has passed through various stages of prosperity and adversity. Under the pastoral care of Rev. D. B. Nichols, twenty five members were added to it. But in a brief period it was reduced again to the original number, by removals and other causes. Rev. Mr. Winchel supplied the church for a year or two, and left on account of feeble health. There was much to discourage

and dishearten the little band of Christians who struggled hard, to maintain the institutions of religion here; and some said, the church must go down, there is no help for it. But Deacon Millard said, "No, it must not go down. If influence and effort, in dependence upon God, will keep it alive, I am determined that it shall not go down." He suited the action to the word; and this little church still lives and is in a more prosperous condition to-day, than it has been for many years previous.

Deacon Millard loved Congregationalism. He loved, indeed, to hear ministers of other denominations preach, but he loved his own church polity the best; and what he had to give, must go in that direction. An effort was made under Brother Beaman's labors (New School Presbyterian) to change the government of the church to the Presbyterian form. But Brother M. would not hear a word to that effect. He was a Congregationalist, and he was perfectly satisfied with his own church polity. For several years, he was the only contributor for the support of the Gospel here. The burden seemed to fall upon him alone. He often felt, that others ought to help him in this matter. It was a Christian duty, which was due their Divine Savior. But what he did, was done with cheerfulness; and for the sake of the cause which lay nearest his heart, he gave from \$25 to \$50 a year for the support of the Gospel.

In his death, not only the family, but the church and the community have sustained a great loss. We miss him in the prayer meeting. He was always there, unless sickness or some other unforeseen event kept him away; and he was always ready to do his duty at these meetings. He never refused. We miss him in the sanctuary. We could always tell when Deacon M. was fed with the spiritual food there imparted: his very countenance showed it. We miss him in his family, where we were always met with words of good cheer. He was accustomed to look on the bright side of things; and in this respect, was of great service to his pastor as well as others. He is missed by all the large circle of his acquaintance. But our loss is his unspeakable gain.

From being an humble and devoted servant of God on earth he has gone, we can not doubt, to be a king and a priest unto God and to reign with him for ever and ever. He has exchanged his life of usefulness and happiness here,

for a life of glory, honor, and immortality on high.

"Servant of God, well done!

Rest from thy loved employ.

The battle fought, the victory won,
Enter thy Master's joy."

It has been said by some, that the decease of Deacon Millard will be a death blow to this little church. The present indications are, however, that such predictions will prove false. Those who desire its overthrow can not be gratified. There is more interest in our meetings and Sabbath school than in any previous year. Our Sabbath school has an average of forty, and the attendance is more uniform than last year. The same is the congregation. Our prayer meeting numbers from twenty five to forty. We have never had less than twenty. There is, too, an unusual degree of seriousness. The subscriptions also, have increased; and sixty or seventy dollars more than last year, have been raised. Most of our members are young, but they are active Christians and will at no distant day, add much strength to the church. They are always ready for every good work.

WISCONSIN.

In Honor of a Departed Wife.

I recently attended the funeral services of a lady who died last winter. Another minister had been engaged to attend, at the time of her burial, but failed. Her husband, though a man of skeptical views, was determined to have a funeral sermon preached, in memory of his beloved wife, the mother of his children. So he engaged me to preach that sermon, two weeks ago yesterday. I preached the discourse to a large congregation at his house. It was one of the most solemn and tearful services I ever attended. He remarked, as I stayed to tea, that of all his neighbors at that service, not one is a professor of religion. He also said, it was their united request, that I should hold regular appointments among them; and promised to raise the means, that might be deemed necessary. He remarked, that their young people were growing up wild, having no regard for the Sabbath and good manners and morals, and he was becoming alarmed.

Reason to be Grateful.

The "silver wedding" of myself and

wife occurred on the 2d of May last. She has been a helpmate through a ministry of twenty five years. Her health has been very poor for the last four years, but it is now somewhat better. Our first born, our eldest daughter, has been for these sad years our main dependence in housekeeping; without her we could hardly have maintained the family, and it has been something of a task as it is; though I can not complain, but find reason to be grateful for the abundance of God's mercies.

Sons in the Army.

My eldest son has thrice enlisted from college, where he was preparing for the ministry. He was a printer, and that has helped him. But he saw how it drew on our little means, to sustain him—though we did it cheerfully, and I trust thankfully—and he has thrice gone to the army. He is in the 1st Wisconsin cavalry. He writes me, from Sherman's command, that he has been in all the battles. He says, he is *thin*, from want of food, trying to live on half rations, and from being on duty almost all the time, day and night. He was without a handkerchief, to wipe the sweat from his brow in the heat of battle, and so I have sent him my only silk one. He was without socks, but a pair that I had just bought for my own use (of cotton), I forwarded to him; also a little tea, to allay the fever arising from hunger, thirst, weariness, and want of rest. He was unharmed, up to his last writing, though he had had narrow escapes. Once, a shell screamed by so near that it waved his hair through the holes of his dilapidated hat. Another shell killed the orderly's horse, *three feet* from him. Another, as he was skirmishing, in advance of the whole army, with his college mate, Shepard, fell to the ground ten feet from him. It was near the foot of Kenesaw mountain. He fell flat on the ground. The shell burst over him, but did not touch him. About the same time, a musket ball, fired by a rebel picket, passed between his hat brim and shoulder. His horse, that he loves, so true to him, is reduced to a skeleton for want of food, and, at one time, fell flat in the mud, from exhaustion; so that he was obliged to lead and steady him to the camp. Yet, my boy, God bless him! is earnest for the country.

My youngest son, the only one remaining, fourteen years of age, is a drummer in the 41st Wisconsin infantry—

100 days' men—now a month at Memphis, Tenn. He is also a printer boy. His health has been poor, for three years past; and he has been disabled from study and from labor, except at printing, which requires a little of both. Our good physician, that has been successfully treating him, thought it might be an advantage to him, to go South with the army. So we consented—as he can take the place of a stalwart veteran, to go to the front in this peculiar crisis of the conflict of the country, and the cause of freedom. He has been for more than a year a *praying* boy, often leading in family worship. He writes me, that he reads his Testament, and prays every morning and evening, and wishes us still to remember him in our daily prayers. He, too, has expressed a desire, should his health be restored, to be a minister of the Gospel. God spare him!

Norwegians.

Some weeks since, I was called to attend a Norwegian funeral, in a Norwegian church, some six miles south, on the Bluffs. These people expressed a desire, as they are now Americans, to learn the *American way* of burial. They expressed themselves much pleased at the simple, solemn mode, without wearing rites. I tried to preach to the understanding; and they were so interested that they got one of their leading men to translate the sermon, that they might understand the whole of it. It was from 2 Tim. 1: 10.—They are an interesting people.

Economizing.

I have been much called to attend funerals and weddings, far and near, as I have been the only ordained resident minister here, until recently, for some time. They afford me a little help. My buggy is old, and was unsafe to travel with. I wanted a new one; but the times forbade. So I got it repaired, and painted it myself; and now it will answer for a season. So with my old harness. As hay and grain are high and scarce, I thought to do as others—turn my 20 year old mare into the common. But she left me, and could not be found for near a week. Yesterday I got the whole establishment together, and my wife and I went to attend a wedding fifteen miles away and back, quite independent.

Sunday Conveniences.

Our meetings here, every other Sab-

bath morning, have been held in a Dutch hall, over a noisy saloon. It is a dancing hall. I made a little reading desk, that answers for a box, to carry my hymn book and Bible; I place it on the music boards (for fiddlers), and find it quite convenient. We are now crowded out of the hall by German Methodist preachers, who put their appointments exactly on the top of mine. We hope to make some other arrangement. Drought, frost, and high prices, make our living dear; but my family is now small—consisting only of myself, wife, and two daughters.

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From Rev. S. A. Dwinell, Reedsburgh, Sauk Co.

In the Army.

The group of young men that went from the congregation, at Excelsior, have seen hard service. Within seven weeks of their leaving the State, their regiment (the 36th) were in two deadly charges, in which every line officer, except one, fell, and hundreds of their men. On the 17th of June, they had less than 800 effective men. A son of one of the families of our church was wounded, and a son of another is a prisoner, if alive. They are now near Petersburg, Va.

The Work.

Upon the whole, my report this quarter is encouraging. So far as it relates to congregations and Sabbath schools, it is more hopeful, considering the drain of the war and removals, than any report I have hitherto made. Notwithstanding all this, we have trials. As a people, and as God's people, we have occasion for great humility and confession of sin. Open sin is rife. Sabbath breaking, profane swearing, liquor selling and drinking abound. The love of money has swallowed up many. The young are spending time and money in dancing and frivolity. Severe afflictions, suffered by many, do not seem to lead to repentance and to Christ. Indifference to God's claims and the soul's eternal interests prevails. We fear there is but little spirit of prayer, and few to mourn over the desolations of Zion. Our church maintains a weekly prayer meeting, attended by from six to ten persons. Others would be glad to be with us, but can not. I know of no other prayer meeting, at the present time, within fourteen miles. Through-

out nine towns, in the northwestern part of this county, with a population of from 500 to 1,100 each, I fear there is not a weekly prayer meeting, except in this village—and something less than one sermon a week, on the Sabbath, to each town, preached by any one—learned or unlearned, clergyman or layman. The desolations and the sins abounding here, should humble the people of God and cause them to weep bitter tears over past neglect.

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From Rev. H. A. Miner, Menasha, Winnebago Co.

Dedication at Oconto.

Have just returned from a short tour into Oconto county, whither I was invited for the purpose of assisting in the dedication of the first Protestant house of worship in that county. You will remember, that our Brother Donaldson labored under very great discouragements, in that county. While he was there, it was indeed the day of small things; but his work was not in vain. Few would have labored on, as he did, with so much fidelity and zeal for his Master. He was succeeded by Rev. Mr. Ball; to whose credit is mainly due the erection of a house of worship. I wish that he could have been present at its dedication. We were glad to greet Mr. Donaldson there. It was a joyous day to him. He recounted some of his hardships, in getting from place to place in that new region—often having to go on foot, wading sloughs and creeks, in order to meet his appointments. The recollection of the past seemed to intensify the joy of the present. I was glad he was present, to participate in the services. It was with a full heart that he offered the dedicatory prayer.

The religious prospects of Oconto were never more flattering than at the present time. The church is very small, having only five resident members, but there is an interesting people there, who appreciate religious privileges. They have shown a noble liberality, in the building of their church edifice; and now they are making commendable efforts to raise the support of a young man whom they have invited to preach for them. I am thinking that you will get cheering reports from that place. It is a humbling town. Four steam mills are in successful operation, cutting out about two hundred thousand feet a

day. It is, in many respects, a promising field of labor. Home Missionary labor there will not be in vain.

Difficulties.

At present, we are suffering a severe drought. The wheat crop in this part of the State will be an utter failure. The forest trees, even, are withering, in many places. The hay crop will be very light. High prices are the order of the day. Your missionaries know something of the increased cost of living; and now that the crops are a failure in this region they will feel the pressure still more.

The Lord will Provide.

We have just had a very pleasant testimonial of the interest of people, in a surprise visit, leaving behind a purse of \$100. Each member of the family was remembered. Such tokens of regard bind pastor and people very closely together. The donation was very opportune. For, in spite of the closest economy, debt was staring us in the face and we saw not how to meet it. But now the way is opened and our hearts are made glad.

From Rev. J. D. Todd, Ladoga, Fond du Lac Co.

Frontier Work to be Preferred.

It is a lamentable fact, that there is often far less of vital, active, self-denying piety, in our older communities than in the new and sparsely settled neighborhoods on the frontier. I often feel, that it is far more encouraging to labor in the frontier settlements, and there to lay the solid foundations of future growth, hoping in God to make them enduring, than to be engaged in adjusting a superstructure on old foundations. But there is more than *one* view of the subject. Here is an important work to be done, in carrying forward labor begun by others.

Conversions.

During the quarter, one mother has given some good evidence of change of heart; two others, young persons of the congregation, one of whom is a young man, a child of the covenant, were members of Ripon College during the fall and winter terms of that institution, and they both found Christ precious to their

souls while there. The college has been opened, the last year, under favorable auspices. President Merriman and Professor Merrill, are men of marked ability, and besides are men of faith and of vigorous piety. Under their labors, aided by devoted female co-workers, the presence of the Holy Spirit has been enjoyed, thus far during the whole year, very manifestly, and many of the students there assembled have been converted. These facts in relation to one college, are of importance in this connection, because the churches of this District Convention are sending up thither their sons and daughters, to be educated to be Home Missionaries; and it is a very great encouragement to us all, that God has so early set his seal to this young institution, thus showing that he will "never leave it nor forsake it." We have no doubt that many young persons of both sexes, will there obtain peace and joy in the Holy Ghost, and bear away with them a missionary spirit; and thus be prepared for taking part in the work of the Lord.

It is hoped, that several will unite with the church on profession of their faith in Christ. In the winter, we could not enjoy the regular means of grace because of immense snow drifts and much storm. Yet now, we find immense drifts of worldliness to encounter. Even these, however, may be, by the grace of God, surmounted.

I yesterday organized, in the border of the parish, a Sabbath school, to be supported chiefly by members of the church and congregation. An active christian brother is secured as superintendent, and we think it will be sustained with vigor through the summer.

MICHIGAN.

Occupying.

During the year, our church has grown from ten to seventeen. We have had no regular communion season, without additions. The church has grown as much in influence and in confidence as numerically.

During the last quarter I have established a Friday evening appointment on the opposite side of the lake. I can reach the place by going ten miles by land or six miles by water. At first, I crossed on the ice. Now, I cross by water, paddling my own canoe. With one exception, I preached the first ser-

mon in this neighborhood. Nearly all in the neighborhood are much pleased to have religious service, even on a week day. As yet, the little log school house has been nearly full, every evening. Two old soldiers of the cross, who have long been waiting and praying to have the preached word once more, are greatly encouraged. There is a sort of old fashioned free thinker in the neighborhood, who listens attentively and reviews my sermons weekly, for the edification of his neighbors. His comments will at least help to keep the truth before the people. I have promised a series of sermons on "the evidences"—a series which I prepared and preached in this place with apparently good effect.

The Churches of Grand Traverse Association.

As all the pastors in the Grand Traverse Association, except one, are under commission of the Society, I send you this abstract of the statistical report of the association, for the year ending March 31st, 1864. Whole number of churches 11, last year 9. Average age of the churches—exclusive of the Old Wing Indian Mission Church, which was organized in 1849—one year and one fifth. Average membership of the whole, not quite 21; average membership last year, 15. Total membership, 229; total membership last year, 142. Whole number of admissions this year, 94; number of admissions last year, 62. Number of baptisms this year, 39; number of baptisms last year, 28. Number of children in Sabbath schools, 317; number last year, 260.

A Good Place Ready.

It would be most desirable to have a missionary sent to another field in this neighborhood; where there are, probably, 300 people, without preaching. Half a dozen townships of excellent farming land lie immediately back of it; and there is a continual rush of people to this point to occupy, under the Homestead Act. One propeller last week landed 60 passengers at this point and another 80, as the first installment of the spring emigration. I wish the ground might be seasonably occupied. The point will ultimately be of more importance than this, for the building up of a large and permanent church. It is quite probable that a town of considerable size will spring up there. I would delight to show a young man

the way into this field. I have received several invitations to come there and preach, but am too much occupied; though perhaps I may get time to visit the place during the summer.



From Rev. William Platt, Utica, Macomb Co.

Ten Years' Fruit.

I have now completed my tenth year of labor in this place; and in looking back over this period, I can see that there has been a gradual increase of strength and ability to sustain the institutions of the Gospel. I trust, there has also been an advance in all the essentials of spiritual success. There has not been the progress I had hoped for; but we have no one to shoulder this deficiency upon but ourselves. Had we been more faithful and prayerful and stronger in the faith, the results would have been more glorious. Still, there has been manifest improvement in the condition of the community, since June 1st, 1854. At that time there was only one church organization, and that quite inefficient. They were worshipping in a poor old shell of a house, inconvenient, dirty, badly located, in an out-of-the-way position, and fast going to decay. The congregation did not average more than seventy five or eighty persons; the Sabbath school was small and poorly sustained by the church; the tone of morals was low; vice and crime, of various forms, went unchecked and unrebuked.

Now there are two good houses of worship, which are ordinarily well filled on the Sabbath. In this, we feel, that at least, our effort has provoked our brethren of the other denomination unto love and good works. Each congregation is larger than the single one was, at that time. This is not a result of an increase of the population; for there has been no considerable increase. We now have two quite flourishing Sabbath schools, well sustained, the year round; and four times as many children enjoy the advantages of instruction, as did then. At least, four times as much is done for the support of the Gospel and for benevolent purposes. In the mean time, the community have erected a fine three story brick school house, and established a good union school, with three departments, employing three teachers, the year round. Two seasons of revival have occurred, resulting in

the conversion of a goodly number of souls. Our own society have been somewhat strengthened, the past year, by some changes in the population. We are becoming more established, and a feeling of permanency is taking the place of that sense of uncertainty attending new enterprises. On the whole, we have occasion to thank God and take courage. We labor in hope, that with God's blessing, we shall ere long attain a state of such maturity as to be able to take care of ourselves. We remember with gratitude the aid furnished, and hope never to forget for a moment, that all we have attained has been owing to the timely help of the American Home Missionary Society.

MISSOURI

Steadfast.

My first quarter of labor under your commission, closed yesterday. I have not the progress to report that I had hoped. I am still "sapping and mining" with but little to show. But I do not "despise the day of small things," and am by no means discouraged as to the final result. My work is hampered by bushwackers (a malignant sort of guerrilla) who infest all the rural districts of the State. We had hoped to be spared this infliction, the present summer; but Gen. Banks's defeat, on the Red river, has let loose all the rebel cavalry west of the Mississippi, for partisan warfare. We have but little intercourse with the country except on the side of Kansas. Business is therefore at a stand-still, and many have left the city; among them some of the friends of our enterprise. Two Congregational families have moved in here, since my last report; and had we been quiet through the season, I have no doubt we could have organized a good, efficient church before my next report. Perhaps we shall be able to do so, as it is. If we do, a prosperous society would soon follow. The prospect is, that we can have a building lot in the southern part of the town—the best location for us—as soon as we will build a church. I propose to commence services in that section as soon as a suitable room can be procured. We have, so far, been confined to the hall, in the business part of town.

I do not abate one whit my opinion, heretofore expressed, of the importance of this field. My hope is a hope de-

ferred—not lost. My services are positively the only services that are thoroughly in sympathy with the grand, fundamental principle of the Gospel, that the strong should bear the burdens of the weak.

My services have been kept up regularly. A small number of hearers have been prompt and always there. Every Sabbath, I see some strange faces. If I do as I now propose—hold services still in the hall, in the morning, and preach in the evening in the southern section, these places being about one mile apart—I shall reach a larger number of the community. Do not think me discouraged or relaxing in effort. I have enlisted for life in this work. The result is God's; the work mine, sustained by him. The final victory is assured.

ILLINOIS

From Rev. L. Benedict, Lawn Ridge, Marshall Co.

Twenty one Years Ago.

Twenty one years ago, next September, commissioned by your Society, I left Auburn Seminary for the West. I found an open door in Northern Illinois, and here I went to work, and here, and in Central Illinois, I have been actively engaged in the duties of the ministry, since that time.

In these twenty one years, what changes have taken place! Then, there were no railroads or telegraphs; and for every letter that you received from the East, you must pay 25 cents. Then, there were but few Congregational churches; and it was during that year that the State Association was organized. Now, there are twelve Local Associations, and 210 churches; and these churches, according to the minutes of the last General Association, are served by 151 ministers. Then Chicago contained a population of 7,000. Now, it is a city of vast proportions. And yet the State is in its infancy. Its resources have only begun to be developed. It is a vineyard of the greatest promise, in every department of human effort and christian enterprise.

An Encouraging Picture.

Most of the time, since I came to the West, I have been connected with self-supporting churches; but now I find

myself once more connected with your Society. The first quarter of my commission closed with May. Still, I commenced laboring with this church in December last; and during the winter we enjoyed a precious revival season. At our last communion season, fourteen persons united with us; and at our next communion, I expect others to unite. Our Kouse which will seat 225 is now usually pretty well filled on the Sabbath. Our Sabbath school numbered, last Sabbath, teachers and scholars, 185. It is one of the best schools, for the size of the congregation, that I have ever attended. I have an interesting Bible class of young ladies and gentlemen. We raised \$60 and procured a good library for the school, which is attractive, and its influence must be salutary upon the youth. The church, after years of trouble and sorrow, have found a condition of peace and joy. God has greatly blessed them, and all the brethren feel greatly encouraged.

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From Rev. R. C. Dunn, Toulon, Starke Co.

Our members have been further reduced by the enlistment of several for the three months' service; and while I have not one doubt as to the successful future of this church, we are in a measure crippled by the present condition of things.

A Puritan Soldier.

One of our deacons has served his three years out, and is awaiting his discharge. Another, God has taken to himself. I preached his funeral sermon yesterday, in the presence of a large and sympathizing audience. I speak of Captain *William W. Wright*, Co. F, 112th Regt. Ill. Vols. He was wounded in the battle of Resaca, May 14th; had his right arm amputated at the shoulder, and died at Nashville, June 24th, aged 44.

Capt. W. was of Puritan ancestry; his parents believed in a covenant keeping God; and hence their nine children became Christians. Of five sons, three became ministers, two of whom survive—Rev. Asher Wright, missionary among the Indians, New York, and Rev. S. G. Wright, an indefatigable laborer and pioneer in this State. One of the sisters is the wife of a clergyman; and the sisters and brothers not in the min-

istry, occupy honorable and useful positions.

Capt. W., like his parents, dedicated his children to God in faith, and leaves a large and interesting family. Two of his sons are in the army.

He was even in his piety, domestic in his habits, fond of music, and of children, quick in his sympathies for the poor and oppressed, enterprising and public spirited, calm and courageous in battle, and when he fell, was in advance of his company, waving his sword, and cheering his men to valorous deeds. If you help us as a church, you help the family of *such* a man. I ought to have said that at the time of his enlistment he was deacon and trustee, and also superintendent of the Sunday school.

Like Col. Gardiner and others, he addressed his men on the great subject of religion just previous to the fight in which he fell.

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From Rev. C. A. Harney, Sandwich, De Kalb Co.

Revival.

We have been greatly refreshed. We held a series of meetings for several weeks, attended with a number of conversions, some of which were of unusual interest. After nearly all the impenitent in our own congregation were converted, and our little house was found too small to accommodate all, I proposed to our Methodist brethren, who have the largest house of worship in the village, to go to their house and unite in a work with them. They accepted the proposition; and we enjoyed for six weeks a meeting of great interest and power. It was a blessed sight, to behold Christians forgetting denominational distinctions, and, feeling that they were disciples of a common Lord, members of the same household, laboring with one accord for the salvation of souls.

The religious interest pervaded the entire community, affecting, more or less, all classes. Even the hard drinkers, formed a voluntary Temperance association, and abandoned their cups. The drinking saloons have nearly dried up.

It is said, that there never was so general a religious interest here before. The number of hopeful conversions is not far from sixty. Perhaps it may reach seventy—nearly all adults—some of them far advanced in life. Of these, a number were skeptics. The Methodists

get the larger part. During the quarter we have received, twelve persons on profession of their faith; and by letter, three. Others are waiting for our next communion season, which is on the first of June, when they will unite with us. Our congregation has increased so much, that our little chapel has become too strait, making it an absolute necessity for us to build a new house. Measures for doing this have already been put in operation, and the work will be commenced at once, and completed this summer.

The Lord hath wrought wondrously for us, and to his name be praise.

OHIO.

Old Age.

I have attended an uncommon number of funerals, among the aged. Two of our members have gone, one aged 84, the other 76. Another person died at the age 69; another, at 75; and no less than three others—one of whom had lived out of town, however—at the age of 88.

Quarterly Church Meetings.

Our church meets once a quarter, on the last Thursday of every third month, to attend to business, look over the field, and consider christian duty. The last Thursday in March, was the regular day for our quarterly meeting; but the traveling was so bad, the week before, and so likely to remain bad, that the brethren thought it best to put off the meeting, two weeks. The meeting was accordingly held on the 14th of April. We had an unusually precious meeting. I took pains to go to the members who had not been present on the Sabbath immediately preceding (for the weather was still unfavorable, and some were absent)—and when Thursday came, the day was fine and the meeting was pleasant. We met at 11 o'clock, and continued till in the afternoon.

We had the pleasure of receiving two worthy members from a neighboring church, who had moved into our place; we had also the pleasure of receiving and restoring an excommunicated member. Our meeting was well attended, and much interest was manifested in two measures, which the pastor proposed; one of which was this: That the whole church will, once a month, meet in the afternoon, for prayer and mutual exhortation, bringing *all their*

families with them—leaving their work, however pressing, and showing to their children, by so doing, an example of placing religion above all other objects; bringing up their children, also, to feel, that the prayer meeting is the place for them. Our usual weekly meeting for prayer, is still to be maintained. No vote was taken on the subject, none was necessary of expedient. It is to be entirely voluntary.

Our services preparatory for the communion, were held, the following week, on Friday, when we had a very comfortable meeting of the church, *together with the children*. Two of our most distant families, four miles off, were present with their children. It was a good meeting. The children were placed together and addressed. Two persons from the world were examined and approved, and two others presented certificates. At our communion, the following Sabbath, the six were publicly received; and they, with the restored one, made an addition of seven to our number. It will be remembered here as a precious Sabbath.

NEW YORK.

A Large Parish and its Difficulties.

The members of the church are widely scattered; those at the extreme being fifteen miles apart. There is no place in town where a circle three miles in diameter would include more than six or seven members. This, especially in the winter, makes concentrated effort impossible. This is one of the worst practical evils connected with my labors here. In my whole circuit there are nearly three thousand people. My extreme preaching stations are fifteen miles asunder. In such a field, one must leave a large part untilled, or work very superficially. It has been the custom, hitherto, with ministers of different denominations here, to attempt to work over the whole ground. The consequence is, that the town is divided into almost as many little neighborhoods as there are school houses, each with its local *animus*, and each willing to come out when the minister will come to *their* school house; but all seem to think it very difficult to go five miles or even two miles to church; although it is not so difficult to come so far to stores and the post office. It seems to me, that it is not harder for the people here to go

a few miles to church, than it is in my New England home, where I never heard any complaint.

I feel, that I can not work so advantageously when I scatter my efforts, as when I can concentrate them. Hence, I am trying to induce a fuller attendance on the *Sabbath services* at the two principal villages. I have not sufficient physical strength, to allow me often to preach more than twice on the Sabbath, and superintend the Sabbath school. This scattered membership, and want of concentration, (sometimes also the mutual prejudice and jealousy of the different neighborhoods,) make the church very weak. Members of the church hardly know each other as individuals, still less as Christians. The social, *communicative* side of religion is almost utterly neglected. What piety we have, is strongly dissocial. Thus I find it impossible to sustain a social prayer meeting at one of my most important posts; not because there is not a sufficient number of professing Christians (of all denominations) who say that they love to pray; but because they will not *come*; still less will they take any part in the social meeting. They would probably come out, if I would give them an evening lecture; but even if I felt able to take the extra burden, I don't think it is particularly needed here. There are few Christians in the place who would ever be suspected of being such, from their conversation with other Christians, or with the impenitent. They never think it *their* duty to say a word to dying sinners. Even family worship is very much neglected; and this in cases where both father and mother are professing Christians. Indeed, the doctrine has been openly taught here, that a man might be a Christian, and make no manifestation of it, nobody ever knowing it but God and himself. In view of all these circumstances, I hardly need to add, that the standard of practical piety is low, in our town. Many seem to think it enough for their salvation, if they have once succeeded in becoming professors of religion. The line of distinction between the church and the world seems in many cases to be practically obliterated. There are some noble, bright examples of earnest piety, even under trying circumstances.

It is this low standard of practical

piety which seems to be the greatest hindrance to the success of Christ's cause. Hundreds of impenitent sinners are justifying themselves because of the misdeeds of professing Christians.

I have moments of discouragement, but yet, in the main, I am hopeful. I am sometimes impatient, but am trying to school my soul to patience. It is not my work, but God's. I love to think of this, and then recall the blessed promises made to him who faithfully scatters the good seed. I take courage, and praying that I may be faithful, I again go forward, doing, so far as I can, the duties which each day brings with it.

Encouragements.

Yet there are brighter places in the picture. Externally, my work prospers. The people give me their confidence to an undeserved and unexpected degree. Most of my suggestions respecting the external, moral, and social condition of the place, have been kindly received and carried out as far as could be expected. The attendance on public worship is larger than heretofore, owing chiefly to the influence of the Sunday school, and in this connection, the Sunday school deserves special mention. It is composed of both children and adults. I organized it immediately on coming here. The average attendance since then has been 59; during the fall, it was 67; during the winter, 58. This last mentioned number is larger than any other Sunday school in town has ever reached. The effort to maintain a school here in the winter is an experiment, however, which hitherto has never succeeded. The figures show how successful it has now proved. The interest seems unabated. Teachers and scholars work together harmoniously, and successfully. This school is in many respects the most encouraging feature in my work.

Three small Sunday school libraries have been combined in one, for our use; and eighty new volumes have been added, partly by the kindness of a friend, and partly by collection among ourselves. I have also introduced religious papers, and have obtained sixty two subscribers for one, and eighty two for another—the latter a paper for children. I believe these will be a great help to me in my labors here.

MISCELLANEOUS.

Boxes of Clothing.

We desire, very urgently to invite the attention of all friends of Home Missions, and especially of those noble women whose wise and loving toils have, in times past, gladdened so many missionary households, to the necessity of *special efforts* in behalf of the missionaries, at the present time. We all know how great has been the rise in prices—greater, far, than the addition, large as that is, which the Society is able to make to its grants of pecuniary aid. Now, as this rise has taken place over the whole country, compelling a very general increase of economy in clothing, the danger is, that sewing circles will receive fewer gifts of serviceable garments, while the costliness of materials greatly reduces the amount of new garments prepared by their hands. There is occasion, therefore, to fear, that now, at a time when the need of the missionary families is far more pressing than ever before, the supply will fall below even the ordinary standard.

This will certainly happen, unless our friends make vigorous, determined, and self-denying efforts to prevent it. They will surely pardon us for reminding them, that no gifts whatsoever afford such inestimable relief as do these. For these go to relieve from toil, weariness, and exhaustion, those faithful wives and mothers, upon whom the heaviest burdens of a life upon the frontier, or in any newly settled region, necessarily fall. There must be suffering, unless these gifts continue. *Shall they not be redoubled?*

Our Territories.

We extract from the *Brooklyn Union*, the following very clear and terse description of the great Territories of the far West; together with brief accounts of Washington and Nevada. Similar notices

of Utah and Colorado, from the same source, appeared in our last number.

These Territories are fast gaining in importance and interest, not merely to miners, speculators, and emigrants, but also to the religious world. The question, How shall these vast regions be brought under the influence of christian institutions? is one that threatens to weigh with painful pressure upon the minds of all good men. The difficulty is, to obtain a *seasonable and adequate supply of suitable ministers*. So far, efforts to do this have met with very poor success. The number of ministers, of suitable qualifications, ready to go, is small; and churches are by no means ready to give up their *pastors* as a contribution to the cause of the country and of the kingdom of God. Hence, delay—and irreparable loss. Men are needed for Colorado, for Idaho, for Nevada, for California. Where are they to be found? How are they to be obtained?

In 1790 the superficies of the United States was but a little over eight hundred thousand square miles. To-day the national domain covers an area nearly four times as great. Of this vast expanse considerably more than one half is occupied by the organized States of our Union, leaving to the territories about 1,200,000 square miles. Before many months shall have elapsed, Colorado, Nebraska, and Nevada will probably pass out of their subordinate territorial condition, and assume the privileges and responsibilities of States. It will not, then, be thought inappropriate at the present time to consider the condition and prospects of this most important section of our country.

A GENERAL VIEW.

The Territories may be considered as forming three tiers—a Northern, a Middle, and a Southern. In the first rank, beginning at the north and west, are Washington, Idaho, Dakota, and Ne-

braska. In the second, Nevada, Utah, and Colorado. In the last, Arizona, New Mexico, and the Indian country to the west of Arkansas. The forty ninth parallel of latitude divides this great region from the British Possessions, and an irregular line drawn not far to the north of the thirty first degree separates it from Mexico. Of the northernmost tier the Territory of Washington looks out upon the Pacific, while those of Dakota and Nebraska are flanked respectively by the Red river of the North and the Missouri. The Sierras of California form the western border of the two southern tiers, and Kansas and Texas their eastern limit. From the Pacific Ocean, across Washington, Idaho, and Dakota, to the Minnesota line is about 1,300 miles. The width of Arizona and New Mexico, measuring from the southeastern corner of California to Texas, is scarcely more than half as much. From the forty ninth parallel to the boundary line between New and Old Mexico is nearly eighteen degrees of latitude, or about 1,200 miles. These figures will give an idea of the vastness of the country we are now describing.

Surface of the Country.

Stretching diagonally across the Territories in a northerly direction are the Rocky Mountains, with their lofty passes and their snow capped peaks, 10,000 to 14,000 feet in height. To the east of this colossal barrier, whose base is 300 miles across, the land slopes to the Mississippi in a series of rocky terraces and immense grassy plains. To the west is a vast table land, from 4,000 to 5,000 feet high, locked in on every side by mountains, and known as the "Great Basin." This comparatively unknown region is a frightful desert, broken by scattered ranges of low mountains, and scantily watered by streams without outlet. In its north and south diameter this desolate country measures from seven to eight hundred miles; its width from east to west is perhaps two thirds as much.

Rivers.

This immense area is watered by four great rivers, all of which rise in the Rocky Mountains. The Colorado, the Columbia, with the Missouri and its two long tributaries, the Yellowstone and the Platte, have their sources near Fremont's Peak. Not far to the south are the head waters of the Rio Grande. The Columbia and the Missouri flow respect-

ively west and east to their outlets in the Pacific and the Mississippi, while the Colorado and the Rio Grande take southerly courses, one to flow into the Gulf of California and the other to seek the Gulf of Mexico.

Climate.

The climate of the Territories is as varied as their surface. In the extreme northwest we have the temperature and the rains of England. At the mouth of the Colorado an almost tropical heat prevails, while in that portion of Dakota which borders on the British Possessions the cold is often so intense as to freeze mercury.

Productions.

As might be expected from this diversity of climate, the productions are varied, including all kinds of fruits and vegetables, a boundless variety of plants, a profusion of grasses, the different grains, and the most magnificent trees. How well adapted this country is to the support of animal life the vast herds of buffaloes and antelope which find nourishment on its immense plains abundantly testify.

WASHINGTON TERRITORY.

This portion of the United States is situated between the forty sixth and forty ninth parallels and the one hundred and seventeenth and one hundred and twenty fourth meridians. The noble Columbia river constitutes, for the most part, its southern boundary. The Territory contains 60,000 square miles, and has a population of some 18,000 souls.

Its western extremity is crossed by two ranges of mountains, the coast range and a prolongation of the Sierra Nevada chain, called the Cascade Mountains. To the latter belong several lofty snow crowned peaks. Of these Mount Rainier and Mount Adams are extinct volcanoes. Mount Baker is an active volcano, emitting smoke and sometimes showing light at night. From Mount St. Helens a slender column of steam ascends almost constantly. Within the limits of the United States no other instance occurs to us of visible volcanic action. These peaks range in height from 9,000 to 11,000 feet. Authorities differ considerably as to their latitude. To the west of the Cascade range is the habitable and inhabited

part of Washington. Here the soil is productive, although the climate is very wet. East of the mountains are wide sterile plains, relieved only by wild sage and stunted pines. The Territory is remarkable for its capacious and superb harbors and for its magnificent forests of red and yellow fir. In the moist atmosphere which prevails here, these trees attain a height of 800 feet and measure from six to eight feet through. Lumber will probably continue to be for many years to come the chief export of the Territory. The Columbia river is famous for its grand scenery, and for the enormous salmon which are caught in its waters. Fish of sixty pounds are not uncommon. Among the mineral productions are coal, lead, and gold. Mines of lignite have been discovered, and are now being worked at Bellingham Bay. Gold exists along the Columbia and other rivers. On Clark river the Colville mines have been worked for the last ten years or more. Young and remote as Washington Territory is, it can already boast a University, with an endowment sufficient for present wants.

NEVADA.

The Territories which compose the *middle* tier are very regular in their outlines. Nevada is a parallelogram with one corner cut off. Utah is al-

most square, and Colorado a perfect rectangle. In all that constitutes a desirable place of residence for the family of man, Nevada is singularly unfortunate. So far as is known at present, the greater part of its surface is desert. In situation, it occupies the very heart of the Great Basin. Low ranges of mountains, solitary lakes, streams with no visible outlet, and immense plains covered with alkali, are its most conspicuous features. Notwithstanding its lack of beautiful scenery and its appalling sterility, the Territory at the present day is one of the most populous and powerful of the western communities. Poor in all that favors agriculture, it is rich in mines. Gold, silver, quicksilver, lead, and antimony are found there in great abundance. Its wealth in the precious metals is too well known to need remark. Nevada covers 80,000 square miles or more. Its principal streams are Humboldt river on the north, and the Truckee, with Carson and Walker rivers, on the south. Scattered here and there are several lakes of large size, among which are Pyramid lake, so called from an immense pyramidal rock, which rises from its waters to a height of several hundred feet, Carson's lake and Walker lake, the latter receiving the waters of Walker river. The principal towns of the Territory are Virginia City, Gold Hill, and Carson City.

APPOINTMENTS IN JULY, 1864.

Not in commission last year.

Rev. Samuel Jones, Bellevue, Iowa.
 Rev. Beriah King, Escobedo, Wis.
 Rev. John B. Fiske, Grand Haven, Mich.
 Rev. A. H. Fletcher, Lansing, Mich.
 Rev. D. J. Baldwin, Monroeville, Ill.
 Rev. Rufus B. Guild, Galva, Ill.
 Rev. Benjamin Wells, Lake Prairie, Ind.
 Rev. B. K. Malby, Cincinnati, O.
 Rev. Franklin S. Arnold, Orwell, O.
 Rev. Albert C. Hurd, Weymouth, O.
 Rev. H. N. Lee, Triangle, N. Y.

Re-appointed.

Rev. Hiram Dummings, Nevada City, Cal.
 Rev. Daniel Ellix (colored), Lawrence, Kan.
 Rev. Charles Guild, Wabanssee, Kan.
 Rev. Joseph S. Rounce, High Forest and Hamilton, Minn.
 Rev. Abel K. Packard, Anoka, Minn.

Rev. Chauncey Hall, Afton, Minn.
 Rev. J. R. Kennedy, Clay and Monticello, Iowa.
 Rev. David Knowles (Welsh), Long Creek, Iowa.
 Rev. Henry L. Bullen, Durant and Wilton, Iowa.
 Rev. Increase S. Davis, Nevin and Fontanella, Iowa.
 Rev. Oliver Emerson, Sabula and Elk River, Iowa.
 Rev. O. W. Merrill, Anamosa, Iowa.
 Rev. T. N. Skinner, Lima, Fayette, and Bethel, Iowa.
 Rev. A. D. Laughlin, Wyoming and Avoca, Wis.
 Rev. James Jameson, Magnolia, Wis.
 Rev. A. M. Dixon, Blake's Prairie, Wis.
 Rev. Joseph N. Healy, Milwaukee, Wis.
 Rev. Henry Avery, Plymouth and Lyndon, Wis.
 Rev. James Watts, Evansville and Brooklyn, Wis.
 Rev. J. D. Millard, Delta and Wacousta, Mich.
 Rev. John C. Myers, Saugatuck, Mich.
 Rev. Samuel Phillips, Lima, Mich.
 Rev. Reuben Hatch, Benzonia, Mich.
 Rev. Daniel Bernay, Fort Sanilac, Worth, and Bridgehampton, Mich.
 Rev. George Thompson, Traverse, Manistee, and Benzie counties, Mich.
 Rev. Harmon Bross, Medina and Morenci, Mich.

Rev. B. M. Amsden, Crete and Washington, Ill.
 Rev. J. M. Fraser, Saybrook, O.
 Rev. Samuel Porter, Bradford, Pa.

Rev. Thomas Watson, Lewis, N. Y.
 Rev. James E. Carter (colored), Flatbush, N. Y.
 Rev. Eli N. Hall (colored), Brooklyn, N. Y.

RECEIPTS IN JULY, 1864.

MAINE—

Bradford, Eliza Eastman, by E. F. Duren, \$5 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
 Treas. N. H. M. S.—
 Concord, First Cong. Ch., \$1 00
 Merrimack, Cong. Ch., 50 00
 Ossipee, legacy of Dea. Daniel
 Smith, 100 00 151 00
 Gilsom, Dea. A. Hayward, by George
 Kingsbury, 50 00

VERMONT—

Bennington, Dea. Stephen Bingham, 2 00
 Orleans Co., A Friend, 15 00
 Weathersfield, legacy of Major Charles
 Jarvis, \$1,000, less U. S. tax \$50, by J.
 D. F. Richards, Exr., 950 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treas., 1,000 00
 Andover, "A Friend of Missions," to
 const. Hartwell B. Abbott & L. M., 20 00
 Dartmouth, legacy of Mrs. Clarissa C.
 Bailey, by Francis D. Bartlett, Exr., 408 24
 Northampton, from Mrs. Fanny Thayer,
 deceased, by E. G. Durant, Trustee, 20 00
 Pittsfield, A Friend, 2 00
 Sheffield, First Cong. Ch., by Dwight
 Boardman, 5 00
 South Deerfield, First Cong. Ch. and Soc.,
 in full to const. Dea. Zebadiah Graves
 and Simeon Blodgett L. M., by Rev. P.
 K. Clark, 50 00
 Weston, Mrs. M. A. H. Bigelow, to const.
 Samuel L. Ham & L. D., 100 00
 Worcester, legacy of Enoch Flagg, by
 Hon. John Wells, 2,448 91

CONNECTICUT—

Received by F. T. Jarman—
 Fairhaven, First Cong. Ch.,
 \$25.40; Second Cong. Ch.,
 \$38.11, 559 11
 New-Haven, North Ch., of which
 \$70 is from William Johnson
 in full to const. William H.
 Andrews & L. D., 318 55
 North Branford, Cong. Ch., 33 78 416 44
 Bridgeport, South Cong. Ch. Sunday-
 school, by Lewis B. Stillman, Treas., 75 00
 Brooklyn, First Trin. Soc., \$30.50; Mon.
 Con., \$20; Miss Lucy Brown, \$40,
 East Woodstock, Cong. Ch. and Soc., to
 const. Jane Mason, Leaside Whitney, and
 M. Helen Thurber L. M., 96 25
 Fairfield, Mrs. Ann H. Kellogg,
 First Acad. Soc., to const. Miss Lucie-
 tia Sturges, Miss Emma B. Knapp,
 Mrs. Sophia Wakely, Mrs. Mary E. H.
 Curtis, Joseph Lockwood, and Moses
 G. Betts L. M., by H. T. Curtis, 200 00
 Goshen, A Friend, 4 00
 Kensington, Cong. Ch., to const. Rev. M.
 B. Hillard and Jonathan T. Hart L. M., 60 00
 Middletown, legacy of Miss Elizabeth

Hubbard, \$1,500, less U. S. tax, \$75, by
 E. H. Roberts, Exr., \$1,425 00
 New-Haven, on account of legacy of Ja-
 son Atwater, by Henry Fisher, \$100,
 Miss Harriette E. Peck, \$1, 101 00
 First Ch., by John Ritter, Treas., 650 00
 Norwich, legacy of Mrs. Nancy C. Rey-
 nolds, \$2,000, less U. S. tax, \$100, by
 George Perkins, Exr., 1,900 00
 Roxbury, Cong. Ch. and Soc., to const.
 Rev. Oliver S. Dean & L. M., by Aaron
 W. Fenn, Treas., 47 87
 Salisbury, legacy in full of Mrs. Mary S.
 Lee, Rev. Jonathan Lee, Exr., by W.
 R. Whitacey, 66 00
 Southport, Cong. Ch., by Rev. C. E. Linde-
 ley, 59 20
 Waterbury, Second Cong. Ch. and Soc.,
 by Nelson Hall, 150 23
 Wilton, Cong. Ch., by Benajah Gilbert,
 Woodbury, First Cong. Ch. and Soc., \$83;
 Horace Hurd, \$10, by Eli Summers, 92 00

NEW YORK—

Received by Rev. L. S. Hobart—
 Otisco, Female H. M. Soc., \$29 70
 From the late George W. Toan,
 Co. B, 98d Reg. N. Y. V., 5 00 84 70
 Rev. John Lehman,
 Albany, First Cong. Ch., by William Gould,
 Astoria, Frederick H. Wolcott, to const.
 him & L. D., \$100; Howard Potter, to
 const. him & L. D., \$100, 200 00
 Brooklyn, Miss E. Wolcott, 5 00
 Buffalo, on account of legacy of James
 Goodell, by H. Shumway, Exr., 856 00
 Camden, Union Cong. Ch., by Lyman
 Tuttle, Treas., 29 89
 Elizabethtown, Cong. Ch., by Rev. G. W.
 Barrows, 38 10
 Fort Columbus, Col. G. Loomis, by O. R.
 Kingsbury, 5 00
 Greenville, Rev. J. O. Wells, 5 00
 Harlem, Cong. Ch. Mon. Con., 6 08
 Madison, legacy of Adin Howard, by A.
 G. Howard, Exr., 500 00
 Manlius, Trin. Presb. Soc., 15 00
 Meredith, Cong. Ch., by Rev. G. R. Entler,
 New-York, Broadway Tab. Ch., D. O. Rip-
 ley, 100 00
 South Westerlo, Mrs. Susan Robbins, by
 Rev. J. O. Wells, 5 50
 Springfield, on account of legacy of Ben-
 jamin Rathbun, 7 27
 Watertown, Miss P. A. Hubbard, 10 00

NEW JERSEY—

Orange, Valley Ch., to const. Rev. George
 B. Bacon, Mrs. Francis J. M. Bacon,
 and Mrs. Sarah A. C. Saxton L. M., by
 C. M. Saxton, 103 00

PENNSYLVANIA—

Danville, Welsh Cong. Assoc., by Rev.
 John B. Cook, 10 00

OHIO—

Received by Rev. J. H. Newton—
 Amherst, North Cong. Ch., \$6 70
 Andover Center, Cong. Ch., 15 00

Andover West, Cong. Ch.,	\$31 85
Bloomfield and Bristol, Cong. Chs.,	21 07
Collamer, Free Cong. Ch., to const. Rev. Andrew Sharp and Dea. Asa Cady L. M.,	68 07
Conneaut, Cong. Ch.,	10 00
Cuyahoga Falls, Cong. Ch.,	13 70
Edinburgh, Cong. Ch.,	35 15
Freedom, Cong. Ch.,	16 00
Huntsburg, Cong. Ch.,	12 50
Lenox, Cong. Ch.,	13 00
Monroeville, P. and O. Ch., S.S.,	5 00
Newburg, Welsh Cong. Ch.,	8 00
Orwell, Cong. Ch., Mrs. Pratt,	5 00
Painesville, First Ch.,	89 00

Rome, Cong. Ch., H. Arnold, \$50, of which \$30 is to const. Rev. F. L. Arnold a L. M.; David Walkley, \$5; Dea. N. Webb, \$1.50; Mrs. Webb, \$1; Master G. H. Webb, 25 cts.; coll. in part, \$3.58.

Strongsville, First Cong. Ch., \$6.95; Free Cong. Ch., \$6.45.

Toledo, First Cong. Ch., by M. Brigham, Treas.,

University Heights, Cong. Ch., to const. J. G. Graham a L. M.,

Wayne, Cong. Ch.,

Wellington, Cong. Ch.,

Williamfield Center, Cong. Ch., to const. Rev. Lemuel B. Beach a L. M.,

Williamfield West, Cong. Ch.,

York, Cong. Ch., balance,

Akron, Second Cong. Ch., by Rev. Carlos Smith,

Franklin Mills, \$17.50; Randolph, \$10.85;

Cong. Chs., by Rev. J. C. Hart,

Lexington, Cong. Ch., by Rev. G. V. Fry,

Mt. Carmel, Welsh Cong. Ch., by Rev. E. D. Jones,

Marietta, First Religious Soc., by M. D. Follett,

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Terre Haute, Miss Asenath Bishop, Cong. Ch. to const. Charles Oakley, Cyrus Hamlin, and Miss Nana Smith L. M.,

ILLINOIS—

Received by Rev. J. E. Roy—

Chicago, G. G. Hammond, First Cong. Ch., balance,

Ottawa, Plymouth Ch.,

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Viola, Dyer Ford and wife, to const. him a L. M.,

Ganton, Mrs. Silence Walker, by Rev. E. Marsh,

Chandlerville, \$39.50; Berlin, \$6.25;

Cong. Chs., by Rev. O. C. Dickerson,

Chicago, Nathaniel Norton, a thank offering,

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Clifton, Cong. Ch., by Rev. E. Hildreth,

Loda, Cong. Ch., by Rev. G. L. Watson,

Morrison, Cong. Ch., by Rev. J. W. White,

Response and Osceola, Cong. Chs., by Rev. C. M. Barnes,

Paysap, A Friend of Missions,

Rockford, Second Cong. Ch., by Spencer Rising, Treas.,

Salem, Cong. Ch., additional, by Rev. B.

F. Worrall,

MICHIGAN—

Newaygo, Rev. A. St. Clair, in part to const. him a L. D.,

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Aurora, \$5; Leon and Saxville, \$1.74;

Cong. Chs., by Rev. D. A. Campbell,

Center, Cong. Ch., to const. James Thorburn a L. M., by Rev. O. M. Smith,

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Milwaukee, Hanover Street Cong. Ch., by Rev. J. W. Healy,

Mendovi, Cong. Ch., by Rev. J. M. Hayes,

Necedah, \$4.50; New Lisbon, \$0.75; by Rev. A. G. Lathrop,

Orion, J. G. Conly, M. D.,

Raymond, Cong. Ch., by Rev. H. S. Clarke,

Tafton, from a Soldier of the Thirty-third Wis. Vols., by Rev. Ira Tracy,

Westfield, \$5.45; Packwaukee, \$3.41; Oxford, \$3.60; by Rev. L. Bridgman,

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New Oregon, \$8; Orleans Township, \$5;

Cong. Chs., by Rev. J. W. Windsor,

Sherrill's Mount, Ger. Evan. Cong. Ch., \$31.50; A Friend of Missions, \$2.50;

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East Prairieville, Cong. Ch., by Rev. B. F. Haviland,

Faribault, Cong. Ch. Soc., by H. Riedell, Treas.,

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Wabaunsee, Cong. Ch., by Rev. L. Bodwell,

CALIFORNIA—

San Francisco, Rev. E. S. Lacy,

OREGON—

Forest Grove, Cong. Ch., Mon. Con., by Rev. Horace Lyman,

Portland, Cong. Ch., by Rev. G. H. Atkinson,

HOME MISSIONARY,

Donations of Clothing, etc.

Franklin, Mass., North District, Benev. Soc., by Mrs. Eliza Richardson, a barrel,

Greenland, N. H., Ladies' Cent. Soc., by Rev. E. Robie, a half barrel.

Hartford, Ct., from "A Brother in Christ," a package of clothing.

Wareham, Mass., Ladies' Benev. Soc., by
Mrs. S. B. Clary, box and freight, \$51 87

*Receipts of the Massachusetts Home Missionary
Society, in June, 1864. BENJAMIN PERKINS,
Treas.*

Amherst, First Parish, Gent's and Ladies'
Benev. Association, of which \$80 is from
Hon. E. Dickinson, to const. his grandson,
Edward Dickinson, a L. M., \$123 41
Attleborough, Fem. Benev. Soc., to const.
Miss S. Carpenter a L. M., 22 20
Auburndale, Cong. Ch. and Soc., 330 00
Barre, Arnold Adams, Esq., by F. A. Clapp,
Treas. Cong. Ch. and Soc., to const.
Miss P. Corbin and Miss M. M. Allen
L. Ms., 560 00
Berlin, A Friend, 24 90
Boston, Mrs. Ira Greenwood, to const. her
a L. M., 3 03
Braintree, First Ch., Quarterly Coll., 30 00
Brookfield Conference, S. M. Lane, Treas.—
Hardwick, A Friend, \$2; Chariton, Ch.
and Soc., \$21.10; Hardwick, Ch. and
Soc., \$58.25; Spencer, Ch. and Soc.,
\$165.20; New Braintree, Ch. and Soc.,
\$82; Holland, Ch. and Soc., \$18; South
bridge, balance, \$80 85; Collection at
Meeting of Conference, \$10.72; 385 12
Dorchester, Village Ch., Ladies' Home Mis.
Soc., to const. Rev. A. Judson Rich, Mrs.
Harriet L. Rich, and Samuel Dyer L. Ms.,
Franklin Co., H. M. Soc., S. S. Eastman,
Treas.— 100 03
Conway, Cong. Soc., \$8; Sunderland,
\$80.05; Montague, to const. James H.
Learned a L. M., \$40.90; Buckland,
\$25.25; Leverett, legacy of Miss Jerusha
Nurse, by A. C. Field, Exr., \$109, 229 20
Greenwich, Cong. Ch. and Soc., to const.
Mrs. Frances Powers a L. M., 52 55
Hopkinton, Ladies' H. M. Soc., to const.
James S. Tilton, Miss Maria Thurston,
and Lucretia Rockwood L. Ms., 90 00
Housatonic, Ladies', 4 00
Cong. Soc., to const. William H. Barnes
a L. M., 80 00
Lawrence, Central Cong. Ch., to const.
Henry Wilkinson, Henry Jones, R. M.
Hobbs, and Miss Jane Tenney L. Ms., 129 00
Milbury, Friends, by W. C. Capron,
Marlborough, Union Ch. and Soc., to const.
Rev. G. N. Anthony, Henry C. Curtis, and
Edmund C. Whitney L. Ms., 110 00
Newburyport, North Cong. Ch., 71 69
Roxbury, Vine Street Ch., Mon. Con., 18 00
Salem, A Deceased Friend, 25 00
Seekonk, legacy of Mrs. Della Fitts, J. B.
Fitts, Exr., 283 28
Southborough, Pilgrim Evan. Ch. and Soc., 20 80
Walpole, balance, in full to const. Rev. Ed-
ward G. Thurber a L. M., 6 65
Warwick, Mrs. James Goldsbury to const.
James Goldsbury, of Iowa, a L. M., 80 00
Wayland, Cong. Ch. and Soc., 74 47
Westford, legacy of Mrs. Lydia Whitman,
by N. B. Edwards, Exr., to const. Mrs. C.
M. Page, Mrs. L. O. Whitney, Mrs. M.
Nelson, Mrs. R. A. J. Baker, Mrs. M. O.
Conant, Mrs. Susan Whitney, Miss M. O.
Hutchins, Mrs. M. Hutchins, E. O. Hutch-
ins, Mrs. E. Blood, Mrs. C. Allen, and
Mrs. Sophronia Whitney L. Ms., 800 00
Weston, Mrs. M. A. H. Bigelow, to const.
Rev. Henry Bullard a L. D., 100 00
West Roxbury, South Evan. Soc., Mon. Con., 27 50
Worcester, South Conference, Semi-annual
Meeting, 27 00
Hartford, Ct., Mrs. T. S. Williams, to const.
Samuel H. Scudder a L. M., 30 00
Jacksonville, Ill., John Laurie, 10 00
Phillipsopolis, Turkey, Mrs. James F. Clark,
by W. F. Peine, 00 00

\$6,246 82

*Donations of Clothing, &c., received at the Of-
fice of the Massachusetts Home Missionary So-
ciety, Boston, from Nov. 1863 to July 1864.
Rev. HENRY B. HOOKER, D. D., Secretary.*

Boston, three boxes made up at Office, one
valued at \$10; a box of books \$50, \$150 00
Brookline, Miss S. A. Craft, a barrel, 50 00
Machias, Me., a box
Manchester, Ladies' Soc., a barrel, 100 00
Newburyport, Social Circle, a barrel, 68 00
Newton Center, a barrel,
Princeton, a box,
Sudbury, Ladies' Home Miss. Soc., a box, 86 48
Uxbridge, a box, 25 00

*Receipts of the Connecticut Home Missionary
Society. E. W. PARSONS, Treasurer.*

Barkhamsted, Cong. Ch., \$30 50
Berlin, by Rev. W. H. Moore, 10 00
Bristol, Ladies' Association, to const. Mrs.
Oatharine R. Thomas and Mrs. Mary
Blakelee L. Ms., by L. Beckwith, Treas., 70 80
Canton Center, Ch. and Soc., by W. M.
Brown, 61 00
Cheahire, Cong. Ch., by J. A. Hitchcock,
Treas., 109 00
Deep River, Cong. Ch., by Rev. H. Wickes,
\$16.58; Ladies' Benev. Association, \$36.67, 49 45
Enfield, by H. B. Kingsbury,
Cong. Ch., to const. Theodore B. Potter,
a L. M., 10 00
Everest Fund Donation, by S. P. Norton,
Treas., 250 00
Exeter, Ch. and Soc., by Rev. J. Avery, 11 00
Falls Village, Cong. Ch., 7 00
Glastenbury, Cong. Ch., by H. E. Taylor,
Granby, bequest of Mrs. Sabra Hayes, \$50;
bequest of Mrs. E. Holcomb, by E. A.
Holcomb, Exr., \$20, 70 00
Hadlyme, Cong. Ch., by William Spencer, 8 00
Hartford, bequest of S. L. Loomis, by Na-
than Colton, Exr., 300 00
North Ch., by L. M. Hotchkiss, 261 57
South Cong. Ch., to const. F. E. Foster,
William W. Crane, W. L. Squire, W. M.
Sumner, S. H. Clark, C. L. Lincoln, E.
Swift, James Goodman, A. W. Sawtell,
Dr. A. W. Barrows, and William Biles
L. Ms., by W. Blatchley, 862 40
Litchfield, legacy of D. M. Coe, by Levi Coe,
Admr., 50 00
Middle Haddam, Cong. Ch., 16 00
Middletown, Fourth Ch., by H. Cornwall, 48 00
New Britain, South Cong. Ch., to const.
Rev. C. L. Goodell a L. D., and H. B.
Buckham, Miss S. M. Martyn and Mar-
tha G. Lewis L. Ms., by Charles Peck, 629 40
Norfolk, Rev. J. Eldridge, 100 00
North Madison, Cong. Ch., by Rev. S. Howe, 25 00
North Mansfield, Cong. Ch., by Rev. E. F.
Brooks, 80 61
Pequonnock, Cong. Ch., by Rev. C. H. Es-
sell, 25 00
Salem, Cong. Ch., 25 00
Southington, Cong. Ch., of which \$100 is
from Dea. T. Higgins to const. William
R. Smith and Mrs. L. T. Higgins L. Ms., 314 52
Stafford Springs, "E. B.", 2 00
Staffordville, by Rev. H. M. Valli, 90 00
Suffield, First Ch. and Soc., by H. Sheldon, 58 88
Westford, Cong. Ch., by Rev. E. D. Kin-
ney, 22 50
West Hartland, Cong. Ch., 6 28
West Killingly, Cong. Ch., by G. Dandelson,
Treas., 41 69
West Suffield, R. W. C., 2 00
West Woodstock, additional, by H. F.
Hyde, 2 00
Wethersfield, A Friend, 3 00
Windsor, Cong. Ch., to const. William W.
Billings and Daniel Paine L. Ms., 88 11
Windsor Locks, Cong. Ch., to const. Rev. C.
Q. McIntire and Mrs. J. M. McIntire L. Ms., 119 91

\$8,164 63

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

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No. 6.

FOUNDATIONS AND SUPERSTRUCTURES, IN CENTRAL AND WESTERN NEW YORK.

THE following article is fragmentary. Our limits do not allow us to give even a complete outline of the history of Home Missionary labors in this State. We have aimed only to make clear the beginnings, and to convey some impression of recent labors and results. In the preparation of these pages, we have been greatly indebted to "Hotchkins' History of Western New York."

Original Proprietorship.

The domain originally granted by Royal Charter to Massachusetts and Connecticut, stretched from the Atlantic to the Pacific; giving to the former a claim to a very large portion of the State of New York, and to the latter, a narrow strip on the southern border of the same State, with a broad territory along the whole northern boundary of Pennsylvania. At the same time, the charter of New York covered all the land now embraced within her present boundaries.

When the close of the Revolutionary war gave leisure to these several States to look after their own interests, controversies arose. The claims of Connecticut were satisfied, by a grant of land in northeastern Ohio (since known as the Western Reserve), in lieu of those in Pennsylvania, New York, and further west, included in her charter. Between New York and Massachusetts, an arrangement was made, whereby, the *sovereignty* over the whole territory was conceded to the former, while the right of preëmption from the Indians was yielded to the latter, for all the lands lying west of a line beginning at a point in the northern boundary of Pennsylvania, eighty two miles from the northeastern corner of that State, and running due north through Seneca lake to Lake Ontario (with the exception of a district one mile wide along Niagara river), together with ten townships, each six miles square, between the Chenango and Owego rivers. In process of time,

Massachusetts sold her right in these lands to individuals ; and they were promptly opened to settlement, through an extinction of the Indian title by amicable purchase.

In 1782, the Legislature of the State of New York set apart a certain portion of its western lands for the payment of military bounties to soldiers of the Revolution. These lands—afterward known as *The Military District*—were bounded on the west by the lands of Massachusetts, on the east by what are now the eastern limits of Onondaga and Cortland counties.

The Indian title to a portion of the Massachusetts lands—known as the Genesee Country—was extinguished as early as 1788 ; that to the remainder, farther west, in 1791. The lands of the Military Tract were opened to settlement somewhat later.

The First Settlers.

The region above described, including the “ten townships” west of the Chenango river, received its first population from Massachusetts and Connecticut—with the exception of the narrow strip between the Seneca and Cayuga lakes, which was largely taken up by emigrants from Pennsylvania and New Jersey.

THE GENESEE COUNTRY,

purchased of the Indians by Massachusetts men, was settled first. In the spring of 1789, some six or seven families were already established at Geneva ; and about the same time the settlement of Canandaigua was commenced.

Character of the Population.

The early settlers were by no means altogether homogeneous. Mingled with the New England element, which was in most places predominant, were emigrants from the Middle and even a few from Southern States, and families of English, Scotch, Irish, Hollanders, and Germans. The general motive which led the emigrants into the wilderness was a desire to improve their temporal circumstances ; and even those from New England were not always careful, like their Puritan fathers, to plant their homes in such nearness to one another, as to insure the maintenance of religious and educational privileges. For a considerable period, families were widely scattered, as interest seemed to dictate. There were those also among them who cared little for religious things ; individuals might be found, indeed, who rejoiced to be rid of restraints that had grown irksome, at the East ; and nearly all were full of a spirit of enterprise and of change. Some of them were graduates of New England colleges ; most had received a common school education, and were possessed of the intelligence and energy characteristic of their race ; of which they afforded, on the whole, no unfair representation. Generally, in those settlements where the New England element largely predominated, “morality and a regard for the institutions of religion were prevalent traits ; the Sabbath was respected, public worship commenced at an early period, and opportunities to hear the Gospel were eagerly embraced.” These early settlers are said to have been very punctual in their attendance on public worship ; coming in ox-carts, on horseback, or on foot, as they were able, and ready at any time, with their families, to put themselves to very considerable inconvenience for the purpose of listening to the word of God. In places where there was a large intermixture of other populations and of foreigners, a different state of things was often found ; and some of them were notorious for immorality, contempt of religion, and open infidelity. Such peculiarities remain. In many instances, the character of the first settlers can still be recognized in that of their descendants.

The First Missionaries and Churches.

The first missionaries and pastors of this region were, largely, like the people, from New England; and the early churches were almost all Congregational.

The first church organized in Western New York was a Congregational church, formed at Canandaigua, by Rev. John Smith, of Dighton, Mass., probably about the year 1792 or 1798. The organization seems to have been premature, and the church soon became extinct. In 1799, another was formed, under more favorable circumstances, and continues to the present day, one of the most vigorous in the State. In 1798, Congregational churches were also formed at Palmyra and at Windsor; in 1794, another, at Sherburne, on the Chenango river; in 1795, Presbyterian churches, at Charlestown (now Lima, in Livingston Co.), and at Genesee—now Lakeville; in 1796, Congregational churches, at East Bloomfield and South Bristol; in 1799, churches of the same order, at North Bristol, West Bloomfield, Victor, and Canandaigua; and in 1800, at Naples, Richmond, and Rushville.

In 1795, Rev. Zadoc Hunn removed with his family from Berkshire county, Mass., and became—so far as is known—the first resident minister in Western New York. In January, 1797, Rev. John Rolfe, from the same State, was installed by a council (consisting of three ministers, two of whom were imported from Oneida county), pastor of the newly formed church at South Bristol. This is said to have been “the *first Ecclesiastical Council*, ever convened in the State of New York, west of the east line of the Military Tract.” The next minister who made his home in the Genesee country, was Rev. Reuben Parmele, a graduate of Yale College, and afterward minister in Vermont and Connecticut. In the same year, 1799, Rev. Timothy Field was recommended by President Dwight, to the church at Canandaigua; where he was ordained by a council, in February, 1800. This was the *first ordination*, among ministers of either the Congregational or Presbyterian connection, in the Genesee region. In June, 1800, Rev. Joseph Grover, a New Jersey Congregationalist, was installed at Bristol. About the same time, Rev. Eleazer Fairbanks, from Vermont, established himself near the village of Palmyra, and ministered to the church in that place. In this year, also, (1800,) two Presbyterian ministers came. They were the first of their order who took up a permanent residence in Western New York.

As early as the year 1799, the immigration into the “Genesee Country” was quite large. Rev. Messrs. Hunn, Rolfe, and Parmele, were at that time the only resident ministers. Two missionaries, however, were engaged in itinerant labors under the care of the Connecticut Missionary Society, Rev. Jedediah Bushnell and Rev. Seth Williston. Two others labored for three months, under the direction of the General Assembly. In connection with the efforts of these ministers, God was pleased to pour out his Spirit in a remarkable manner. The preaching of Messrs. Bushnell and Williston seems to have been particularly blessed; and the year was long remembered as the year of “the Great Revival.”

First Ministerial Organisation.

On the 18th of March, 1800, the “Association of Ontario” was formed, embracing five ministers, to wit, Rev. Zadoc Hunn, Rev. John Rolfe, Rev. Reuben Parmele, Rev. Joseph Grover, and Rev. Timothy Field. The churches were invited to send delegates to the meetings of this body, and generally availed themselves of the privilege. In 1804, the following Congregational churches were thus associated: Charlestown (now Lima), East Bloomfield, West Bloomfield, Number Eleven (now Victor), Canandaigua, North Bristol, South Bristol, Middletown

(now Naples), Pittstown (now Richmond), and Augusta (now Rushville), ten in all.

Such were the beginnings of christian foundations in the "*Genesee Country*." Some of the ministers who assisted in laying these foundations were missionaries of the General Assembly, and some were self-supporting emigrants; but the great majority were New England men and Congregationalists. The utmost friendliness prevailed, however, among Congregational and Presbyterian ministers in those days. The latter often participated in the councils of their brethren; while the former were ready, upon slight motives, to connect themselves with Presbytery.

THE MILITARY TRACT.

The early history of the *Military Tract*, differed in no important respect from that of the region to the west of it. Here, as there, the first ministers and churches were Congregational. As early as 1800, Congregational churches were formed at Scipio and at Elbridge; and in 1801, at Marcellus (Nine Mile Creek), and at Homer. The first three ministers settled in the region, were, Rev. David Higgins, at Aurelius; Rev. N. B. Dawson, at Homer, and Rev. Hugh Wallis, at Pompey—all Congregationalists.

In January, 1804, "*The Middle Association*" was organized, of ministers laboring in this region.

THE CHENANGO REGION.

The first settlers in the *Chenango region* were mostly from Massachusetts and Connecticut; and were likewise characterized by morality and a respect for religious institutions. The Sabbath was honored; and opportunities for attendance on public worship were thankfully improved.

The first church appears to have been organized at Sherburne, in 1794, by Rev. Mr. Campbell, said to have been a missionary from Connecticut. All of the early organizations, with the exception of two Dutch churches, were Congregational. The first resident minister, is believed to have been Rev. Seth Williston, a native of Connecticut and graduate of Dartmouth, who established himself at the "Second Forks of Chenango" (Lisle), in 1796. The *first ordination* of a Congregational minister, in the portion of New York west of the eastern boundaries of Chenango and Madison counties, was that of Rev. Joel Chapin; and took place, it is believed, in 1798, at Jericho, now North Bainbridge. "No ordination in the Presbyterian denomination occurred till some years afterward." Mr. Chapin had served in the war of the Revolution, and was a graduate of Dartmouth, in the class of 1791; at which time, he was thirty years old. A number of other Congregational ministers were soon after laboring in this part of the State, most of them sent out by the Connecticut Missionary Society. They are described as "highly evangelical in their preaching." "The churches over which they presided, were of similar views, and tenacious of what they denominated, their Congregational privileges." "For a considerable period, no Presbyterian church, strictly so called, existed in the Chenango country, and no minister of that denomination had located himself on the territory." The Congregational ministers and churches of this region, together with a few, further east, and some in Pennsylvania, formed, by a council held in 1803, *The Susquehannah Association*. A less formal organization appears to have existed two years earlier. It was the first in the Chenango country. Other Congregational churches were formed in the new settlements, both north and south; and appear to have prospered.

EARLY MISSIONARY FRUITS.

As already observed, during the years 1799 and 1800, the whole region was blessed with a powerful revival of religion. "The tide of infidelity, which was setting in with a strong current, was rolled back;" and Central and Western New York "was delivered from the moral desolation which threatened it. The general prosperity, the religious order, the benevolent and literary institutions, which constitute the glory and happiness of this section of country, it can not be doubted, are, in no inconsiderable degree, attributable to the change produced in the current of public sentiment, as the consequence of this extended revival. The year 1798 is an era which should long be remembered in Western New York, as giving a character to this part of the State, which laid a foundation for its large prosperity and improvement in all things useful."

So early did the Home Missionary operations of these little New England societies begin to yield abundant harvests; so speedily did these Congregational churches, few and feeble, approve themselves, in the hand of God, a mighty power for good.

THE AMERICAN HOME MISSIONARY SOCIETY.

Large Number of Missionaries in New York.

As already stated, the earliest missionaries in Central and Western New York were, most of them, sustained by Home Missionary Societies in New England. A few were supported by the Presbyterian Church, through its General Assembly. Local societies were early established on the ground; and several of these little organizations joined with others in the State to form, in 1822, the United Domestic Missionary Society. This merged itself, in 1826, in the AMERICAN HOME MISSIONARY SOCIETY. Thus it happened that, of the 169 missionaries sustained by the last named Society in its first year, not less than 120 were employed in this State; and till the year 1861-2—following the withdrawal of Presbyterians from coöperation—no other State had so many Home Missionaries as this, even for a single year. The number never fell below 120, and rose as high as 211: the average for thirty five years being over 160. Most of these missionaries were connected with Presbyterian churches; and since the establishment of the Assembly's Committee, have, naturally, become much less numerous. Last year the Society aided only 42.

Success of the Society in New York.

If, now, we come to ask concerning the service rendered to the State by that system of Home Missions which began with the very first movements of emigration into the country lying west of Oneida lake and the Chenango river, and which grew, was developed, and perfected in its organization, from one period to another, till, in 1826, it appeared in the full proportions of a National Society, the answer is at hand. It might not be just, indeed, to other instrumentalities, to bid the traveler through that fair and populous land to "look about him" for its monument; and yet, in the achievement of the grand result this system of Home Missions has had no mean share. The Secretary of the "*Western Agency*" of this Society—occupying only a portion of the territory in question—was able, in 1851, to say: "that, while, in 1826, there were 191 Presbyterian churches"—including Congregational churches connected with Presbyteries—"and 25,000 communicants, within its bounds," "now there are 400 such churches, 336 of which have been aided by this agency," and 60,000 persons (estimated) in connection with the same.

In 1856, the same officer entered the following record upon his Annual Report for the year: "It is nearly thirty years since the organization of this Agency by the American Home Missionary Society. Previous to this time, but few missionaries were on this field; and although there was a population of half a million, the receipts for Home Missions were only about \$640 a year. The Western Agency gave an impulse to the cause, and its success shows the adaptedness of the American Home Missionary Society to the work it has undertaken. *Four hundred and forty two* missionaries have labored under the supervision of this Agency. *Three hundred and forty four* churches have been aided. Of this number, *one hundred and seven* are now self-sustaining." In 1861, he adds the following: "The Society has regularly aided, each year, until lately, from seventy to eighty churches; and the number has sometimes reached one hundred. Since its organization, it has rendered assistance to *three hundred and sixty* churches, and has aided in sustaining five hundred different ministers in this part of the State. It has issued 1,766 commissions; and secured the performance of about 1,700 years of missionary labor. . . . As church after church has been organized, nearly every one has looked, in its feebleness, to this Institution for sustenance, and has received its prompt and liberal aid. A rich blessing has attended these labors. In some cases, nearly *a thousand* conversions within a single year have been reported from this field; and many thousands of faithful laborers have gone from this portion of the vineyard to toil for the same Master and the same cause in other parts of our country and in heathen lands." In still another recent Report, he says: "Not less than *four fifths* of the churches within the bounds of this Agency were planted, or have been fostered, by the instrumentality of Home Missions."

Such is the story for the "Genesee Country." Of the regions further east, a similar story might be told; and, indeed, there is no part of the State, among the mountains or along the seaboard, amidst its mines and lumber lands or in its greatest cities, where the labors of Home Missionaries have not been freely bestowed.

BEGINNINGS OF DIVERGENCE.

The people and the early ministry of Central and Western New York were originally from New England; and the churches were Congregational. They have by no means lost all characteristics of their origin, or forgotten—as we love to believe—the affection which, for sixty years, held them so closely bound with the churches and ministry of their mother States; and yet the old coöperation—so far as it was subject to the control of ecclesiastical authority—has ceased. The beginnings of this divergence are easily indicated.

In 1801, a "Plan of Union" was agreed upon between the Presbyterian General Assembly and the General Association of Connecticut. In 1807, the "Middle Association" in New York, animated by the spirit that had moved their brethren of the two denominations, six years before, appointed a commission to attend the meeting of the Synod of Albany, held at Cooperstown, on the 7th of October, and to "make propositions for union with that body, leaving the churches of the Association at liberty to transact, if they pleased, their internal discipline according to the principles of Congregational government." The proposition was welcomed by the Synod; and resulted, first, in a connection of the Association with that "Judicatory;" then, in its division into three Presbyteries and the substantial fusion of its churches into the mass of the Presbyterian Church. Very naturally, the attempt, in 1811, to form a General Association for this State was a failure.

The "Plan of Union" had contemplated the coëxistence, side by side, not only of churches but of associations; and was intended to provide, not for the absorption of one denomination into another, but for a perfect and permanent brotherly coöperation of the two. It was the indifference prevalent in that shaping period among New England ministers, in reference to the *doctrines of the church*—an indifference in which they appear to have done imperfect justice even to the sentiment of their own churches and their own time, and fell sadly below the standard of the Pilgrims—it was this neglect of an important department of christian truth and duty which, on the one hand, laid the foundation of serious divisions, and, on the other, caused the emigration from New England westward, for forty years, to take on church forms not in perfect harmony with their habits and their principles; forms which now operate to sever churches that may rightly be viewed as daughters of New England, from coöperation with their sister churches east of the Hudson, in the Home Missionary work, and which are placing them frequently, however unwittingly or unwillingly, in an attitude of actual rivalry. To this have they been brought, through what was at first merely an incidental connection with an ecclesiastical body, whose constitutional necessities, it is now claimed, compel it to the work of building up a "denomination"—or, in other words, a party within the Church Universal—and which carries with it, by mere force of outward organization, individuals and churches that neither by origin nor preference belong to it; sundering them from their natural connections and "voluntary associations," and substituting others dictated by denominational aims. It was upon the question of "Voluntary Associations" and "Ecclesiastical Boards" (or Committees) that the divergence, which had been hardly recognized as existing, was rapidly widened into complete separation.

But this, though a disappointment of early hopes, and certainly a drawback upon the success of the missionary labors of the past, ought not to be an occasion of too serious dissatisfaction. No human plans or efforts are free from flaws. The good that has been wrought is incalculable; and if there is any failure, there is also a lesson—which, we trust, has been learned.

HOME MISSIONARY SUCCESS IN NEW YORK.

The work of Home Missions, in New York, has been a noble success. It commenced with the commencement of emigration, after the close of the Revolution. Ministers of the Gospel were companions of the earliest settlers; and churches and communities sprung up together. The first missionary operations were scattered, itinerant, and experimental; but as the movement of population increased, they became more methodical and permanent—meeting the demand as it rose, early achieving the most precious and decisive results, and from year to year, and through successive generations, pouring into the very life-blood of the people the sanctifying word. And now, look upon this land, covered with fruitful farms, thronged with prosperous towns, filled with a people characterized with so much of intelligence and piety—their country's honor and strength. Consider the multitude of christian homes scattered throughout this populous and wealthy region, and think of the nurture which these bestow upon youthful souls, and of the inspirations which they impart, both for this life and the life to come. This prosperity and this moral power and worth are to be justly reckoned a harvest from christian sowings, and are largely the fruit of *missionary toils*. It is a goodly reward for all that has been spent and all that has been endured.

Now the work which has been wrought in this State is going on in many

other States—we hope soon to say, in all; and similar results are already appearing upon the banks of the Mississippi and the shores of the Pacific. Let us push forward the blessed enterprise in which God has thus prospered us, until the whole breadth of the continent shall be filled with the light of the Gospel and with joy and peace in the Holy Ghost.

MISSIONARY INTELLIGENCE.

COLORADO.

From Rev. W. Crawford, Central City.

Encouraging Progress.

Our church is gradually acquiring unity and strength. The losses sustained, by removal and death, have been more than compensated by the new members added to our number. We now have a membership of twenty eight, most of whom live in the vicinity. The weekly prayer meeting has been sustained with interest during the summer—the number present varying from eight to fourteen. The hall in which we worship is well filled on the Sabbath, with appreciative hearers. We hope to be able to build a house of worship before winter, though the present high prices are a serious obstacle. The cost of building now, will be from four to eight thousand dollars.

Denver.

Rev. Mr. McLeod arrived in Denver about three weeks ago, and has begun his labors there. I have not yet had the pleasure of meeting him. As Denver seems destined to be the largest city in Colorado, and as every thing seems especially favorable at this moment, I advised Mr. McLeod to make a stand there, though there are one or two other places so urgently in need of a minister, that I hardly knew what advice to give.

Explorations—Destitutions.

During the summer, I have been exploring the whole region about us, so far as opportunity allowed, traveling mostly on foot, for the sake of economy. I have walked once to Empire City and once to S. Boulder, each fifteen miles distant, preached in the evening, and returned the next day. Once I have been to Boulder Valley, traveling from fifteen to nineteen miles each day, and visiting all the families upon the road. The Sab-

bath that I spent there (July 17th), I preached three times and assisted in organizing a church, riding, to meet the three appointments, twelve miles. I cite this, not to prove my power of endurance, but rather your duty to send some more missionaries to my aid.

You may remember that I visited Boulder Valley about a year ago, and made some plans for the organization of a church. Within two weeks of that time, the O. S. Presbyterians, under the leadership of Rev. Mr. Day of Denver, organized a "Straight Presbyterian Church," as they call it, of about nine members. After waiting and thinking for nearly a year, our people came to the conclusion that they could not have a religious home except in a church of their own, and that fidelity to principle forbade their absorption into a church of another denomination and weaker than themselves. Accordingly, on Sabbath, July 17th, they organized themselves into a church, to be called, "The Congregational Church of Boulder Valley." The number of members is fourteen. The discourse was delivered, and the other services held, in a little cottonwood grove—the only collection of trees in the whole valley that could be called a *grove*. About seventy five were present—to say nothing of a dozen children held in arms. The church will for the present be supplied by Rev. Mr. Wolcott, but will welcome another pastor just as soon as you can send one. And let me add, that we need a man, who, while located in that field, shall also visit and preach at four other points, and perhaps also at a fifth. These agricultural districts are fast filling up, and should be cared for, betimes.

Two Sabbaths ago, I preached at Empire City—under which two villages are included, a mile from each other. I also paid a flying visit to Georgetown, four miles south of Empire, on another branch of Clear Creek. Last Sabbath,

after morning service at Central, I rode to Idaho, six miles south, and held afternoon service, and then to Fall river, three miles farther west, and held evening service. And now let me say, what I have probably said a half dozen times before, that we *must have* a man to look after the places which have just been named. While there is a considerable population in Clear Creek county, while the business prospects are most flattering, there is no regular minister in the whole county, and rarely any religious service, except such as I have held myself, in such intervals as I could snatch by neglecting my own church. At Empire City, I hope we shall soon be able to organize a church, of from eight to twelve members. This is the first place to be supplied—will you not send us a man *at once*, at whatever expense?

More Men Needed.

This summer we must have *three* more men—one for Clear Creek Co., one for Boulder Valley and vicinity, and one as a circuit missionary, who can labor in the smaller settlements, for a few weeks at a time.

Since my last writing, Rev. Mr. Kirkbride has arrived, to take charge of the Methodist church in Nevada; also, Rev. Mr. Campbell, just from Alleghany Seminary, to take charge of the O. S. Presbyterian church in Boulder Valley. Of Rev. Mr. Marsh, of the N. S. Presbyterian Church at Central, and Rev. Mr. Heizer of the same church at Black Hawk, both recently from Auburn, I think I have told you before.

The longer I am here, the more I am convinced that it is best to send out men who have had some experience, and send first rate men; for we are an *extremely wise as well as fastidious and critical people*.

To-day is fast day, and we have had a union prayer meeting, not large, but solemn and earnest. Several vigorous addresses were made, with a decided flavor of anti-slavery. The Church of the Pilgrims in this distant land is true to the principles of New England.

KANSAS.

The Trouble in Missouri.

Our hopes and calculations for Missouri were based upon the expectation of such an administration of affairs as should give peace to Missouri and Kan-

sas. But the madness of pro-slavery conservatism has not been cured by massacres or desolations. Another spring and summer have been spent in the attempt to conciliate, instead of punish, traitors and butchers. The "militia" policy has *armed disloyalists*, disarmed loyalists, called home the *vagabonds* of Price's army, and now?—the general commanding calls for 5,000 loyal men to leave their homes and fields uncared for, and rally to put down the power which this "fool's policy" has collected, fed, armed, and mounted. The loyal inhabitants of Northern Missouri are fleeing, by hundreds, to the shelter of the garrisoned forts. Kansas (at the time of the last call 4,000 ahead of her quota) is raising a thousand, and more, hundred days men, from her depleted settlements, to defend the homes of the thousands who wake or "sleep" on the fields of Arkansas, Mississippi and Georgia. These are the effects of a policy which for the fiftieth time calls the judge *down* from the bench, to *plead* with the convicted murderer, that he will "behave himself."

We counted on more of regard for the long suffering loyalists than this; we counted on more of wisdom from the reading of stories written in blood and sprinkled with ashes; but Fort Pillow, and Lawrence and North Missouri force us to believe that somebody in power thinks nothing so dangerous as radicalism, and that to conciliate a rebel enemy is better than to save a loyal friend. We hoped for a peace which should be built upon strict governmental *justice* to loyal sufferers, and to murderous aggressors. We have not had it! In the train of peace, were to come the blessings of business prosperity, the speedy completion of railroads, long in progress, and the influx of such people as sustain Brothers Sturtevant, Leggett, and Cordley. For reasons which to me are plain enough, instead of peace and its fruits, all things except grave-digging decline; and thus, with hopes all cast down, I cease to expect farther progress until a more just and courageous policy prevails.

From Rev. G. A. Beckwith, Manhattan, Riley County.

Reviving.

At the date of my last report, we were enjoying a refreshing from the presence of the Lord. For four or five

weeks from that time, we kept up extra meetings with deep interest and we trust much profit to the members of the church. The work, however, was not so extensive among the impenitent as we had hoped. About the middle of March, the interest began to decline somewhat, on the removal of four of our most active members. Several stormy evenings occurring, interrupted the meetings, and all except our weekly prayer meeting were discontinued.

Since the removal of eight of our members, our prayer meetings have been small. Several of the church have been greatly quickened and blessed, though there have been but few hopeful conversions. None have as yet united with our church; but we are hoping to receive two others at the next communion.

Junction City.

The last two Sabbaths in April and the first in May, I preached at Junction City, twenty miles west from Manhattan. A Congregational minister, in advanced life and feeble health, has been preaching here every Sunday (when his health would permit) for the last two years. Wishing to be absent three Sabbaths he invited me to preach for him. My labors there have resulted in the organization of a Congregational church of seven or eight members, and it is their urgent request that your Society send them a good minister. The village contains a population of about 200, and I had an audience of about sixty. I feel that this place ought to be occupied at once. It is considered by all an important point; and several other denominations have been desiring to occupy it; but none of them have yet been able to form a church and obtain a minister. So deeply have I felt the importance of occupying it immediately, that I have engaged to spend half my time there, this summer, or until I can get some one to take my place. An energetic, faithful man, of ordinary ability, could soon without doubt gather a congregation of seventy five or a hundred.

Ministers Wanted.

We very much want two or three more men in Kansas. We especially need another man in this Western Kansas, so that Wabannseo, Manhattan, and Junction City, the three principal points of influence in this region, may each be occupied by a Congregational minister.

MINNESOTA.

From Rev. C. B. Sheldon, Excelsior, Hennepin County.

The Blessing of the Rain.

The bountiful rain which we are receiving, calls for praise and thanksgiving. For two years, we have suffered greatly from drought. From this cause, the crops of last year were scanty; and until recently, the prospect for the present year was most discouraging. All the spring, we were hoping and longing for rain; but the blessing was delayed until it seemed that we had reached the very last moment that it could be available. Indeed, some crops appeared lost beyond recovery; and many thought that a repetition of the Kansas famine was inevitable. But, as is so often the case, our extremity was God's gracious opportunity. About three weeks since, the drought was broken by a copious shower, followed by a seasonable succession of showers, under the influence of which, all nature is reviving. The crops are all coming forward with that wonderful rapidity for which Minnesota is so much famed, when all the conditions of vegetable growth are favorable. The promise of the year is now, in all respects, most encouraging. "What shall we render unto the Lord for all his benefits?"

From Rev. L. N. Woodruff, Wabashaw, Wabashaw Co.

Burnt Out.

About the middle of last March all the buildings on the premises where I had been living, were entirely destroyed by fire, and we were summarily turned into the street. By the kindness and promptness of the people, our own effects were saved from the fire with comparatively small loss, though they did not escape the usual damage by rough handling, and by mud and water. My library and nearly or entirely all our household goods, bid fair to show the marks of the disaster as long as the articles last. In the first place, there had been a very pleasant consideration shown in securing for me such good accommodations. It was one of the pleasantest situations in town, with all the appurtenances necessary to make a very desirable place of residence; and the owner, a member of our church, but now doing business and residing in Boston,

afforded me the rent very low. Then, when the disaster occurred, being unable for four weeks to procure a dwelling, our neighbors most freely opened their houses for the storage of our household stuff, and kindly provided for my horse and cows and fowls, while we found a most pleasant boarding place with the family of the senior deacon. We have again found a dwelling, though far inferior in every respect to the one we have been deprived of, and requiring a great deal of work to make it tolerably convenient and comfortable—work which I am obliged to perform with my own hands, for the most part. We are very thankful, however, to have escaped so well, when we consider that if the disaster had occurred in the night succeeding the day of its actual occurrence—a bitterly cold and stormy night—there is scarcely a probability that we could have saved any great part, if any thing at all, of our household stuff and personal apparel.

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*From Rev. Charles Shedd, Wasioja,
Dodge Co.*

Six Years.

About six years ago, application was made by the little churches in Mantorville and Wasioja, for aid to enable them to support the institutions of the Gospel—an invitation having been previously extended to me, to become their stated supply. I did not then expect to act in the capacity of a missionary for so long a time, supposing that age would soon incapacitate me for the arduous duties of such a position. Indeed, I came to Dodge Co. because, from the character of the field, no young man was willing to come, and perhaps mature age was an essential requisite for a missionary here. I have often doubted, whether the patience and courage of any young man would have been adequate to the perplexities and discouragements which I have experienced in this pioneer mission; and yet I am often overwhelmed with shame, when I consider how little, comparatively, has been accomplished.

Bereaved.

After removing several times from house to house, for my better accommodation in the field and for economy in living, I purchased a small place—a house and forty acres. This was just the situation I needed, containing wood and water, pasture, meadow and two or three acres under cultivation. My son

was to live with me, superintend affairs at home and pursue, principally, the business of a mechanic, while I should be at full liberty. But no sooner was I comfortably settled in my new and pleasant home, than the country called for defense. My son, being without a family, felt it his duty to enlist. Many cares then devolved upon me, but I lived in hope that the war would be short and that the dear boy would return to us again. That hope is disappointed. He lies in a soldier's grave near Nashville, Tenn. His three years' term of service had almost expired. Thus the staff on which I leaned was broken.

The Load too Heavy.

From the time he left, additional cares became a hindrance to missionary labor. I sought to be released. The people were unwilling. They felt that destitution would be the consequence, and that all that had been done would be lost. Conscious that I must, in a measure, come short of my duty as a missionary, I relinquished a part that had been pledged by the Society; but this, my son generously made up from his own earnings. I have now come to the close of my missionary year, and, as I suppose, of my missionary life. I have stated my intention to Rev. Mr. Hall, the Society's Agent, with the expectation that he will soon be able to procure a suitable man for the place, and have spoken in like manner to the people, telling them that they must expect to do more for the missionary cause than they have hitherto done. I design to continue where I now reside, and shall delight to render all the aid in my power to my successor and to the churches, supplying gratuitously, in the absence of another. I own a lot in a beautiful cemetery in a beautiful grove in Wasioja; there I will erect a cenotaph to the memory of the dear soldier boy, and there by the side of that memorial, will I choose to be buried.

Farewell.

I now retire from the field as your missionary. I thank you for your patience and kindness toward one so deficient and unworthy. I leave the field with many regrets, but from a sense of duty—knowing that it requires a younger and more efficient man. But the field is not as I found it. A good class of people is coming in; Sabbath schools are flourishing, and congregations increasing. The calls for preaching are more

numerous than I can answer. For some time, I have viewed the field as whitening for the harvest; so full, attentive, solemn, and even tearful, is the congregation. How unlike what Mantorville was! And then, the Sabbath school is so pleasant! Would that I had strength for labors more abundant, according to the growing necessities of the people. I have grown old unusually fast, since the war commenced, and now my Sabbath labors so far exhaust my strength, that often I do not fully recover through the week. My best wishes for the prosperity of your Society, on which so much pertaining to the temporal and spiritual welfare of our country depends.

IOWA.

A Missionary's Meditations.

How soon these frail bodies of ours will wear out, with sickness, toil, and exposure! Sometimes I want to live many years and labor in the blessed Home Missionary service, where there is so much to be done. What results shall come of this "sowing in tears"—even during the next forty or fifty years! It is a great privilege and honor, conferred by the Great Master, to be permitted to plant influences which shall live, and grow, and extend, more than fifty years. If he who plants and cultivates an orchard may not eat the fruit of it, somebody else will. It is a good work, and God will make the fruit of it good. So we reason about this work of laying foundations for the kingdom of Christ in this new land. Yet we love to see some fruit *now*—and we do, in the comfort and strength of God's people renewed and increased, in the turning of a few straying ones back to the fold, in gathering here and there a young lamb, in saving the youth from erroneous and destructive influences, and in consolidating the materials to be brought together in God's great spiritual edifice. And the little churches, which are indebted to the American Home Missionary Society for that fostering care without which they would not be a moral power in the various communities of this land, will compare well with others, in all the elements of solidity and permanency, which command the respect of right-minded men.

We only need the abiding presence of the Holy Spirit, working with constantly increasing power for the spiritual

renewal and growth of souls around us.

Schism.

This church feels the need of a house of worship, just now, very much. We are able to keep our appointments, where we are, in school houses. But these are too often places of much discomfort.

The struggle of four different evangelical denominations on a field so circumscribed as this, each to maintain its foothold, makes the growth of any one of them slow. We wait the developments of divine Providence for our future guidance and hope.

There is much schism; but who are the schismatics? They who insist on terms that Christ does not make; and propose ends beside the end for which Christ died; they who say, You cannot join (our) Christ's church, unless you submit to this new condition, devised since Christ formed his church; they who say, We exist for the building up of the kingdom of heaven, and also of this other kingdom called after our name. But how if a church's rules admit, on the whole, all true believers, and bind it to no allegiance or service save that of promulgating the Gospel, and edifying the saints as the Body of Christ:—how, if a church is itself simply a christian Brotherhood, and is held in no ties but those of brotherhood, and owes no duty but the duty of love to all men, and especially to the Household of Faith, is *such* a church schismatic? No.

Education.

Our chief anxiety about temporal things, is for better educational advantages for children, than are to be found in this and in most other places, in our State, of small population. It seems to me, that a good academy, under the control of those who fervently love the principles, spirit, and the practices of the Pilgrims, is a grand *desideratum* for the churches and christian cause in this region. May the Lord guide somebody in locating and building such an institution!

It is possible that our brother may be enabled to stir up the people about him, to create such an academy as he wants. Let him tell them that it is the *Puritan doctrine*, that every person ought to have a fair

chance to make the most and the best of himself, as a child of the Highest; that he can not do this without opportunities of education; that the poor can not have such opportunities, unless they combine to make them; that they are *bound*, all to join in one body, to sustain a school which shall furnish to all their children a fair start in life. This is good Puritan doctrine. It is also tolerable democracy. It is common sense, and, of course, in harmony with the Gospel, and a deduction from it. The people are fully capable of appreciating it when rightly brought before them.

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From Rev. D. Lane, Eddyville, Wapello County.

New England in the West.

My labors are very much like those of a New England village pastor; there is very little to break the ordinary routine. The largest portion of my church and audience are of New England origin—some of them a little modified by Western influences, and some not. Indeed, our whole village, were it not for the peculiar style of its houses, which were built at an early day, for the most part, would present about the same appearance as a country village located on the bank of a New England river. Approaching our town from a distance, the first objects which meet the eye of the traveler are the spires of our churches. The view reminds the man from the far East of his former Puritan home. On arriving here, such a traveler would find many Puritan influences in the community. In addition to the churches, five in number, there is a good graded school, with an excellent New England teacher at its head. We have a railroad depot, from which great quantities of goods and freight of all kinds are taken westward and northward. Eddyville, for the present, is the terminus for the Keokuk, Ft. Des Moines and Minnesota Railroad. There are some twenty five different trading establishments, eight or nine of them being dry goods stores. Some of them, unfortunately, are liquor shops. The number of inhabitants is about fifteen hundred.

The Congregational church in this place has a new house of worship; an account of which was published in *THE HOME MISSION-*

ARY for August, together with a new mode for dividing the pews, so as to allow persons of limited means an opportunity of securing eligible seats. Such a village must be very attractive, to families seeking a good home, with educational and religious privileges.

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From Rev. A. T. Loring, Manchester, Delaware Co.

Building a House of Worship.

I am happy to state, that after nearly a year's hard labor, attended with great anxiety and oftentimes with fear lest we should fail to succeed, we have nearly completed a neat and commodious house of worship in this village—34 by 50 feet, with tower and belfry. The carpenters are now at work on the interior, and with the aid of the "*Congregational Union*," which has promised us \$800, we think we have sufficient funds secured to complete the work. This aid from abroad, besides helping to meet our actual expenses, has been an important help as an *incentive to liberality* to many in the community.

Influence of a Meeting House.

This will be the first and only church edifice of our denomination in Delaware county. Indeed there is no other of any kind, except one originally built by the Methodists, in Delhi, but last year sold to the Catholics for debt. This fact will give you some idea of the moral destitution of this region, and of the consequent importance of our enterprise in this place. I am happy to assure you, that this effort of building a house unto the Lord is already developing its blessed effects on the community, and especially upon its social character and tone. It is not only stimulating and encouraging the church, but consolidating and combining the materials that before were floating and scattered. Families are more ready to identify themselves with our society, now that they have an interest in the house we are building. And besides this, other families who appreciate society, are coming into the place to live, as they see the great *central institution* of society, the house of God, being erected for his permanent service.

From a later communication, we make the following additional extracts:

Not Fickle.

Each passing year, with its happy and painful experiences in missionary labor, finds the roots of my heart's affections striking down still deeper in this field of my missionary toil, enabling me to say, as I could not three years ago, "I dwell among mine own people." And I am constrained to say, although it is contrary to my preconceived notions of our churches in the West, that my observation teaches me that they are *not* so fickle and restless about their minister, as a general thing, as our Eastern churches. They will not turn off their minister on such flimsy grounds and with such miserable pretexts, as they often do in New England; but, if they like him passably well, they cleave to him, and are loth to let him go. I believe that this characteristic is a growing one; and may be viewed as one of the encouragements of the missionary here, in his great and glorious work.

Delays in Church Building.

I had hoped to be able, in this report, to announce to you the completion and occupancy of our new church. But the rains and winds of early spring, put the workmen back in their labors on the tower, and the difficulty of obtaining seasoned lumber for the interior has caused some delay. We are now, however, on the eve of completing the work; and, by the blessing of the Great Master Builder, we hope, within a few weeks, to dedicate this, to us, beautiful edifice, to the Triune God. This has been a great undertaking for us, and the cost considerably more than we anticipated at the beginning. But the people have met the exigency nobly, and with the aid of the appropriation from the Congregational Union, we shall have it clear of debt when completed. It will cost us a quarter more, at least, than we anticipated when we commenced. This comes, not from any change in our plans, but in the rise of materials and labor.

A Noble Generosity.

Our sad disappointment, in losing the barrel containing the communion service, sent us by the ladies of New Haven, has been turned to joy by receiving another service, just like it, sent by their order, from the same manufactory. May the Lord reward them for all their labors of love and their benevolent contributions to the feeble churches of the West!

From Another Missionary.**A Difficult but Hopeful Field.**

I found the church in the way of slow improvement, from the wise labors of its former pastor. An unhappy state of things, begun some few years ago, has not yet been wholly righted, though it is healing. The membership in the church has ever been mostly female, never embracing, at any time, more than from four to six males, and these not among leading men, excepting in a single case. The church has always had to suffer from a cold, unrevived state, and a lack of union of feeling and effort. Some of its members have been a burden and not a help. This town has never had a revival, nor any considerable religious influence among its people. A foreign population, and leading men willing to make the most money out of them, have tolerated religion or irreligion, as interests of trade permitted. Ministers and Christians generally, have been tried and tempted to suit their words and efforts to a worldly policy. I feel this, every day, and regret that I can not more fully free myself from this treadmill. We hope this will be less, as our church grows stronger.

Large quantities of ardent spirits are sold here, and far too much used by our people. The demand for this trade in the county is immense; from our large foreign population. It destroys alike seller and drinker.

Catholicism has a hold in the county and town beyond measure; and for generations, perhaps, this county will be behind its sister counties in the State for this reason. Politically, they control matters; for whoever holds office must pander to their demands.

Infidelity blights our people, and mildews what otherwise might become a wholesome public sentiment. We have a German population, which is neither one thing nor another. Put that with Yankee infidelity and indifference, and we have a double evil. But with all difficulties, the field is important and hopeful.

I often get disheartened over my unfitness for my work, and would prefer to avoid its responsibilities. If I could be certain of a divine call to it, no labor or trial would dishearten me. Probably, my labors this year will be more valuable than last, as I get better acquainted with people. I am getting hold of young people more; and in the Sabbath school expect to accomplish more. Political

parties are growing less bitter; the pulpit is slandered less; moral sentiment is more healthful; the people are less defiant of God and right; and are more hopeful, sober, reasonable, humane, and humble.

WISCONSIN.

A County and its Work.

In one aspect, Adams county does not present a very inviting field of labor to the American Home Missionary Society; it has been overrun by preachers of various sentiments and denominations. But looking at it, as a portion of the United States, and at the inhabitants as belonging to the fallen race of Adam and in perishing need of the true Gospel, it spreads out before us a picture, which appeals to your Society in strong language, for the services of, at least, one vigorous, warm hearted laborer, who can adapt himself to all sorts of people, and has studied well the avenues to the human conscience and heart. We have in this county 2,638 children, over four and under twenty years of age; and I venture the opinion, that not one fourth part of them have been gathered into Sunday schools, under the efforts of any one or any denomination of Christians. To reach these children, and many of their parents also, with the truth of God, some one must be sent with it in his head and in his heart. This would not be a paying enterprise, in dollars and cents; but it would pay well, in the future income to God's honor, the benefit of the nation, and the salvation of souls. With the aid of a good deacon, I have done what I could upon the borders of this field; and I could almost wish that I were in the strength of manhood again, that I might take a general commission for this county, and pass into all the secluded neighborhoods, tell the attractive story of the cross in every family, gather the children into little squads, in every school district, and place them under the moral and religious instruction of pious teachers. But no, this privilege must be enjoyed by a younger and healthier man.

From Rev. J. W. Harris, Grand Rapids, Wood Co.

Patriotic Community.

We greatly need a church. The hall in which we now worship, is sometimes

so crammed, as to make it very uncomfortable, both to speaker and hearers. We have not sufficient room, properly to classify our Sabbath school. We had hoped, all along, that during the present winter, we could do something toward building one. But the draft of the war upon us, directly and indirectly, makes it very doubtful whether we can do any thing toward a house of worship this year. Our citizens have had many "calls" within the past six months. The families of some of our brave soldiers who have laid down their lives for the nation, have needed assistance, and this is *not* a people, to stand by and see them suffer. The quota of this town, under the draft of last winter, was twenty four. Twenty four hundred dollars were promptly raised for volunteers; and in a few days we sent out twenty four able men, to aid in defending the nation against traitorous foes. Our prayers went with them, that God would help them to strike effective blows, under which traitors may sink. But all this takes money, and with so many demands upon them already, the people can not be expected to exhibit any great enthusiasm in the matter of building a church. Still, I hope we shall be able to make a beginning soon.

A Way of Presenting the Home Missionary Cause.

I have again presented the claims of your Society to my congregation. In consequence of the numerous calls for money, I feared that we could not do as well this year as last. But we did a little better. In presenting this subject to my congregation, I always do my best;—always selecting a season when money is plenty, and the people are comparatively free from other demands. I also watch my chances for a full house. (I give no notice of collection.) This year, I carried my missionary sermon to the hall, three times before I presented it. The day on which I intended to present it, and the next Sabbath after, were both stormy, and the congregation consequently not as large as usual. On going to the hall and seeing the congregation smaller than ordinary, I held on to *that* sermon (I carried two), as a reserve. The next Sabbath, the case was the same. On the third, I again went doubly armed, but on entering the desk, perceived that the house was crammed; so, with the prayer ascending from my heart, that God would

open the hearts and *pockets* of the people, I brought forth my "reserve," and was agreeably surprised at the result.

I give the subject as broad a range as possible. Opening to their view, as best I can, the extent of its work and the glory of the objects it seeks to accomplish, I endeavor to press the claims of the Society, not only as it stands related to the Church and to Christians, but also, as it stands related to the work of the philanthropist and the patriot—as it aids in securing the end sought by every lover of intelligence, civilization, and refinement, and works out the sure development of society, social, civil, and physical, as well as moral and religious. I thus seek to get a hold on all classes. They are all interested in *some* part of its work, and *they all give*.

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From Rev. S. H. Barteau, Burlington, Racine Co.

A Noble Decrease.

Six persons have been added to the church, since I came here, some three months ago, five of them upon profession of their faith. Our Sabbath congregations, are both increasing and decreasing; and when the balance is struck, it is doubtful how we shall stand. The decrease results from our practical response to the call for volunteers for 100 days' service in the Union army. Some of the most influential and prominent members of the church and of the Sabbath school have gone. We are making an earnest effort, to build up the Sunday school, and I am hopeful of success. We have just added a new feature, an "Infant Class," under the charge of my wife; which promises to accomplish good.

Seceding Mormons.

With the masses of the population here, Romanism is the great power. We have a sprinkling of "Mormons," or, as they modestly term themselves, "Latter Day Saints." They had a two days' "conference" two miles west of our village, last Saturday and Sunday. Among the prominent speakers on the occasion, was "Young Joe Smith," a son or nephew, it is claimed, of the original "Joe," the father of Mormonism. This personage, I am informed, resides at Nauvoo, in Illinois, and is "President of the Church of Latter Day Saints." He and his adherents denounce Brigham Young and his follow-

ers at Salt Lake; and maintain that polygamy is wrong. They claim to have the gift of prophecy and the power to work miracles. There are, perhaps, six or eight families of this faith, residing in our vicinity. They tell me that their organization extends over portions of Iowa, Minnesota, Illinois, and other States of the West, and talk as though they expect to do great things in the future. I judge there is not much danger of their making converts in this neighborhood.

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From Rev. R. Hassell, North Leeds, Columbia Co.

A Real Misfortune.

Last winter I had some bitter experiences. Early in the winter my pony lamed himself. In consequence, I had to walk long journeys, when the snow was deep; and it was excessively fatiguing. One Sabbath, I walked to Poynette and preached and walked home again, contending against a driving storm of wind and snow. When I reached home, I was nearly exhausted. I should not have attempted to return that evening, had I not left Mrs. Hassell sick and confined to her room. On the following Tuesday, I went four miles to a funeral. The snow was then so deep and the cold so intense, that I could get no one to go with me. I had to walk the greater part of the distance. On account of the deep snow and storm, the female portion of the family and friends of the deceased could not go to the grave. Deeply did I sympathize with the bereaved. It is sorrowful to have our dear ones torn from us by the ruthless hand of death, when the sun shines and all is bright and cheerful, but it is more so when the pitiless storm is raging and all is cold and dreary. I preached to the afflicted ones and endeavored to minister to them the consolations of that Jesus who is the resurrection and the life. It is delightful laboring on those wide extended prairies in the summer, but it is a terrible experience in such winters.

Boxes of Clothing.

We were cheered, however, by two donations of clothing; one, in the early part of the winter, from Charlestown, Mass., the other, later, from the ladies of New Haven, Conn. We did not expect two such donations so near together. But they came very opportunely. We

felt much encouraged, by these evidences of the sympathy and kind regard of Eastern friends for our welfare; for we are sure that the warm hearts which prompt those kind hands to minister so freely to our wants, must also prompt them to pray that a blessing may rest upon us in all our labors and trials. And may we not believe—our blessed Redeemer having said “that if two shall agree on earth as touching any thing that they shall ask, it shall be done for them”—that it is their prayers, blended with those of the Home Missionary, which bring down so many rich blessings upon him and his labors? How inspiring the belief! How encouraging the results! Verily, all shall have their reward at last! Those who give and those who receive; those who pray and those who labor.

ILLINOIS.

From a Missionary in Iroquois Co.

A Welcome Kindness.

Let me tell you a (to me) very interesting incident in my Home Missionary experience. Though the state of my finances was such, that, I thought I could ill afford the expense, I determined to attend the Triennial Convention, connected with the Chicago Theological Seminary. Ever obliged to pay strict attention to economy, it occurred to me that if I could buy a few books which I felt as if I must have, while in the city, I might thus avoid the additional expense of ordering them. So I wrote out a brief list of books—the most needed—and took it with me. Arriving in Chicago, I was sent to No. — North LaSalle street for entertainment. All the members of the family were entire strangers to me. Nevertheless, I was most cordially welcomed, and pleasantly entertained. But, when the convention came to a close, an examination of my exchequer revealed to me the fact, that I should not be able to buy the much needed books. So I was coming home on the night train without them. My hosts, however, would not allow me to go till morning, and then, as I was about to take my leave, the good lady of the house put a five dollar greenback into my hand—God bless her!—and I was able to buy the books!

The lady who gave the money, knew not how much she was giving. So is it, often:

From Rev. T. Lorriaux, Ottawa, La Salle Co.

A New Church Home.

I mentioned to you our hope to have a new house of worship before the close of last year. God provided that we should not be disappointed; and on the 25th of December, we dedicated to him that temple which in his kind providence, he has allowed us to erect. Never, perhaps, has a Christmas sun shone brighter than then. The temperature was mild, the roads good, so that we had the opportunity to greet the French Protestants, and the Catholics also, from many a mile around. About 250 of our countrymen met in our church on that day; and were reminded by that touching ceremony, of early impressions too much and too long forgotten. All the ministers of the town, except two, who were detained by their occupations, were present with us, and spoke to us words of profound sympathy and hearty welcome. I have since had the opportunity of noticing that every one in my congregation received on that occasion impressions that with the blessing of God will bear abundant fruits.

As I expected, since we can meet in the center of the town, the attendance is large and more regular than before. Every Sunday, I notice some new face; and I have the pleasure of seeing the same on the following Sabbath, until I become acquainted with the person herself. Generally, they happen to be Catholics.

Interest in the Sunday School.

You will be pleased to know that the blessed institution of the Sunday school has met with the greatest favor amongst the French. About forty children have become scholars in it. Our young men and women second my efforts most zealously, and instruct their classes with an interest, and in a pious spirit which, I confess, I did not expect. Nearly all the parents of our scholars accompany them to school; and they say, they are not a little benefited by it. The young people who have no classes—and some are very sorry not to have any—form a Bible class, which I have the pleasure of superintending. I would say, in connection with this, how much assistance in the performance of his duties, a minister can obtain, by giving his attention to a Sunday school, and especially to a Bible class. Two questions already, addressed to me by scholars, have spread

before me the outlines of two sermons. I do not know how ministers of a mature age feel about it, but for a young preacher, two sketches are two treasures. I have also the gratification to meet, every Thursday, about twelve young persons who wish to partake for the first time of the holy supper. Four or five, in my best judgment, are quite prepared to do it now; they have given their hearts to Christ, and for a long time, already, their conduct has testified of their sincere attachment to him. I intend to wait two months more, before granting them their request, that they may think over the duties they will have to attend to, as Christians.

On the second Sunday of January, we had our first communion season. Twenty five persons, approached the table. I expect that ten or fifteen more will claim the same christian privilege on the next occasion.

The French-American Soldier.

While I am writing to you, I receive a visit from a Frenchman, now a soldier in the American army. He has just re-enlisted, and is here on furlough. He tells me, that until now, he has been thoughtless about religion; but since he has come here, God has been pleased to touch his heart. He wants me to talk to him, to pray with him, and to give him a French Testament. That brave fellow, knowing that he is very much exposed to die, has just made his will; where he forgets none of his relatives, and where he designs a handsome gift toward our new building. If he comes back he is most anxious to become a member of our congregation. God keep him!

The Father.

In short, nobody has left us, nor exhibited less interest than at the beginning; on the contrary we are growing in outward and inward progress. A man came, yesterday, a distance of ninety miles, to have his child baptized according to the form and language of his beloved French service. He wants to be considered as one of our people; though, says he, I will only meet with you in spirit.

NEW YORK.

From Rev. L. Smith Hobart, Agent.

A Noble Example.

Late in March, I visited Harrisville, in

Lewis Co., a small village on the border of the Great Forest, where I had, on a former occasion, spent a few days. The principal business of the place is comprised in an extensive tannery; and, fortunately, one of the proprietors, Mr. S. H. Beach, is a zealous and liberal Christian. His wife, too, is a true helper; intelligent and active in every good work. Some two years since, they established a Sabbath school. By their skill and perseverance in its management, it increased in interest and numbers, until the school house was too small for their accommodation.

Mr. B. determined to erect a house of worship, for the use of the Sabbath school, and in the hope that, at some time, a church might be organized to occupy it. At my former visit, the house was approaching completion, at a cost of about \$1,500, the whole expense being defrayed by Mr. B. and his friends *not* resident in the place. On that occasion, I endeavored so to prepare the way that a church might be organized, by the time the house should be ready for use.

The time had now come. At a meeting held on Saturday, twenty persons were found desirous of uniting in the formation of a Congregational church, and all the preliminary steps were completed. The Sabbath was a delightful day, and at an early hour the new edifice was thronged with an audience gathered not only from the village, but from the country for miles around. A sermon was preached, and with appropriate solemnities, the really beautiful and commodious house was dedicated to the service of the Triune God.

In the afternoon the church was organized. After a brief address, the persons to constitute the church gave public assent to their confession of faith, and assumed the usual covenant vows. Twelve of these persons brought letters of dismission from other churches, and eight of them united by the profession of their faith in Christ. Two of these received the ordinance of baptism. Eight of them were males, and twelve were females. They were of four nationalities, and from seven different religious connections. Yet there was delightful evidence of "the unity of the spirit in the bond of peace."

After prayer had been offered, and the church instructed in their duties and privileges, they made choice of a deacon, who was duly set apart to his office, by ordination.

I had hoped to have some ministerial assistance in this work ; but none could be procured.

This little church commences its history with encouraging prospects. It is the only one in the place—a village of about 300 inhabitants, and growing. It has a fine house of worship, without cost ; and recently, I have sent them a minister who, I trust, will prove the right man to lead them forth in the faithful service of Christ.

Gratifying Result.

Near the first of April, I visited the newly formed Congregational church at Gaines, Orleans Co. For years, an unhappy division had existed here, resulting in two feeble churches, Congregational and Presbyterian. Through the judicious labors of Rev. M. H. Wilder, these have been dissolved, and a new Congregational church has been gathered of about eighty members, with a good house of worship, a good parsonage, and ability to give a competent support to their minister.

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From Rev. T. N. Benedict, Center Lisle, Broome Co.

Church at Center Lisle.

The Congregational church of Center Lisle was formed in 1881—an offshoot from the Congregational church at Lisle. The latter church was organized in 1797, by Rev. SETH WILLISTON, of revered memory, then a missionary of the *Connecticut Missionary Society*. Previous to the formation of the church at Center Lisle, the people in this section were obliged to travel from three to seven miles to avail themselves of church privileges.

This church has never been very strong in respect to numbers or wealth. Under the ministry of Rev. Mr. French—who left it some six or eight years since—it was more flourishing than at any other period of its history. He was pastor of the church for thirteen years ; and was succeeded by a man of some talent and eloquence, but not a minister in regular standing, who soon began “to preach another Gospel, which is not another ;” and at length, became an advocate of “Spiritism.” The preacher went away, but the influence of his errors lingered long, to disturb the peace of the church. Nor has it yet recovered from the effect of this “doctrine of demons.” It has disci-

plined those who went so far as openly to deny “the Lord that bought them,” but the evil influence still lingers. In the community at large, its fruits are indifference, skepticism, neglect of the sanctuary, and contempt for ministers of the Gospel and for professing Christians. There is but little relish for the plain truths of the Gospel. The minds of many crave something novel, strange, exciting.

Bereaved.

While making preparation to remove my family to this place, we were suddenly summoned to the sick bed of a brother, in Peekskill. This brother lingered two weeks ; and we followed his remains to their last resting place. Then, our only child, a bright, interesting little boy of twelve months, was taken sick. Seven weeks passed, weeks long, yet short—weeks of hopes cherished, of hopes crushed, of anxieties, of cares, of watchings, of tears and heart aches, such as parents only know—and we laid our sweet, little lamb, in the cold ground, by the side of his uncle. Have you ever lost an only child ? If so, you know, with what emotions we came here among strangers, to try to preach the Gospel of salvation to dying men. After such a discipline, I ought to be a better man, a better Christian and minister.

Not so Grievous as Slavery.

Our child had the whooping cough, caught of a returned *soldier*. We had congratulated ourselves, that as we had no very near relatives in the war, we were not exposed directly to its sad consequences. But, alas, the fearful ravages of war are not confined to the battle field.

The seeds of disease and death, matured in the camp, are scattered broadcast over the land. Perhaps it is the design of God that every family in our country shall be involved, more or less directly, in the calamities of this unnatural, fratricidal strife. The nation as a whole, is guilty in his sight. We now understand the force of the epithet *cruel*, as applied to war, as never before. It has robbed us of our first born. Nay, slavery, the cause of this war, has done it ! And shall I not now hate that atrocious system more than ever ? As hard as it was, to bury our only child, it was a less grievous affliction than to have had him torn from us and sold into slavery. Yet many a slave mother, who loves her child as tenderly as we loved

our little one, experiences the latter trial. Mrs. Stowe, it is said, was led to sympathize with slave mothers in their separation from their children, by the death of an idolized child. I now understand, as I could not once, the nature of the inspiration, under which she wrote "Uncle Tom's Cabin."

The Little Boy Dying.

The Sabbath on which the Sunday school first came together, I observed a lad, ten or twelve years old, sitting at my left, all alone in a pew. This was in the forenoon. At noon, when the school is held, he was the first to take his place as a scholar. The next Sabbath he was not there. His uncle came to me and said: "I wish you would visit our neighborhood, as soon as possible. That little boy whom you saw here last Sabbath, is very sick, and is very anxious to see you. He walked last Sabbath four miles to come to church, and he has done so several Sabbaths. He has been very attentive at the neighborhood prayer meetings, all winter. He thinks that he shall not live."

On Monday I was making ready to go and see this young disciple, when his uncle came for me, assuring me that Truman was failing very fast, but was desirous to see me before he died. I went immediately. I found he had bidden all his friends, one by one, good-bye, telling them that he was not afraid—that he was going to join "the little band"—as he called them—of his brothers and sisters, and cousins, that had died two years previous, of diphtheria.

I said to him: "Truman, do you know me?" "Yes, sir." "Have you any fears?" "No, sir." "Are you happy?" "Yes, sir." "Do you trust in the Savior?" "Yes, sir." He then desired me to pray with him. After prayer, I said to him: "Truman, what shall I say to the children for you?" "Tell them to prepare to meet me in heaven."

His father offered him some water. He looked up with a smile of angelic sweetness on his face, and said: "Father, I don't want any more." In a few moments, his happy spirit passed away.

I felt encouraged and strengthened by the scene. I felt that if my ministry had been blessed to the feeding of one of Christ's lambs, I had not come to this place in vain.

From Another Missionary.

The Minister and the Priest.

A widow lady, residing in this place, has recently died. She was of foreign birth, a Roman Catholic, possessed of considerable wealth; and had been a consumptive many months. Some time before her death she sent for me to visit her. I did so, and found with her a Roman priest, to whom she courteously introduced me. After the customary salutations, he turned to me, and said: "Is it not high time for you to think of eternity, and enter the true church and be safe? Our church is the oldest, and all the other denominations broke off from it, and are schismatics." I told him that I thought myself already in the true church, and that heartfelt piety is the great qualification for the enjoyment of a blessed eternity. I also denied what he claimed for his church, giving him my reasons; but perceiving that the sick lady was much annoyed by his manners, I added, that the room of a sick person is no place for argumentation; and that, consequently, I must decline holding any further discussion with him. I likewise informed him, that I had been acquainted with some priests of his church, who had treated me as a gentleman. To this he replied, "I mean to treat you as such, I only wanted to give you some good advice." I then said to him, "I have not asked your advice; and I think myself as capable of giving you advice as you are of giving it to me." Soon after, I left the house; but not before the sick lady had earnestly requested me to visit her again. Whether the priest ever called on her afterward, I know not; but I did so more than once, and was greatly interested in her spiritual condition. To me, she unburdened her soul. Renouncing all hope of acceptance with God, on account of her connection with the Roman Church, and of conformity to its rites and forms, she trusted only in the atonement of Christ and sanctification by the Holy Spirit. I have been informed that she left the world calmly and fearlessly. Before her death, she made provision for relieving the necessities of some poor families; one of which consisted wholly of members of our church. I can not but indulge the hope that she died in the Lord.

MISCELLANEOUS.

Boxes of Clothing.

The Missionaries are in far greater need than usual, of this kind of aid. The families of many are likely to suffer, unless the liberal gifts of past years are continued, the present season. There will be special need of warm clothing, for the winter. Let not the increase of prices diminish the generous contributions to the Ladies' Sewing Circles. Remember the Soldiers; but forget not the MISSIONARIES. They are soldiers too; and all are contending in the same cause.

Note from a New England Deacon.

I am very glad to receive THE HOME MISSIONARY regularly from month to month; for in these numbers every Christian, and friend of his country and of the equal rights of *all men*, who will take the trouble to peruse them, may find such scraps of history, from the noble and self-sacrificing missionaries of your Society, as will be calculated to make him love his country more, and put forth greater efforts for the diffusion of those principles, which have made New England the bulwark of intelligence and freedom.

I love the cause your noble Society is carrying forward in the waste places of our land, and should rejoice if the little I now send were two *hundred* instead of two. But I am in the condition which Agur prayed for, without extreme poverty or riches.

My father and mother lived on a small farm of about 100 acres, and they were blessed with seven sons and five daughters who grew up to years of maturity. Two of those sons became ministers, and two physicians. One son was a pioneer missionary to the Sandwich Islands, and another, a Home Missionary and Evangelist, recently died in Philadelphia. Their other children I trust have not been useless. It fell to the lot of your humble servant to stay by his

aged parents and assist to comfort them to the last.

I wish I could fill the place my dear father occupied, as well as he did. For many years he was deacon in the first church established in this town, in 1762.

Bells.

We here publish the experience of two missionaries of this Society with "amalgam bells." Will any other missionaries whose personal observation enables them to speak with authority, touching this matter of bells, take opportunity to furnish us, in some of their reports, with the results to which they have been brought?

Now a few words upon church bells. We have a bell and it is paid for. But I wish the bell was in China, or somewhere else, and we had our money back again. We purchased a "bronzed" "amalgam" bell, recommended "good toned," "to give satisfaction," for the moderate sum of about 15 cents a pound. At length, after perplexing delays, the bell came. Oh, how glad we were! How its melodious voice would remind us of childhood's days, and of old friends and old associations at the East! How delightful, to hear "the church going bell" summoning the people to meet for the worship of God in the sanctuary!

The bell came at evening, and was at once placed in the church. The next day was the Sabbath. In due time, on Sabbath morning, the bell was rung. We listened in amazement. A dull, feeble, heavy *twang* sounded out upon the air; much such a noise as the blacksmith makes when he strikes a bar of iron, only somewhat louder. "Surely, surely," we said, "the bell is not suspended, that is not a fair trial." We went to church, and found the bell duly suspended—with the doors open, and every facility for making itself heard. Then were we compelled, to our great grief, to conclude, that that same dull, feeble, irony "*twang*," was the best music with which our "bronzed" "amal-

gam" would ever gladden this apostate world. Oh! it is too bad, it is cruel, to call such a machine a *church bell*!

Why, I have often heard cow bells that were more musical and could be heard well nigh as far.

Do tell our feeble churches, through THE HOME MISSIONARY, whether any of these cheap bells are worth having or not. At present I incline to the opinion that they are all little better than a cheat and a humbug. I know of several churches in this State, that have them, and in no case do they give satisfaction. One church has a bell of this kind weighing about one thousand pounds, and it can scarcely be heard a distance of two miles.

You can scarcely understand how earnestly our missionaries and feeble churches long for a bell. If you have any reliable information upon this subject, I hope you will not withhold it. I trust that other churches will not be disappointed as we have been. It is cruel, when a hungry man thinks you offer him bread to give him a stone.

Another Doleful Note.

Last winter, the ladies gave a supper

in connection with a concert, to aid in procuring a bell; and within a few days, we hope to have one of *Meneely's best*, in the place of the two iron "amalgams" that are cracked and about worthless, now on our hands. As the fruit of our experience, we would say to the missionary churches—*Get the best or none*. In most cases, where there is a will there is a way of doing the former.

Missionaries to California.

Rev. J. A. JOHNSON, with his wife and child, and Rev. M. J. SAVAGE, with his wife, left this city in the "North Star," on the 3d of September, for San Francisco. Mr. Johnson has been, for the last four years, at El Paso, Ill.; and Mr. Savage has recently completed his theological course in the Seminary at Bangor, Maine. We have advices of the arrival of Rev. E. C. BISSELL, late of West-hampton, Mass., in San Francisco, and of his being engaged in a hopeful church enterprise in that city.

APPOINTMENTS IN AUGUST, 1864.

Not in commission last year.

Rev. J. A. Ross, to go to Northern Iowa.
Rev. John J. Powell, Somersville, Cal.
Rev. W. R. Black, Magnolia and Harrison, Iowa.
Rev. Joseph O. Cooper, Glasgow and Marshall, Iowa.
Rev. Henry E. Barnes, Newton, Iowa.
Rev. Charles Machin, Flat Rock, Mich.
Rev. H. H. Vananken, Bedford and Johnstown, Mich.
Rev. William Perkins, Danvers, Ill.
Rev. Warren F. Day, Cool Spring, Ind.
Rev. S. D. Taylor, Sugar Grove, Penn.
Rev. William Irons, Sterrettania, Penn.
Rev. Amos S. Yale, Bainbridge, N. Y.
Rev. George A. Miller, Harrisville, N. Y.

Re-commissioned.

Rev. James C. Beekman, St. Charles and Quincy, Minn.
Rev. A. Graves, Iowa Falls, Alden, and Ellis, Iowa.

Rev. D. Lane, Eddyville, Iowa.
Rev. S. P. La Dow, Irving, Chelsea, and Belle Plain, Iowa.
Rev. W. L. Coleman, Mitchell, Iowa.
Rev. T. B. Hurlbut, Barre and Salem, Wis.
Rev. Leroy Warren, Elk Rapids, Mich.
Rev. William Platt, Utica, Mich.
Rev. A. J. Drake, Atlanta, Ill.
Rev. C. S. Harrison, Huntley and Union, Ill.
Rev. C. L. Watson, Loda, Ill.
Rev. G. E. Beecher, El Paso, Ill.
Rev. E. P. Dada, Pecatonica, Ill.
Rev. T. Lorriaux (French Prot.), Ottawa, Ill.
Rev. Samuel Penfield, New Rutland, Ill.
Rev. James P. Stoddard, Byron, Ill.
Rev. I. C. Crane, Edgerton, O.
Rev. H. C. Atwater, Alexandria, O.
Rev. S. Bourne, Harlem, N. Y.
Rev. S. Cowles, Randolph, N. Y.
Rev. J. A. Woodhull, Commack and Thompson's Station, N. Y.
Rev. Henry Frankfurth (German), Hawley and Beechpond, Penn., and Narrowsburg, N. Y.

RECEIPTS IN AUGUST, 1864.

NEW HAMPSHIRE—

Hopkinton, Ladies' Cong. Soc., by Mrs. Sophia W. Bailey,	\$8 00
Milford, Nathan Jewett, by Daniel Burns,	5 00
Rindge, Ladies' Sew. Circle, by Miss Maria M. Bennett, Sec. and Treas.,	4 00

VERMONT—

Grafton, Cong. Ch. and Soc., by Rev. R. Emerson,	18 00
Shoreham, Mrs. Lot Sandford, by Rev. William N. Bacon,	75 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	1,000 00
Hampshire Miss. Soc., by E. Williams, Treas.—	
Northampton, on account of legacy of Miss Cecelia Osborn, by C. H. Dickinson, Exr.,	\$100 00
First Parish,	813 17
Belchertown, Benev. Assoc., by Ephraim Montague, Treas.,	50 00
Cummington, Mrs. Clarissa Briggs,	10 00
Franklin, North Dist. Benev. Soc., by Mrs. Eliza Richardson,	2 00
Monson, legacy of Mrs. Sarah Flynt, by William N. Flynt, Exr.,	100 00
Rowley, Ladies' Benev. Soc., by Elizabeth Mighill, Sec.,	4 60
Sheffield, First Cong. Ch. and Soc., in full to const. Rev. D. D. Sahler and James Bradford L. Ma., by Dwight Boardman,	56 00
South Hadley Falls, First Cong. Ch. and Soc., by Rev. R. Knight,	24 00

CONNECTICUT—

Received by F. T. Jarman—	
New Haven, <i>Chapel St. Ch.</i> , \$812.45; Sab. Sch., \$25,	\$887 45
North Ch., additional,	2 50
Wallingford, Cong. Ch., to const. M. O. Munson and R. H. Cowles L. Ma.,	74 56
Bridgeport, First Cong. Ch., Miss. and Benev. Soc., by C. E. Hubbell, Treas.,	29 00
Bridgewater, on account of legacy of Miss Lucretia Treat, by Charles Treat,	500 00
Canterbury, First Ch. and Soc., to const. Erastus Kinnie a L. M., by Rev. Charles P. Grosvenor,	45 60
Centerbrook, Cong. Ch. and Soc., Mon. Con., by Rev. John G. Baird,	26 00
Colebrook, Cong. Ch. and Soc., by Munson Cole, Treas.,	56 00
Derby, Dea. S. O. Blair,	2 00
East Haven, bequest of Nicholas Street, by Rev. Owen Street,	20 00
East Windsor, Miss Somantha Wells, \$2.50; A Friend, \$1,	8 50
Killingworth, Home Miss. Soc., to const. Harvey J. Lane a L. M.,	80 00
Meriden, First Cong. Ch., by B. H. Catlin, Treas.,	211 00
Middletown, Ladies' Home Miss. Soc., to const. Mrs. Beth Hall and Ralph Dunning L. Ma., by Miss Caroline M. Bacon,	60 00
Monroe, Cong. Ch. and Soc., by Rev. T. T. Waterman,	8 50
New Haven—	
First Cong. Ch. and Soc., by John Ritter,	80 00
Third Cong. Ch., by W. Atwater, Treas.,	100 00
New Milford, A Friend, to const. Mrs.	

John Young, Miss Sarah Buel, Miss Mary Brewer, and Chauncey M. Fairchild, L. Ma.,	\$120 00
Norfolk, Rev. Joseph Eldridge, D.D., to const. Miss Dotha A. Cowies a L. M.,	80 00
North Greenwich, Cong. Ch. and Soc.,	40 00
Plymouth Hollow, Cong. Ch., by G. W. Gilbert,	147 50
Portland, First Ch., to const. Henry E. Sage, J. Edwards Goodrich, and Miss Mary E. Denison L. Ma., by Rev. A. C. Denison,	106 20
Ridgefield, Cong. Ch. and Soc., by E. Jones,	44 00
Saybrook, Mrs. Amelia A. Griswold, \$20; Miss Deborah M. Ayer, \$5, in full to const. Mrs. Amelia A. Griswold a L. M.,	25 00
Stratford, Home Miss. Soc., by Mrs. C. T. Sterling, \$12.25; Col. G. Loomis, \$10,	22 25
Torrington, Cong. Ch., Miss Phoebe Beach, by S. R. Mason,	5 00
Washington, Cong. Ch., by F. N. Galpin, \$72 80; Walt Abernethy, \$10,	82 80
Williamantic, Cong. Ch. and Soc., in full to const. Rev. Samuel G. Willard a L. D., \$72.05; Ladies' Miss. Soc., \$5,	77 05

NEW YORK—

Received by Rev. L. S. Hobart—	
Eden, Mrs. Lucia P. Bartholomew, \$2; John Peek, \$10,	\$12 00
Hamilton, Cong. Ch.,	16 00
Spencerport, Cong. Ch.,	20 00
Aquebogue, Cong. Ch., Mon. Con., by Rev. Samuel T. Gibbs,	12 00
Ashford, Collins and Prentissvale, Cong. Ch., by Rev. W. D. Henry,	20 60
Brooklyn, Stephen Ballard,	25 00
Commack, Cong. Ch., by Rev. J. A. Woodhull,	5 20
Crown Point, Cong. Ch., by Rev. C. O. Stevens,	18 86
Ellington, Cong. Ch., by Rev. W. I. Hunt,	16 30
Forest, Presb. Ch., by Rev. J. B. Fisher,	16 00
Lewiston, Presb. Ch., by O. P. Scovell, clerk,	10 00
New York, Mrs. Hannah Ireland, <i>Broadway Tab. Ch.</i> , E. W. Chester,	100 00
New York Mills, Presb. Soc., of which \$100 is to const. W. D. Walcott a L. D.,	128 71
North Granville, on account of legacy of Mrs. Chloe Cluff, by J. Barby, Exr.,	80 00
Otto and E. Otto, Cong. Ch., by Rev. W. W. Norton,	15 00
Riverhead, Rev. Azel Downs,	1 00
Rome, Josiah Keeney, by E. W. Wight,	4 00
Williamsburg, New England Cong. Ch.,	55 00

NEW JERSEY—

Hoboken, First Presb. Ch., A Friend,	25 00
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OHIO—

Chatham Cong. Ch., by Rev. H. Lawrence,	5 00
Greenwich, M. E. Mead,	8 00
Greenwich Station, Luther Mead,	5 00
Nelson, Mrs. Hannah Beardsley, deceased, by Rev. Benjamin Fenn,	15 00
Perrysburg, Silvanus Hatch, \$5; H. M. Brown, \$1,	6 00
Rochester Depot, Mrs. E. O. Cummings,	1 00
Rootstown, Gad Case,	80 00
Tallmadge, Benev. Asso., \$50.75, legacy of Mrs. Henrietta Law, \$50, to const. Miss Henrietta F. Mathews, Dea. Andrew	

Fenn, and Mrs. S. W. Segur L. Ms., by L. V. Bierce, Jr., Treas.,	\$100 75
Troy, Cong. Ch., by Rev. Parshall Terry,	2 00
INDIANA—	
Ontario, Cong. Ch., by Rev. J. E. Roy,	7 50
ILLINOIS—	
Received by Rev. J. E. Roy—	
Peoria, M. Pettengill,	\$25 00
Winnebago, Cong. Ch., by Rev. H. M. Daniels,	18 00
De Kalb, \$12; Malta, \$6; Cong. Chs., by Rev. F. L. Fuller,	18 00
Elmwood, W. J. Phelps, in full, to const. himself a L. D.,	50 00
Marseilles, \$12.80; Seneca, \$4.85; Cong. Chs., by Rev. E. H. Baker,	17 15
Metamora, Cong. Ch., by Rev. W. A. Westervelt,	8 00
Onarga, Cong. Ch., Rev. A. Winter,	7 75
Ottawa, Cong. Ch., by R. O. Black, Treas.,	22 48
Princeton, Cong. Ch., by Rev. L. Parker,	8 00
Ringwood, \$7.90; Greenwood, \$9.10; Cong. Chs., by Rev. N. O. Clarke,	17 00
Tremont, Mrs. Lydia Bascom, to const. herself a L. M., by Rev. E. G. Smith,	30 00
MICHIGAN—	
Ganges, \$20; South Haven, \$10; Cong. Chs., by Rev. W. Pattison,	30 00
Hancock, Cong. Ch., by Rev. F. Hurd,	35 00
Nankin and Livonia, Cong. Ch., by Rev. C. Osborn,	7 00
WISCONSIN—	
Received by Rev. D. Clary—	
Beloit, E. Durham, in part, to const. Theron Durham a L. M.,	\$10 00
First Cong. Ch.,	73 13
Bristol and Paris, Cong. Ch., by Rev. J. Keep, \$16; Ladies' Sew. Soc., \$5,	21 00
Koskonong, Cong. Ch., by Rev. S. B. Bicknell,	10 00
Ripon, Cong. Ch.,	46 06
Black Earth, Cong. Ch., by Rev. A. S. Allen,	5 61
Kewaunee, Cong. Ch., by Rev. J. W. Donaldson,	15 00
Oak Creek, Cong. Ch., by Rev. F. G. Sherrill,	6 80
Plymouth, by Rev. William Avery,	1 00
Prescott, Cong. Ch., by Rev. J. W. Miller,	7 00
Shullsburg and Apple River, Ill., Cong. Chs., by Rev. John Reynard,	15 00
Springvale, Cong. Ch., by Rev. J. D. Todd,	6 64
Stoughton, Cong. Ch., by Rev. Robert Sewell,	2 00
Tomah, Cong. Ch., by Rev. F. M. Iams,	10 00
Union, \$7.50; Stirling, \$4.10; De Soto, \$2.45, by Rev. Alexander Parker,	14 05
IOWA—	
Bradford, Cong. Ch., by Rev. J. K. Nutting,	6 00
Davenport, Edward's Cong. Ch., Mon. Con., by Rev. William Windsor,	2 30
Denmark, Iowa, Cong. Ch., by Rev. Asa Turner,	45 00
Fairfield, Cong. Ch., by Rev. J. M. Williams,	20 30
Farmington, Cong. Ch., by Rev. Harvey Adams,	18 00
Garnaville, Ger. Evan. Cong. Ch., by Rev. J. H. Langpaap,	8 00
Georgetown, Welsh Cong. Ch., by Rev. Tudor Jones,	9 00

MINNESOTA—

Anoka, Cong. Ch., by Rev. A. K. Packard,	\$40 05
Clearwater, Cong. Ch., by Rev. W. B. Dada,	16 10
Minneapolis, Cong. Ch., by Rev. R. Hall, \$15 55; by S. W. Livingston, Treas., \$8.00,	23 55
Monticello, N. Tenney, to const. his daughter, Mrs. Cornelia M. Fuller, a L. M., by Rev. A. K. Fox,	30 00
St. Charles, \$9; Quincy, \$7.50; Cong. Chs., by Rev. J. O. Beckman,	16 50
Wabasha, Cong. Ch., by Rev. L. N. Woodruff,	12 50

KANSAS—

Manhattan, Cong. Ch., by Rev. G. A. Beckwith,	10 00
Wyandotte, Cong. Ch., by Rev. R. D. Parker,	6 00

CALIFORNIA—

San Mateo, Cong. Soc., by Rev. J. H. Warren,	10 00
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OREGON—

Albany, Cong. Ch., by Rev. D. B. Gray,	8 50
HOME MISSIONARY,	10 00

\$5,573 96

Donations of Clothing, &c.

Hopkinton, N. H., Cong. Soc., Ladies, by Sophia W. Bailey, a barrel,	\$50 15
Rindge, N. H., Ladies' Sewing Circle, by Miss Maria M. Bennett, a barrel,	38 47
Rowley, Mass., Ladies' Benev. Soc., by Elizabeth Mighill, Sec., a box,	149 00

Receipts of the Massachusetts Home Missionary Society, in July, 1864. BENJAMIN PERKINS, Treas.

Bedford, A Friend,	\$7 00
Berlin, Cong. Ch. and Soc.,	40 00
Boston, A Friend,	30 00
Brookline, Henry Wensell,	100 00
Burlington, Cong. Ch.,	2 00
Carlisle, Orthodox Cong. Ch.,	11 50
Chelsea, R. T. Dodge,	5 00
Dover, Cong. Ch. and Soc.,	6 00
Fairhaven, Mrs. Hannah Deane, \$1.50; Miss S. Pope, \$1; Ephraim Pope, \$4.50,	7 00
Fall River, Central Cong. Ch., by H. H. Fish,	578 85
General Association of Massachusetts, A collection,	29 50
Ipswich, Rev. Mr. Southgate's Soc.,	146 81
South Church,	16 39
Lowell, Appleton St. Ch.,	144 00
Millford, Cong. Ch., to const. Dea. Samuel W. Walker and Dea. D. B. Rockwood L. Ms.,	60 00
Natick, Ladies' Benev. Soc., to const. Rev. Charles M. Tyler a L. M.,	30 00
Roxbury, Vine St. Ch., Mon. Con.,	11 00
Royalston, Rev. Mr. Bullard's Soc.,	97 30
Salem, Cromble St. Ch.,	70 07
South Dedham, Cong. Ch. and Soc.,	37 83
Ware, A Friend,	5 00
Weston, Mrs. M. A. H. Bigelow, to const. John Spaulding, Jr., a L. D., and Mrs. Sarah E. Harlow a L. M.,	180 00
Windsor, Cong. Ch. and Soc., to const. Mrs. John Skimmon a L. M.,	30 00
Hallowell, Me., A Lady,	3 00
Madura, Southern India, \$10 from teachers, students, and others, of Pasumalai Seminary; and \$30 from a friend of Home and Foreign Missions, to const. A. G. Rowland, Chinnatombale, a L. M.,	30 00

\$1,612 65

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVII.

NOVEMBER, 1864.

No. 7.

DUTY OF THE CHURCHES.

SYSTEMATIC CHRISTIAN LABOR.

ONE of the questions propounded to the Home Missionaries, in the blanks for their Annual Report, reads as follows: "*Number of church members engaged in systematic christian labor, such as Sabbath school instruction, . . . ; Tract distribution, . . . ; Visitation, . . . ; etc., . . .*"

Of the 784 missionaries, on the Society's record for the year closing in April, 1868, only 28 reported any of their church members engaged in systematic christian labors other than those of the Sunday school; and the twenty eight were able to tell us of only 95 tract distributors and visitors—or less than four to a church.

For the year which ended last April, we have a more full, and somewhat more encouraging report. Of 756 missionaries, 385 report 8,404 church members, engaged in Sunday school instruction; and 68 report 224 church members, engaged in other forms of systematic labor, which may be termed, in a general sense, at least, visitation. This gives to each of the churches, first mentioned, an average of a little over ten members working in Sunday schools; and to each of the last named, between three and four "visitors," in addition.

Of *Western* missionaries, 219 report 2,278 teachers; and 38 add 106 visitors. Of *Eastern* missionaries, 116 report 1,126 teachers; and 25 add thereto 118 visitors; the Western churches reported, averaging between two and three visitors, and the Eastern, between four and five.

The apparent increase, last year, can not, however, all be counted real. For the question having been propounded for the first time, the year before, failed, we may suppose, of receiving general attention; and it is possible, furthermore, that some ministers may have reckoned themselves among church members engaging in systematic visitation; which would obviously be incorrect, unless

they assumed the work in addition to their regular pastoral labors. Nor must our readers fail to observe, that only about one half of the missionaries make any report at all, under this item; while it is undoubtedly true, that nearly all of the churches from which we thus fail to hear, sustain Sunday schools; and it is not impossible or unlikely, that some of their members are also engaged in other christian efforts.

We do not, therefore, count the statistics given, the present year, as sufficiently accurate for any very nice deductions; but they serve one purpose. They tell us in unmistakable tones of a *great duty neglected*. Whatever omissions there may have been in the reports, this fact is undeniable, that when the question was propounded to 756 ministers, pastors of churches, How many of your church members are engaged in systematic christian labors, other than those of the Sunday school? only *sixty three* made answer, that any were so engaged; while *two hundred and seventy two* acknowledged the total lack of such efforts, on the part of their churches; and *four hundred and twenty one* made no reply at all. Thus, but *one church in twelve, makes report* of distribution, visitation, or any stated form of lay effort outside of the Sunday school.

Church Work and Church Growth.

Now, it is a matter of great interest to the Society and its patrons, that the churches aided by missionary funds should rise as rapidly as possible to a position of self-support. The Society was established, not that it might rear a weakling brood, always dependent, but that it might fill the land with vigorous churches—churches that should subdue the people and gather them in. So long, therefore, as this result is delayed, just so long, one main hope and aim of the Society and its friends, is deferred. It is the duty of every missionary church to grow.

But manifestly, although growth may come in various ways—from an influx of population, the attractiveness of an eloquent preacher, or some freak of popular impulse—there is none so healthful or so valuable as that which results from christian earnestness and fidelity. Nor is a *church* faithful, in merely having a faithful pastor; its members must themselves be zealous for Christ, and the church as a body must be watchful to fulfill its whole duty, or it can not claim to have done all that it ought to do, for its own increase. Nor, again, is it ordinarily true that a church has fulfilled its part, when it has supported a good Sunday school. Instruction in the Sunday school is but one mode of christian labor, and reaches but one part of the community, the young—and probably, not all of them. There are others who need the Gospel; and other methods are necessary, in order to lay hold of these also; while the church itself needs these other forms of effort, for the nurture of its own graces and the development of its spiritual and social power, as much as for the additions which they are likely to bring to its numbers. Accordingly, no missionary church can feel that it has done all it can do, for its own growth, unless it has endeavored to put forth its whole strength in varied christian labors.

If such be the duties of missionary churches, the obligation rests upon their ministers, and upon all others who are able to gain their ear—and certainly, upon the Society and its servants—to improve all appropriate opportunities, for declaring and inculcating these duties.

We have spoken as though the churches that receive aid were under some obligation to those who lovingly help them. And it is so. But this obligation, viewed by itself, is poor and weak, compared with that which they owe to Christ. For what is a church, except as it loves and serves Christ? Its life consists in—

living Christ, and gathering the world unto him, in faith and obedience; and only as it does this, is it really a church. For the church is his "body." Let every christian communion judge itself sternly, in this matter, as in the sight of God.

Difficulties.

But it is said that there are difficulties; and some which are peculiarly embarrassing to the young and feeble churches of the West. It is granted; there are great difficulties. But the church was ordained for the conquest of difficulties; and it was for this very purpose that it was made a dwelling place of the Holy Ghost, and that Christ is with Believers, to the end of the world. But what is in the way of greater christian industry on the part of the churches?

We are often told: The members of our churches are cold, and disinclined to do any thing.

As well assign, as a reason against building a fire, that your family are freezing. The church, cold! Then, warm it. And nothing brings back the lacking vital heat, so healthfully or so quick, as exercise, in prayer and work for others. This is a reason *on the other side*; and ought to be a "difficulty" in the way of idleness. Will the Lord accept as an excuse, on the Last Day, I was unwilling!

But we hear again, from some feeble church on the frontier: We are scattered.

True. And the Lord's work is scattered. All things are adjusted to your hand. You can meet, generally, once a week; or at least, every month. The Lord has scattered you, that you may the more widely serve him.

But, from the whole breadth of the horizon, comes up the cry: *We are few.*

The more need of being many. A good reason for the most earnest efforts for increase; but a very poor one, for folding hands in idleness. The Apostles were few—twelve men, (and one of them, false)—in the midst of that mighty Roman Empire and that vaster world of iniquity which encompassed and finally overwhelmed it.

O where are kings and empires now,
Of old that went and came!
But Lord, thy Church is praying yet—
A thousand years, the same.

We mark her goodly battlements
And her foundations strong;
We hear within, the solemn voice
Of her unending song.

It is an "unending song"—a song always of praise, of thanksgiving and of victory. For it is given unto her to overcome the world. No where else, are numbers of so little account as in this work and warfare of Christ's church. When we feel our weakness, then are we strong. It was the smallest of the seeds, that grew to be a great tree; and it was a little leaven, that leavened the whole lump.

Still again, the plea is put forward: We are a hard working community; our members have no strength left, when they have finished their daily labors.

For themselves—shall we add? and so, can do nothing for the Lord? Every one's farm and merchandise, then, may justly take precedence of the interests of his own soul and the souls of his neighbors, and the love of Christ, and the honor of God. Seek ye first the kingdom of *Mammon*, is the commandment which such a life obeys. If the church does not turn its back upon this, as did our Lord, when summoned, with the promise of all kingdoms, to worship the devil—*whose church is it likely to become, at last?*

But, we are told: Our church members are not used to work, and do not know how.

Nor are sinners accustomed to be Christians; and they almost always think that they do not know how. Will the plea stand, at God's bar? Did it prevent the Apostles and does it prevent Christians, in these days, from laboring with the impenitent and endeavoring to lead them to Christ? No more should this prevent ministers and churches from stirring up all lukewarm and idle disciples.

But we hear, once more, from some expostulating brother: You do not understand our difficulties. Our people are poor; they are just building their homes and getting their farms under culture; they have roads and bridges and school houses to construct, and a thousand things to care for, which past generations have already accomplished, for Eastern communities; the distances are great, the roads are often poor, our members are few, and, most of them, unwilling to work; they are not used to it; they are not interested in it; some of them, apparently, have but a name to live and are dead.

Here are all the foregoing difficulties, in a breath. It certainly is a formidable catalogue; and unquestionably, may be very truly pleaded, by many Western missionaries. And yet, we ask, whether instead of being a satisfactory excuse for educating a church to inaction, it does not constitute a gigantic argument for the most earnest efforts after an immediate development and organization of its christian activity? In such cases, if in no other, it is almost a matter of life and death, that what christian force there is in the church should be set in motion, and economized to the utmost. If you have but a small army, poorly drilled and cold in the cause, wherewith to occupy a large district, by all means (one would naturally say) set at work immediately to arouse its patriotism, and perfect its discipline; and be sure that you keep it active. Frederick of Prussia, did not repel the hosts of three kingdoms, by deploring his weakness, but by zeal, thoroughness of training and indomitable activity. So, the missionary who finds himself at the head of a little band of disciples, encompassed with the hosts of evil, needs the help of the members of his church; needs all that they can possibly give; while they, too, need all the benefit that is to be derived from working together, with Christ. If there be but little salt, it is all the more important that what there is, be full of savor. If the leaven be small in quantity, all the more need of its vigorous operation, that it may leaven the lump. If there be but few candles shining in the midst of great darkness, then by all means, let their light *shine*.

In short, these difficulties can be rightly viewed only as reasons for peculiarly earnest endeavors, and ought never to be adduced as excuses for inaction. The missionary churches are feeble; but are they not *churches*? does not the Spirit dwell in them and work through them? and are they not possessed of something of the very power of God? Then, assuredly, we must understand, that in no circumstances can they be incapable of making aggressions upon the kingdom of darkness; and these "difficulties" merely dictate modifications of the *method in which they can work*, but never compel them to inactivity. Only one obstruction is really serious; that is, cold heartedness—a lack of christian love—lack of christian character; and this is not more insuperable than is sin—which every day is overcome by the power of the Lord in the hearts of his servants.

In a word, then; there are no difficulties that may not be subdued. The church that begins with fixedly and prayerfully resolving, by Divine help, to discover or create a way in which its members can be laboring for God, shall assuredly end with "THE UNENDING SONG."

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. T. Condon, The Dalles,
Wasco Co.*

Small-Pox.

The small-pox has for nearly three months raged among us, paralyzing all effort which depends for efficiency upon gatherings of people. The schools, Sabbath and secular, were for weeks closed. The Sabbath services were but thinly attended; and even the ordinary business of the community fell off, to a large extent. The care of the sick, and the necessary precautions against contagion, occupied the chief thought and engaged the attention of the people. Affairs are now regaining their former tone, for the plague is stayed. We are again at work.

Appointments.

Our evening services were given up, for lack of attendance; and when spring opened, the small-pox prevented their resumption. I have, within a short time, received an invitation to make a regular afternoon appointment at Celilo, the upper terminus of the railroad portage of this place (for a portage of fifteen miles interrupts the navigation of the Columbia here; the Dalles being the lower terminus and Celilo the upper;) and as the boats do not now, as formerly, run on the Sabbath, the hands of such boats as lie over at Celilo are idle and may be reached by preaching there. As it is fifteen miles from here, the journey between the morning and evening services will make a horseback ride a much more serious matter than the old Sabbath day's journey. Yet the duty of going, seems plain to the church as to myself.

Morning Services.

Our morning Sabbath services at the Dalles were only once interrupted during the worst of the sickness. The attendance is again resuming its former encouraging fullness — reaches now about seventy five or eighty, and retains its former quality, of constancy.

The people who attend our services are, for the most part, persons of permanent family connection here, who attend regularly. This fact will go far to explain, why our evening services fail. But few of our people have any kind of assistance in their households, for labor is high, and women are, comparatively, few here. As an inevitable result, there is great difficulty in attending evening meetings. This difficulty, of course, is greater with a congregation like ours, composed mainly of families. But what tells unfavorably upon our evening services redounds to our advantage in the morning; for our morning services are better attended, usually, than those of the other churches, while theirs have always exceeded ours in evening attendance.

The Change at the Dalles.

On the whole, we are not losing ground, but, we hope, are gaining, although not so rapidly as last year. Yet our progress is pleasant and important. When we came here, our enterprise was in a large measure regarded as alien to the aims and habits of the people; now, we seem, not to ourselves alone but to the people, as of them and for them.

Think, for a moment, what the Dalles of three years ago was, as truly represented to you by our Brother Tenney, then let me state that we had a general celebration of the Fourth of July without a murder, without a brawl, and without an accident. Three years ago, no lady thought of promenading in the evening, any street in the Dalles; but on last Fourth—the evening of the Fourth—the families of the place, men, women, children, even the little babes in their wagons, were in the streets until a late hour, witnessing the fire-works and a torchlight procession of firemen, and all this passed off as quietly as such seasons generally do in New York or New England.

I would not be understood as claiming undue influence for our church, in this work of changing the character of the Dalles; many causes have combined.

Yet we may thankfully claim for the church that you have aided in sustaining here, no small share of the work.

CALIFORNIA.

From Rev. E. C. Bissell, San Francisco.

Already at Work.

I have the pleasure of saying, that for the present, at least, I am able to relieve the Society of the burden of my support, as one of their missionaries. Since the first Sabbath after my arrival, I have been engaged to supply the pulpit of the First Congregational Church in the place of Mr. Twining; who in consequence of the death of his wife, felt that he must be relieved. Mr. Twining returned from a trip into the country last week, and will preach to that church for a short time, that is, until he can make arrangements to remove the remains of his wife to the East. I am now under an engagement for six months, to supply the Fourth Congregational Society—a new enterprise—and began my labors under favorable auspices last Sabbath. They assume my entire support. The prospects are quite favorable for our work in the north part of the city. It is proposed to erect a chapel, at once, which shall be large enough to accommodate our Sunday school—already numbering over two hundred—and become the “local habitation” of a church, in due time. The First Church people take hold of the matter with much interest and promise all needed pecuniary support. I expect to ask for no more money of the Society.

I might add, that in the absence of the office editor of the *Pacific*, I am acting as such for two or three months, and writing more or less for that paper.

KANSAS.

From Rev. R. D. Parker, Wyandotte, Wyandotte Co.

Prospects at Wyandotte.

The congregations here continue about the same as heretofore, and the Sabbath school is quite interesting. The prayer meeting is small; but we are encouraged by the constant attendance of the family of which I spoke in my February re-

port. By the removal of some and the absence of others, the church is weakened; but we still hold on with hope. The recent death of two non-professing subscribers will deprive me of about forty dollars of my pledged support. Our railway interests continue to go forward. The road is expected to be opened on the 18th of August as far as Lawrence; but the railway has received a terrible blow, in the assassination of Samuel Hallett, its efficient manager.

Guerillas.

Our dangers from guerillas have returned and increased. The entire western border of Missouri appears to be swarming with rebels, and the government forces are insufficient to control them. Parkville, eight miles above us, has been sacked; and they often appear in considerable numbers, just across the river, opposite our town. Having no troops stationed here we are compelled to depend upon ourselves. We have obtained arms, drill one day in the week, and keep a guard, by night. Thus far, I have had strength to take my turn, although some Sabbath nights after an exhausting day's labor, have proved rather trying.

While these excitements and alarms continue, religion is in a measure neglected and wickedness abounds. We hope and pray for peace.

From Rev. R. Cordley, Lawrence, Douglas Co.

A Family Gathering.

The last part of this present quarter, I have been “recreating,” instead of working. I left Lawrence, Kansas, some six weeks ago; and have been spending the interval on the “old farm,” (Pinckney, Mich.,) in pursuits not strictly professional—shooting, fishing, harvesting, haying. The “work” portion I have interspersed in homeopathic doses, just enough to repeat the “symptoms” of former days. We have had a regular old fashioned time—a family re-gathering. Soon after I reached home from the extreme West, my brother from Lawrence, Massachusetts, arrived, each of us having come about eight hundred miles. Civilization and barbarism met midway and shook hands. Lawrence famous in the East, and Lawrence notorious in the West, met together on neutral ground. A few days after,

another brother from the extreme south of Michigan, and then still another from the extreme north joined us. These, with "our youngest," at home, completed the family. Fourteen years had elapsed since we were all together before. Great changes have taken place since that last meeting. One who was then with us, has gone to his rest. Then the eldest was just commencing the work of the ministry, in a country village in New Hampshire; the two next were just commencing business; I myself was a school boy, preparing for college; the two youngest were boys at home. Now all are settled in life, with families of their own, and scattered to the East the West, the North the South and the center. It is not often, that a family thus meets, after being once scattered. You will not wonder to hear that we not only "wished we were boys again," but almost thought we were.

Michigan Experiences.

Now, all have gone but ourselves, and we must soon think of returning to "the border." It is rather a strange sensation, to sleep in perfect safety—no guard duty to perform, no alarms at night, no drills by day. I have become so hardened, that I can hear a gun go off at night, without grasping my revolver. It seemed rather a tame way of living, at first; but we can get used to any thing. There is one animal here, however, which we are not much troubled with in Kansas—the "copperhead." I have heard more treason uttered, during the few weeks I have been in Michigan, than in three years in Kansas. Still the mass of the people here are sound and loyal; but these feel so confident, that they allow the utmost license of speech.

Prospects at Lawrence.

You may think that I have not told you much about my field of labor. When I left Lawrence, every thing was moving on about as usual. The audiences were good and the Sabbath school and prayer meetings were prosperous. I hope to be back soon.

This quarter closes my year. I trust that we shall need no more aid from you. I do not know what changes have taken place since I left. The constant alarm on the border has driven some few of our people away; but I do not think this will materially affect us. If not, the church will assume my entire support, the coming year.

MINNESOTA.

From Rev. J. C. Beekman, St. Charles, Winona Co.

Goodly Harvests.

In concluding another, and the final quarter of the year, I find myself in the midst of the teeming promise of our Western harvest. God has been very good to us here in giving the latter, as well as the early rain. The pastures are clothed with flocks, the valleys also are covered with corn, and the little hills rejoice on every side. To be sure, the chinch-bug is making some of our fields and our farmers turn a little pale, but there will be no serious drawback from the abundance of the harvests, from this source. There will be a good average yield in all this part of the State; which is equivalent to an immense surplus over our own wants. Your missionaries therefore are not likely to starve, nor suffer inconvenience from hunger, notwithstanding the high prices of produce; and the time must soon come when the people here, working a little more out from their encumbrances of debt, and relieving themselves a little from the great inconvenience and discomfort of their dwellings, will do better by their ministers, and bear their support alone. Were all of one mind, this might even now be done, in the spirit of Bible self denial. But the power of all these outlying bands of the West is not yet so christianized, that it will sustain gospel institutions of itself. But we are laboring, to accomplish this, and richer results.

* The fields are indeed white for the harvest, and the farmer goes into them with his improved reapers or headers, in the confident assurance that he will save it all, notwithstanding the scarcity of help.

But the spiritual harvest, equally waiting—we have no appliances of spiritual machinery to preserve it from waste; so, with the sickle of preaching, and in pastoral labors, we gather, here and there, a little sheaf, it may be, to be safely stored in our Master's barn; rejoicing to find some plants of grace among these many shoots of nature, some flowers of spiritual beauty and fragrance, where the broad prairies smile with so many attractions of loveliness.

Gains.

During the last quarter, there has

been an addition of eight to our churches, two on profession; and there has been an increase in the number of attendants upon public worship. I am supplying two additional stations. The average attendance of different hearers at all these stations combined, has, during the last quarter, been from 200 to 250 a Sabbath, and we are working our way, I trust, into an influence that will be more abundantly sanctified for good, to many around us. Sabbath labor and Sabbath visiting do not naturally thrive in the face of a christian ministry; and our Sabbath schools, so well attended, are, we trust, laying the foundation of a more wholesome public sentiment on many questions.

A Field for Christian Laymen.

Our little village has grown rapidly during our two years' residence here; hardly keeping pace, however, in its moral elements with its outward growth. The first railroad whistle brought an indefinite number of grogshops, opening a branch road into the "Black Valley" of death. We have had an addition of one or two precious christian families to our communion. Earnest christian laymen will find fields of usefulness here, scarcely less important than those filled by the ministry; and we trust there may be many more, who, with the interests of the kingdom of Christ prominent, *foremost*, in their minds, may make their homes in the West.

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From Rev. W. B. Dada, Clearwater, Wright Co.

The converts of the revival of last winter, appear to hold out well. They continue steadfast in the faith. Of the thirty four who united with our church, all seem determined to continue in the service of Christ. This fact indicates that the work was the Lord's.

A Beginning at St. Cloud.

Near the beginning of last quarter, I commenced preaching, by request, in St. Cloud, every Sabbath afternoon, to the Congregational Church organized in March last by Rev. Chauncey Hall, of Sauk Rapids, and myself. I engaged to supply them till September. That field ought to be occupied by some able and faithful home missionary. St. Cloud is destined to be a large place. It is twelve miles up the river from Clearwater, and seventy miles from St. Paul.

It is situated on a beautiful prairie land, on the west banks of the Mississippi. Already its population can not be far from 2,000. It is a place of rapid growth. I was told, not long since, that sixty buildings went up there, last summer, within the corporation limits. One of them was a court house that cost \$16,000. There is a strong German Catholic element in the place; and their beer and whisky saloons line almost every street in the business part of the town. During the present season, they are building one of the largest churches in the State. The Protestant element is fast increasing; and the time is near, if not already come, when the Home Missionary Society ought to occupy that field. It is the largest and most important town in all northern Minnesota. Its geographical position, and commercial advantages, together with the tide of immigration occupying the rich lands lying to the west, and the fertile Sauk valley, northwest, all indicate the rapid substantial growth of the place. How important that the Gospel be planted there! I know of no more important destitute field in our infant State.

A Church Bell.

I desire to mention that we have just secured a bell in Clearwater, and hung it last week in our church steeple. It weighs 640 lbs., and cost nearly \$400; three hundred of which were raised among our own people, and the remainder was donated by some good people in Connecticut and New York. Yesterday was the first Sabbath it ever rung. Its sound was like music to our ears; and it brought up many happy recollections of our childhood days, and carried us back to our earlier homes, where we were accustomed to the sweet tones of the Sabbath bell. On Sabbath evening I gave a short lecture in relation to the new bell. The meeting was well attended and seemed very solemn and impressive. I spoke of the utility of a church bell, its office work to call the people together to worship God, and to remind them from time to time that the angel of death had visited the place.

"I to the church the living call,
 And to the graveyard summon all."

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From Rev. H. Willard, Plainview, Wabashaw Co.

Decease of Rev. Jonathan Cochran.
 On Sunday last, Rev. Jonathan Coch-

ran, my predecessor on the Elgin portion of my field of labor, who was for a long time one of the missionaries of your Society, was borne to his grave. His death occurred on the previous Friday night. He died in the full possession of his faculties, with a calm trust in God, who had sustained him to the end in the endurance of long continued severe sufferings. An abscess in the side has discharged continuously since it was lanced, several months ago. This has made it necessary to have watchers, constantly by night; and twenty one men, dwelling within a radius of a few miles of Mr. Cochran's residence, have shown their respect to their former minister by taking turns in caring for him. The arrangement was so made, that every one would know when his own night came for watching, without any notice at the time.

In Mr. Cochran's death I have met with a personal loss. He had before known what it was to be a pastor. During the past year he has proved himself capable of being a faithful parishioner. From the first, I received from him a cordial welcome to this field of labor; and the spirit which he manifested, on my coming, has been evinced ever since in successive acts of kindness. In the frequent calls I have made on him, whilst he has lain on his bed of sickness, I have had an opportunity, before the prayer which he has looked for from me before closing our interviews, to observe how the doctrines of grace which he had preached to others afforded a strong consolation to himself. Faith has now given way to sight.

IOWA.

*From Rev. E. Adams, Decorah, Winne-
shiek Co.*

Church, Self-supporting.

This church at its annual meeting in July, voted to dispense with further aid from your Society, increasing, at the same time the salary of its pastor, to keep pace with the high prices of the times. My present, therefore, will be the farewell report of another church that has become self-supporting. This is the second time that I have held this position, since coming to Iowa. So accustomed have I been, as a Home Missionary in this State, to feel the sympathy and care of your Society, that to break this connection, seems some-

what, I must confess, as when one departs from his parental roof; and yet I am glad that we are able to afford another illustration of success in efforts to rear up self-supporting churches; than which, a nobler work either for the country or the church can hardly be conceived of. It was with much unanimity and heartiness that the brethren, and sisters too, came up to the decision. "We can erect houses," said one, "and furnish them, build stores and fill them, buy farms and improve them, and we *can* and we *ought* to support our minister, and liberally. In my opinion, the man who makes \$1,000 a year ought to give \$100 of it to support the Gospel." This was at the close of our usual weekly prayer meeting, the usual attendance at which is about 30.

To hear such sentiments, in the midst of such action, in the basement of our own church, seemed in strange contrast with the beginnings of things, a few years ago, when the prayer meeting was established at my own house, for want of a better place, with but four present out of the family and but two of those professedly Christians.

I need not express to you, in behalf of the church, their appreciation of your kindness in the past, or pledge you a remembrance in their prayers and contributions, in time to come. It is to be hoped that the stand it has taken may be nobly maintained. I trust it will. The prospects, certainly, with God's blessing, are good. Its field of action is ample. The churches in this place are not so numerous as to be in the way of each other. A large increase of business and population is coming in upon us, by the opening of the railroad from McGregor to this point, which is soon to be, and there is a work to be done here. That God would bless and prosper us in things spiritual and inward, as in the material and outward, is our great necessity; and for this would we seek a remembrance in your prayers.

*From Rev. A. T. Loring, Manchester,
Delaware Co.*

A Joyful Dedication.

The last quarter of my fourth missionary year in this field, terminated yesterday in a most happy event, and one long to be remembered. This was nothing less than the dedication of our new and commodious house of worship,

to the Triune God. It would be utterly impossible for me to describe the unbounded joy of all our little Zion, and the evident gratification of all the lovers of good society, in this place, at this happy termination of our unwearied efforts, put forth for the last eighteen months, for this great object.

We have now for our future use a house of our own, built for and dedicated unto the Lord. This house is built in the most economical, commodious and at the same time, comely, not to say attractive style. It has a tower, belfry, spire, and accommodations for over 300 persons. It has cost in cash about \$3,000; all of which has been raised in this place, with the exception of \$300 generously given us by the *Congregational Union*. This donation has been a powerful stimulant from the beginning of our efforts, and without it, we should not have had the courage to commence the work. But having *begun*, with many fears as to our final success, God has seen fit to grant us great favor in putting it into the hearts of the citizens here, to render us material aid far exceeding our highest expectations. But this blessed enterprise has not been consummated without the bearing of heavy burdens by members of this little church. After bearing a heavy proportion in the main edifice, the expense and labor of furnishing have fallen chiefly on them. This they have borne patiently and nobly. May God bless them and their households abundantly, in this goodly temple!

In the dedicatory services of yesterday, Rev. Mr. Merrill, of Anamosa, preached a very interesting and appropriate sermon to a crowded house; and Rev. Mr. Heu de Bourck, of Dyersville, offered the dedicatory prayer. Eight ministering brethren were present; all all of whom took part in the services—Rev. Mr. Fifield, of Cedar Falls, (formerly the minister of this people) preaching to a full house, in the evening. Our choir, which is excellent, and with whom I have met stately once a week, for rehearsal, during the last four years, added much to the impressiveness and pleasure of the occasion. If you, dwelling in a city which counts its churches by *hundreds*, and their individual cost, by fifties and hundreds of thousands, can appreciate (and I believe you can) the difficulties and anxieties connected with building the first church in a western village, costing \$3,000, you will not wonder, that in dedicating this house to

God, many tears of joy, and, I trust, of gratitude, were shed.

Generous Gifts.

I must not fail to make grateful mention of another very pleasant incident connected with the opening of this house of worship. We were able to deposit, in an inclosed recess provided for that purpose, a beautiful *communion service*, the gift of a benevolent lady of the sewing circle in the Central Church, New Haven, Conn., (being a duplicate of the one that was lost, with whose history you are already acquainted) the cost of which was over \$40.

This plate came in near connection with a barrel of valuable clothing for the minister's family, (also a duplicate, as near as possible, of a barrel lost with the communion service,) from the above-named ladies' circle—this, too, in addition to a valuable barrel sent last fall by them, for the comfort of my family, and which arrived in safety. Our appreciation of these timely gifts, and the thanks of our church, have been already tendered to the benevolent donors. I hope that we shall be able to reward them in the only way that we are permitted to, by a more entire and Christ-like devotion to our missionary work. Were it not for these occasional donations of clothing, from our thoughtful friends in the East, it would be *impossible* for us to feed and clothe and shelter ourselves and family with the salary received, at this time of fabulous prices for every article of apparel and of living.

A Loyal People.

Our people are thoroughly patriotic; and the depletion of our congregation, by the many calls of our government upon our young men, for the army, renders this class in our assemblies exceedingly small. Many funeral sermons have I been called to preach, of those sons of promise, who have laid down their lives for their country. I can not now, nor need I, make mention of individual cases; for all of them are enshrined in the hearts of a loyal and grateful people.

But this war excitement, the *draft*, the high prices of every thing, our political perils, together with meeting-house building, has evidently diverted an undue amount of the solicitude of the church from the perils connected with our spiritual interests. But we hope for better days when we become fairly settled in our house of worship.

Our people have done much this season for the Sanitary Commission; and when the unusual and oft-repeated calls on their liberality are taken into account, especially at this time, I hope you will not think it strange, that our annual contribution to your Society is no larger. The people are learning to do nobly; and when the pressure of the present season is over, I trust that they will do more to swell the funds of your Society.

WISCONSIN.

Enduring—As a Good Soldier.

Our congregations are increasing, and we have now a Bible class at our residence on Wednesday evening. We hope to do some good, by joining our hearts and voices in the study of the Bible. This is our duty and privilege to cast about us, and seek for ways and means of doing good.

The war has drawn so largely on this town, that our circle of influence is very small, indeed; and the number who feel it a duty to sustain your missionary is consequently reduced; so that with the high prices, we find it no easy matter to supply our wants. But we will not complain—though we pay twice as much for almost every thing, as when we first came here, nearly three years ago, and receive *less* from the people, so far. If clothing did not wear out—as well as the body that it covers—in riding over corduroy bridges, it would not make so much difference, whether we received much or little, but as it is, wants do not diminish, in any direction. But enough of *this*. I know, if we trust in Him who clothes the fields and gardens, we shall not want. I could leave my ministry and go into the mill, and soon earn what we need, but I can not do this yet. Your benevolent aid is always “lived out” before it comes; and we can not help it. What should we do if we did not belong to your family?

I find that as time rolls on, although we may not see “many added to the Lord,” yet the Gospel does mold the hearts of the people of God—and constantly gains upon the community around us. Every few Sabbaths, new listeners are found in the house of God; and good impressions are made; and we will pray that they may eventually tell in the salvation of souls.

From Rev. E. Morris, Union Grove, Racine Co.

How the Church became Self-supporting.

After I had preached here two or three Sabbaths, and the trustees were making up the subscription paper, the question came up, in a few minds, how much ought we apply for, from the Home Missionary Society? One family prominent in every good word and work, said that we ought to support ourselves; but, how to get a full society meeting was the trouble. I suggested that the meeting be held, the next Sabbath morning after service, urged that there would be no impropriety in this, and asked, what would be the difference, between appealing to the whole congregation to raise money, on the Sabbath, to support a foreign missionary, and appealing to the same congregation for means to pay their own minister? The meeting was called. I found that some of our church members did not know that this church had any aid; and very few, if any, of the congregation knew it. I set forth the objects of the Society and the demands now made, and likely to be made upon it, and told them, that their houses, so far as I had visited them, gave external appearances that they were all well off, and in some cases, wealthy. There was soon manifested a disposition to have the church self-supporting. One brother said: “I am ashamed to think that we are paupers.” Another asked of the trustees, how much was already subscribed, and, upon being told, said: “We must ‘double up;’ change my subscription from \$20 to \$40.” This was a good Welsh brother. There is a good deal of what is called the “foreign element” in the congregation. They then went on—English, Scotch, Welsh and Americans, “doubling up,” as the brother said. Fives became tens; tens became twenties; twenties forties. One good old father in Israel pays one dollar a week, and pays it to the minister himself, every Sabbath. One said to me: “You’ll be sure of your breakfast every *Monday*, at any rate.” An English brother, in a written note, which he handed to the trustees, said: “Alter my subscription from \$20 to \$40, and when you have got in all the subscriptions, rather than that we should apply for Home Missionary aid, call on me for the balance, and I will pay it—up to the amount of \$100.” He is able, and the brethren say, that his word is as

good as his note for it. I have engaged to serve the church for \$600.

So, my dear brethren, I am glad to be able to say, that Union Grove church will not, this year at least, be an applicant for any Home Missionary appropriation. And I hope that in all coming years they will prove, that "it is more blessed to give than to receive."

While I rejoice in your being relieved thus far by the church, I feel very reluctant to part company with you, myself. After having received your commission, now for thirteen years, it seems as though I ought to be your missionary still; and I can scarcely reconcile my mind to the condition of not being a missionary. I don't feel right in not being one. I have always cherished the hope, that all my ministerial life would be that of a missionary.

I desire to express my deepest gratitude to the Society, for the aid it has rendered me, and to the ladies, who in times past, have added to the comforts of my family by furnishing missionary boxes.

MICHIGAN.

Anti-Temperance.

The cause of Temperance has been much revived here. A few years since, no alcoholic liquors were sold in the village, as a drink. But of late, three saloons, of the worst type, have been in full blast. The house we occupy is situated between two of them. It has seemed to me as though I were living a quarter of a century back, in the times of the Washingtonian Temperance organizations. Some weeks since, I delivered a Temperance lecture, on a Sabbath evening in our church. It was a very rainy, wet time. It was not expected that there would be more than twenty persons in attendance. But to my surprise, the house was well filled; more than one hundred and fifty persons were present, notwithstanding the rain poured down in torrents. We had a good time, and many names were added to the pledge of an organized Temperance League. The saloon men and those who patronize them became much enraged. We were much annoyed; being frequently waked up at midnight, and after, by the yells of intoxicated persons. One night, between the hours of 12 and 1 o'clock, a flask of whisky was thrown into our bed cham-

ber, exploding like a shell—the whisky and glass flying about, a few feet from my wife and a sick child. The law imposes a penalty for rum selling, of \$10 for the first offense, \$20 for the second, and \$100 for the third offense. I think it is the fixed determination of the people here, to banish intemperance from among us.

From Rev. J. Scotford, Le Roy, Calhoun Co.

Fallen, for their Country.

In my last report, I informed you of the death of my dear son, Edwin, killed in battle. His funeral sermon was preached on Sabbath, June 26th, by Bro. H. A. Read, of Marshall, your Agent. It was a good, patriotic discourse, and full of consolation to us in our affliction. It also answered for the son of another man in our parish, who was likewise killed in the same charge. My worthy predecessor, Rev. A. W. Bushnell, lost a son in the same fatal charge. He, too, was a noble Christian son, cut down in his prime.

Since then, our church has suffered another great loss. On June 27th, Edwin A. Bush, a member of the church and a volunteer in the Michigan 17th, was killed by a stray shot, while sitting at the roots of a tree, near the brigade head quarters, of which he was one of the guards. He was a young man of great promise, of deep and uniform piety, whom the unpropitious influences of camp and army life, could not move. An elder brother, a young man of unusual promise and a student at Oberlin, preparing for the ministry, was suddenly cut down by typhoid fever a little over a year ago. We then hoped that his mantle would fall on this brother; and indeed we thought it had, and that he would return to prepare for the ministry. But God, who seeth not as man seeth, took him to himself. The church as well as his parents, deeply mourn his death. But while we bow with sad hearts, we are enabled through grace to say: "They will be done!"

A Loyal Town.

This is a very patriotic town. It has, thus far, met all the calls of the government for men in the army, without a draft. Our quota under the late call for 500,000, is twenty four, or about one in six of those liable to be drafted. To fill this quota, the town gives \$300 to each volunteer, in all \$7,200, to meet

this one call. This, with the \$100 from the General Government and the monthly pay and clothing to each man, amounts to \$687 for one year. The township has raised not far from \$6,000, to meet former calls; and all this has been done in a strictly rural township, with no village and with no really rich men in it, and whose area is only six miles square.

This must be a good town. Intelligent families who are seeking homes in Michigan, might do well to turn their steps thitherward. Such people must make good neighbors.

Getting their Pockets Open.

Men are paying from \$50 to \$100 each, to meet this call and avoid the draft, who are not in the habit of contributing to any objects of benevolence whatsoever; and christian men who thought they had gone to the utmost verge of their ability, when they had subscribed from \$10 to \$15, for the support of the Gospel, now come up and subscribe from \$25 to \$50 to aid volunteering; and yet no one is seriously cramped thereby.

God is thus providentially showing men *how much they can do*, in patriotic and benevolent causes, if they but think so, and without serious injury to themselves. This is a lesson that they would probably never have learned, but for the rebellion. Is not this a clear indication of the great things the church can, and will do, hereafter in the work of Home, and Foreign Evangelization. Surely, the latter day glory of the church is just beginning to dawn; for in this broad souled benevolence lies the germ of all christian excellence.

ILLINOIS.

Romanists Not Unaccessible.

There are within a circuit of four or five miles' radius, quite a number of families which it seems almost impossible to reach—for the most part French Canadians and a few Germans of Roman Catholic faith and prejudices. Still, they are accessible to kindness, and once in a while one comes to church. I was quite surprised, however, when sent for to attend the funeral of a woman, herself a Romanist, while living, and whose friends were nearly all (I do not know but all) of like faith. This I did not

understand; nor do I now, as there is a priest within a few miles. However, I went without questioning; and though I said nothing about Romanism, I tried to speak as I think Christ would have done. Some of them seemed to drink in every word; and I can but hope that some *little* truth may have lodged in their hearts.

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From Rev. F. Lawson, Rockton, Winnebago Co.

The Little Sunday School Girl.

About four weeks ago, a little girl, untrained at home to love the Savior, the Bible, or the Sabbath school, was requested, with others, if she loved Jesus, to manifest it by raising her hand. She did so, and went home to an unconverted mother, and told her mother, "*I have given my heart to Jesus, to-day; and I am going to be a better girl.*" Her mother, understanding none of these things, treated the whole matter lightly; which did not in the least abate the child's determination to be a Christian. Just two weeks ago, the dear little girl—ten years old—went up to heaven; and in her last moments, left messages for the Sunday school children of her class, and repeated, when too weak to sing:

"Jesus loves me,—this I know,
For the Bible tells me so.
Little ones to him belong;
I am weak but he is strong."

Soon, that little voice was hushed in death. At her funeral, all the children from far and wide were gathered; and we endeavored an improvement of our Lord's words: "Out of the mouth of babes and sucklings hast thou perfected praise."

This providence has been very impressive, and I trust great benefits may be gleaned for our church and Sunday school.

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From Rev. G. Schlosser, Paxton, Ford Co.

Revival.

Last winter was a season of constant and continued religious interest, with us here, and I multiplied appointments nearly every week during the whole of it. We never had any unusual excitement, but a deep and continued interest, both in the church and among the impenitent.

The result, thus far, of this work of

grace, is the hopeful conversion of some twenty four souls; of whom sixteen have united with the church by profession. Some six or eight others will probably join, at our next communion; and we still hope for other conversions, from among the impenitent. Our regular attendance more than doubled, during that quarter, with the prospect of being permanent. The converts are mostly heads of families; and consequently, add greatly to the strength of the little church here. Our audiences include most of the business men of this little village, and the members of the church are among the leading citizens of the place.

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From Rev. E. B. Tuthill, Rosemond, Christian Co.

A Good Place to Settle In.

Rosemond, upon the Terre Haute and Alton railroad, was settled about eight years ago, by a colony of New England people. They came not only with the purpose to make themselves homes, but with a desire to be the means of carrying and spreading the Gospel in destitute portions of the State. Coming with this motive, and bringing, of course, their New England habits, they knew the value of stated religious worship; and hence whether there was to be preaching or not, they have never, with but one exception, failed a single Sabbath, to meet and have religious services, since their settlement. There is no church edifice; and as yet, we worship in the school house; but as this is a neat and commodious house, and will seat over one hundred, we suffer no inconvenience. The house is often well filled; though the average attendance, I think, will not reach beyond seventy five. Our Sabbath school will average perhaps about the same number. One interesting feature about this school, is that almost the whole congregation remain, and young, and old, unite in the study of the word of God.

There has been religious interest, more, or less, since I came here, Dec. 16th, 1863. There have been added, since that period, eleven persons to the church, all on profession. The religious interest commenced, and owed its continuance under the blessing of God, to a faithful teacher of a Bible class, in the Sunday school. A prayer meeting of young people, was held once a week for a time, in order to give the converts, and young Christians, an op-

portunity to begin and take up the duties they owe to the Savior and the world. Aside from that, no other special meetings have been carried on. The Lord has been pleased to visit us, through these ordinary means.

We have commenced to observe the monthly concert of prayer, and we hope to be able to continue it. We have just set in operation a method of systematic benevolent contributions. The various benevolent causes, are enumerated upon a printed card, one of which is sent to each member of the church; the payment is to be made quarterly.

We have no preaching, or religious service in any direction about us nearer than about five miles; and the country is rapidly filling up. It is a beautiful country; the prairie presents unusual inducements to settlers; and altogether, I think this a field of much promise. There is, I hope, by the blessing of God, a good future before this church.

OHIO.

From Rev. A. F. Jones, Hope, Franklin Co.

Faint, yet Pursuing.

Our little church, like a ship in the storm, seems to be struggling amid the breakers. Six heads of families have moved out of the bounds of the community. Our choir leader has enlisted, and his wife returned to her mother's home. Our little church feels the loss of even the weakest member; but when we lose so many pillars at once, it seems as though it must fall. And now, as Ohio has offered thirty thousand of her National Guards to the government, all of the male members under forty five years of age, myself included, must go to the field. We rejoice in being called into active service for our noble institutions, in this hour of darkness and trial to our bleeding country, but the church, like the farms, must be left to old men and the women for care and culture. The 97th Psalm, which begins, "The Lord reigneth, let the earth rejoice," speaks the language of our hearts. We know that all things shall work together for good, to them who love God. We received two by letter at the last communion—a man and his wife—who will be very useful in the Sabbath school and in the church; and thus our loss, in a measure, is made up. The Sabbath school is prospering. We

have changed the old routine of conducting it, and have tried to use all information to be had from the experience of others and from books, in order that the school may be a model one. If conducted rightly, the children, we find, can not easily be kept at home. We have not succeeded in keeping the prayer meeting as full as we should like. We try to have every member always there; expecting them to come as regularly as they go to their tables.

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From Rev. B. K. Maltby, Cincinnati.

Church of the Epiphany.

In connection with my more formal report of pastoral labors for the past quarter, I desire to say a few words of a more general character. To many of your readers, it is probably already known, that this church has, until recently, been in connection with the Episcopal communion, having only assumed its Congregational attitude on the 30th of May last.

As may be expected, fears were entertained that the transition would be attended with counter influences, calculated to disparage the movement and perhaps disaffect and deplete its membership. As to numbers, we did indeed lose a few; but enough have since been added, to keep us fully up to what we had before our change.

Some attempts, through the press abroad, to exhibit us in an unfavorable light, have been made, but here where all the facts are known, they have worked in our favor, strengthening rather than weakening the purpose and confidence of our people. It is useless, for any end to be accomplished here, to represent the Church of the Epiphany as a meager, unrecognized body of "some half dozen members" or families, and these "mostly non-Episcopalians," led off by a pastor who had no practical attachments to the church he thus left, and finally no appreciable loss to it. No one acquainted with the facts doubts that the course pursued with us, however justifiable in the intent, was practically to discourage, and in the end, likely to disband a most hopeful and growing religious organization. Nor does any one doubt that in throwing ourselves upon the principle of *Congregational freedom*, we not only asserted our religious rights, but are thereby enabled to go on in a great and hopeful work in this city. Our membership,

though yet small, constitutes a most important beginning; while our position, with the changes going on in our population, is becoming more and more advantageous. These, with a willingness to work and the *revival liberties* we now enjoy, give us reason to be hopeful of the future that is now before us, under the blessing of the great Head of the Church.

During the recent heated term, which in this city has been long and severe, we have aimed only to keep up most of our regular services. But with the return of favorable weather, the longer evenings and the presence of the absent portion of our population, we believe especial services should be instituted, designed to promote a deeper religious interest in the community around us. We are ready to work for souls and the upbuilding of the cause of Christ, and we can not doubt that earnest labor with the blessing of God will be successful.

One thing, we find a practical hindrance to our work—we have no church edifice of our own; and the one we occupy is small and not advantageously located. The great expensiveness of building, at the present time, has prevented any proper effort to remedy the difficulty this season; but we are taking initiatory steps to enter upon this work at the earliest practicable moment. With a good church building, we could at once have, in this part of the city, a large and permanent congregation, furnishing not only the elements for a growth of membership, but the means for our full ultimate pecuniary support.

We are thus far encouraged in our work and mean to go forward, disregarding the animadversions that may be in store for us, as well as the difficulties that a new work like ours, in a great city, is sure to encounter.

Of one thing, however, our friends may be assured, our church, however unimportant in the eyes of those who look at us unkindly, has added one more member to the Congregational family in the West, whose activities are hereafter to flow in this most important evangelical channel.

Our brother and his church, receive our most cordial welcome. We doubt not that they will find as much of enjoyment and prosperity, in the ways which they have chosen as they could have secured in those they left. They have entered a great and rapidly growing Brotherhood—purely christian, setting up no partisan tests, pre-

scribing no forms, insisting only upon the Bible and the Cross, the love which is the fulfilling of the law and the liberty which belongs to the sons of God. Well were it, if all churches and their bishops would seek out the old paths and return to the simplicity of Apostolic days.

The bond of love is better than the bond of organization and official authority. "All ye are BROTHERN."

NEW YORK.

From Rev. John Gibbs, Bellport, Suffolk Co.

Revival.

Our spiritual condition was for a considerable time, low and languishing; but God heard the importunate cry of his servants, and in the month of March, we were prompted to set apart a season for special effort, to awaken the church from her slumbers, and to alarm our self-secure and careless neighbors to the consideration of their eternal interests. A

protracted service was commenced, with the expectation of continuing it but one week. But God was waiting to be gracious. At the first public meeting, the house was crowded. The presentation of the truth—made by a brother in the ministry—we have good evidence, was the power of God unto salvation. Our meetings continued without abatement of interest for full thirty evenings, and were accompanied by indefatigable labors in personal invitation among the inhabitants, and especially among the young. In the closing ^{up} of our *extra* meetings, which terminated with our regular church meeting, we were made glad in contemplating the divine change in the hearts of about twenty, who, we hope, have passed from death unto life. Nine of them were received into the fellowship of the church; and they continue steadfast in the apostles' doctrine and in prayers. We have hope of some others; and there is an evident change in our Sabbath school and in the families who are associated with us. Thus the Lord has favored us with a little refreshing from his presence and we feel encouraged in our labor.

MISCELLANEOUS.

On the Way to Idaho.

The following communication, from the pen of President Blanchard, was written at Red Buttes, 150 miles above Fort Laramie, June 21st, 1864:

Prospered.

We are here near Bridger's cut-off, a new and shorter route, opened some four or five weeks since, to the gold mines on the Big Horn river—which is only 130 miles hence. Some 500 wagons have already gone on this route and one or two hundred more have taken one shorter still, some eight miles back. We are thus promised to be taken to the gold diggings in eight or ten days, by a man who has been in the country eight years. The crowd are all in high spirits, at the prospect. Bridger took this route, to avoid Indians, as it passes through neutral ground between tribes.

The other man (Boseman), more venturesome, goes right through the best armed and most hostile tribes. By this cut-off, we save four or five hundred miles, at least. We have, thus far, laid by, every Sabbath. We have never harnessed a mule, with a single exception, on that day, and then, for the purpose of going two or three miles to grass; and He that admitted leading a horse to water, permitted driving mules to feed.

And God has been over us, by his pillar of cloud by day, and shielded us by night. All our Californians say, that the Platte valley was fearfully hot and subject to fearful storms, the years they went through. We have had neither. The days have been cool, and the showers (we have had several) have come *on the Sabbath*, or at night, while we were in camp; so that we have only laid by, one short forenoon for rain, and no shower has equalled an ordinary Illinois

thunder storm! This the more amazes me, as when a boy, I read in Lewis and Clark's account of their travels in this country, that they encountered frequent hail storms which knocked men to the earth and cut them so that all parties out would come in "bleeding freely!" And all who had passed the valley had the same dread. Mr. Turley at Council Bluffs told me, that the prevalent wind was from the west, so that he was for whole days unable to see the leaders of the team he drove. We have had scarce one hour when the dust was not blown one side or the other of the train, and no cases of sore eyes; and, as I eat and sleep well and endure immense fatigue every day, I should be one of the most ungrateful of men if I did and do not strive to do something for Christ here.

As we are lying here to-day, waiting for all our teams to come to take the cut-off with us, I shall write at large and send it when I can.

The Country.

From a few miles this side of Omaha, on the Missouri river, to this place, we have traveled all the way, 650 miles, by the Platte river, which loses in sand and by evaporation as much as it receives from tributaries; and for 500 miles you can scarcely see a particle of difference in this wonderful stream, either in width, current, or color. It is the same turbid, muddy, boiling, shallow, dangerous stream. It is fed by mountain streams while the snow melts; and Job's description* of the dark winter streams of Mount Lebanon in Palestine, is good for these. You travel from Omaha 350 miles, before you see one living spring from the road. That spring would turn a common mill. We have, I judge, crossed the sand beds of fifty or an hundred streams, half as large as the Connecticut, whose channels were perfectly dry; and yet it was early June. They tell us that the Platte itself is lost in sand for hundreds of miles together, in mid summer. The result is, that the whole country, with small exceptions near Omaha in Nebraska and in the river bottoms, is half a desert. Every mountain is an Ebal and every bluff a Gilboa. The earth where we have traveled, for hundreds of miles resembles

* Job 6: 15-18, "My brethren have dealt deceitfully, as a brook, and as the stream of brooks they pass away—which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish; when it is hot they are consumed out of their place; the paths of their going are turned aside."

what is called *hard pan* in Illinois, if that hard pan had been baked. Its color is a whitish yellowish dirt color, and it pulverizes in the road just like yellow earth under an old chimney or where a fire has been built out of doors. But this blows off, and leaves for hundreds of miles a hard, smooth road, over which the heaviest wagon rolls as on a house floor—the best natural road on the whole globe. But most of the bluffs and mountains are mere heaps of sand and baked clay, hateful and horrid to the sight, except when seen in the blue distance and through semi-mirage, which makes them resemble castles, walled and buttressed, court houses, churches, pinnacles, etc., etc., of every glorious and fantastic form. But go near them, and all their glories vanish. Not one green tree or shrub even is seen on them, for hundreds of miles. Nothing but walls and minarets of baked clay cropping out of sand.

The Flowers.

And yet ascend one of these desolate and bald bluffs, and you find that flowers continue to bloom there, as also all along these horrid plains—like virtues amid the poverty and desolation of a drunkard's home. After awhile, small stunted cedars cling to the sides and summits of black hills. Then the wild-sage and greasewood send their huge spongy roots through the deep sand. Among these are the tall, clear blue larkspur, with plenty of flowers and leaves like the geranium, a sweet little border flower, with red calyx, which has followed us all the way, wild pinks, looking like those in our garden, and soap-weed with its tall and jaunty blossoms; but above and beyond all, the "Rocky Mountain rose" and a pale white mountain lily. These, with a multitude more, bloom and breathe out their sweet fragrance upon this horrid soil.

Birds.

The birds are few and far between. I did not see or hear a robin or bluebird or meadow sparrow for the first 300 miles this side of Omaha; and when some few sang to us from the cotton-woods, they seemed like spirits from an enchanted grove. However, troops of bawling blackbirds followed us for a hundred or two of miles, to eat the grain left at encampments. These finally disappear, and no voice salutes you but that of the ubiquitous lark, whose note is somewhat changed in these soli-

tudes. I saw, however, two kingbirds, about fifty miles back, perched on the sage brush; and now that we are come where snow spots can be seen on the mountains and some green slopes and valleys below, occasionally a choir of wood birds is heard, making the heart glad.

The Emigration.

Such is the region over which two thousand six hundred wagons had preceded us to Fort Laramie, averaging four horses, mules, or oxen and three men to each. If an equal number have come up on the road south of the Platte, and about the same from California and the West, nearly eight thousand wagons and twenty four thousand men, with a sprinkling of women and children, and thirty two thousand cattle, have already preceded us—two thirds to Idaho, the rest to Colorado, California, Nevada, and Oregon. It is guessed that three fourths of this year's emigration is yet to come; and if so, the whole will foot up to a hundred or a hundred and twenty thousand people. But the route will breed pestilence, with dead animals, before such a number can get through. We have seen but few, and have lost none; but we have seen enough to know how it must be with those who follow the track which we have left nearly destitute of grass.

Multitudes of these emigrants have crossed these plains before and are crossing now, some to regain what they before lost, others to make more than they then made, and all, for gold, gold, gold. For the hope of this, they toil as no farmer toils. Day after day they trudge on, with sand in their eyes, sand in their ears, sand in their hair, neck, bosom, boots, stockings, hat, clothing, victuals, drink, bed clothes, (their bed is sand), and all with as much diligence—though with less patience—as camels over an Arabian desert—thousands, to certain disappointment, but each one hoping himself to escape. But, "Each busy trifer deems himself alone; Frames many a purpose, and God works his own."

The Indians.

Lo, the poor Indian must fade and disappear before this human avalanche. We have come through the territory of the Pawnees and Sioux, and have seen many lodges; but most of the inhabitants were of mixed extraction and are, in part, of French blood. If the Indians had capacity to understand this inva-

sion of their last retreat on earth, or if they could unite to defend it in any considerable numbers, hundreds of trains, cattle, provisions and all, would be their easy prey; for few trains travel a hundred miles without bursting and moving on in fragments. But they do not. We have passed but two graves of men killed by Indians; and these deaths were the result of quarrels about stock. At Kearney and Laramie (the two forts to protect us) was our principal danger. Our poor soldiers and white traders get their squaws—give them whisky—get their ponies—the Indian ideas are violated—they quarrel—kill a ruffian or two—and our troops turn out and shoot them down. There are exceptions. There are cases of stealing, but these are almost always near the ranches owned and occupied by whites and half breeds. It is said, however, that hostile tribes are yet to be passed; and, in war, Indians are, of course, devils incarnate. But so far as we can learn, they are disposed to use well all who use them well.

The emigrants, I will try to describe hereafter. West Missouri sends her full share; and they are of well ascertained character, since Kansas. I will close here, with the one comforting thought, that Christ died for every one of them; and there are enough of Christians and men of sound morals going, to lay—as I hope—the foundation of Christ's precious kingdom in Idaho.

The following, from the same hand, was written at Big Horn river, 140 miles from Platte Bridge, 850 miles from Omaha on the Missouri, and 200 miles from Virginia City in Idaho, July 1st, 1864.

Major Bridger.

Major Bridger is an old resident in these wilds. He built Fort Bridger and sold it to the United States. He married a woman of the Snake tribe, by whom he had daughters. His wife is dead and his children are in Jackson county, Missouri, obtaining an education. One of them married an officer in the United States Army, lately. You will see by the map, that we are passing into Idaho by a short cut, going northeast from the Platte river by the Big Horn and Wind river mountains. Major Bridger started on this new route early last May with a large company of emigrants.

A Border Character.

When we came near the cut-off, we met a man named Bob McMinn, from

West Port, Jackson county, Mo., offering himself as guide over the new route. He is very cross-eyed, dark as an Indian, among whom he has been trading for some eight years—though now but twenty three years old. Many weaker men are now members of Congress. He is quiet, agile as a cat, makes a very fair speech to the crowd, and is altogether a wonderful man. He has been a sutler's clerk at Laramie, was recently clerk at Sweetwater, under another sutler, Col. Ward, and was probably sent to lead us this way, as a runner for ferries owned by his employers, Col. Ward and others, who own the Platte Bridge and are amassing enormous fortunes out of the emigrants. It is such men who get up books like that which Campbell has written of Idaho, and thus produce a stampede for gold, such as now pours over these horrible deserts.

A Hateful Desert.

I am very glad I came; not only because my health is good, but because I could never have conceived of the country that we have just passed over, unless I had seen it with my own eyes. I can convey no idea of it on paper. A mere waste of sand would be a prairie to it. Along the whole 140 miles of this "cut-off," with a single exception or two, the water has been impregnated with alkali and a dozen other plagues. Every where mountains of sand surround you. There is no timber and next to no wood; no grass, except in the little narrow gulches, where water has run when the snow was melting, and some sparse blades of blue grass among the wild-sage and greasewood shrubs, whose bluish and green color at first relieves the barren blank and blistered look of the soil, but you soon become more weary of them than of desolation itself. There is something sublime in a vast solitude. But the wild-sage is a shrub with a stem and root, spongy, porous, and dry as an old grape vine; its leaves are like the common sage-plant in looks, but the taste and smell is a dry, bitter, pungent, and hateful odor, as if common sage were dried and pounded up with puff-balls and aloes. The greasewood is green and looks a little like a cedar bush, but smells like a cake of damaged tallow! The land is exactly as Illinois would be, if all hilly and mountainous, and the soil of the whole State had been taken off down to the hard-pan. Such is the whole face of the country, in simple

unexaggerated description. It can never be cultivated any more than the Sahara.

But there is, here and there, an oasis. We came, 120 miles, to the *Little Horne* river; which we reached by crossing mountains such as I never dreamed of seeing traveled by teams. We went on ridges that were just wide enough for a single wagon to pass, the wind blowing half a gale, where, if a wagon upset, it would roll down thousands of feet, where the head grew giddy by merely looking. The brakes were put on—wheels tied fast with ropes—and men let the wagons down the steepes, by ropes from behind.

"The River."

We came, at length, to the "river." No water was running, but it stood in dirty pools. Here and there, weeping out of the sand bed, a spring was found, and the filtered water flowed on a little way—a mile or two, perhaps—and then was lost again. But it was beautiful to see how the thirsty vegetation seized on and improved these watered spots. Wild rye, looking for all the world just like the rye in our fields at home, red-top or fox-tail grass, a wild Hungarian grass, and something which looked like barley. These, with the merry notes of robins, kingbirds, and the ubiquitous lark, seemed to put us into the heart of New England; but one glance at the everlasting sage and grease brush on the surrounding slopes promptly corrected the illusion.

The Big Horn—The Valleys—The Mountains.

The Big Horn is a clearer stream than the Platte but equally rapid. Charley caught us a fine pike for breakfast, and others got other sorts of fish. A little ferry boat takes our wagons over, at \$5 each. Our mules and horses swam—all but four of them. One of the four, I rode across the stream lower down, at what was thought a ford. Wet and tired, but all safe, we got across. We hear of Bridger's band ahead, on the Stinking-water and Yellow Stone, where they are said to be prospecting; and we hear of 2,000 warriors assembling to drive them out. The mountain gulches and valleys below, which the snow streams keep green, are the cellars and kitchens of these poor tribes; and they feel as we should, to find them in other hands. There is one relief to this horrid voyage. The solemn grandeur of the everlasting snow

on mountain ridges, in sight for the last week or two, pays one for long travel. Blue with distance, dark and purple with shade and sunlight! Grandeur is tame before their sublimity. Their white masses on their blue background resemble real clouds, and mingle earth and heaven.

The Grand Traverse Country.

We copy from the *Grand Traverse Herald* the following extracts from an article by one of the missionaries of this Society, giving an account of the very attractive region recently opened to settlement in Northwestern Michigan. We are obliged, from lack of room, to omit much interesting matter; but we publish enough, to give to our readers a clear idea of the country, now the seat of such promising missionary labors.

The Name.

The word Traverse is of French origin, meaning to cross. Its application to the bay is said to have originated from the crossing of the early inhabitants from one point of the main land at its mouth to the opposite. It was called the Grand Traverse (that is, great crossing) in contradistinction from Little Traverse which lies to the north of it. From the bay the names passed over to the land adjacent to it.

The Grand Traverse region is therefore the region in the vicinity of Grand Traverse Bay. It includes several counties, one of which is specifically named Grand Traverse. In general, this region may be said to extend to the Manistee river on the south, on the west and north to Lake Michigan, and twenty or thirty miles back from the bay on the east.

Grand Traverse Bay.

This bay is that body of water that juts from Lake Michigan southwest into the northwest corner of the Lower Peninsula.

It is given, though perhaps not by name, on all our common-school maps. As it extends inland it divides into two arms separated by a narrow peninsula. Each arm is about twenty miles long and from one to three wide. The whole length of the bay from the head of either arm to Lake Michigan, is about forty miles. Setting in from the main bay are a number of smaller ones, affording,

some of them, as good harbors as can be found, perhaps, in the world. Besides, the main bay itself is a very safe harbor from all storms except the severest ones from the north. There is no time when boats can not lie in the most perfect safety at the docks of Hannah, Lay & Co., at the head of the west arm. Of the smaller bays alluded to, there is, first, Bowers' Harbor, on the east side of the west arm, about eight miles from its head. On its south, right across its mouth, is an island a mile long, leaving a channel to the right and also to left of itself. Thus is this little bay perfectly "land-locked," and affords as complete a harbor as can be found. It is two miles in length and the same in width, ample enough for a large fleet. Here is a wharf from which considerable wood is shipped for Chicago. Land in the vicinity of this harbor is of excellent quality. It is all taken, however, and on much of it there are actual settlers.

On the left shore of the west arm, about sixteen or eighteen miles from its head, is Sutton's bay, so called from a man of that name who first located in its vicinity. It opens to the north, facing New Mission harbor, which lies five or six miles further down the bay. It is some two miles in width and three or four in length. Here also is a dock from which wood is shipped. The country back is very heavily timbered. A few miles to the south of Sutton's is Lee's Point. Here are located several enterprising farmers after whom the place is named. All the harbor there is, here, is formed by the projection of the main land into the bay, thus breaking the north wind. Here is another wharf for wooding.

New Mission, above alluded to, five or six miles north of Sutton's, has no dock, but is an excellent harbor and one of the most beautiful locations on the bay. The land around is an Indian reserve, as is a considerable portion of that lying on the west shore of the bay. The Indians are granted a limited time by government, to select farms for themselves, after which the balance of the reserve will come into market. . . . The Indians, however, are fast dwindling away. They are only a remnant of what they formerly were. They are already restricted to a small reservation, like the Onondagas and Oneidas of New York.

Six miles north of New Mission is Northport. At this point is one of the

best harbors on the bay—capacious enough for the largest fleet and protected from all storms.

Old Mission affords the only natural harbor on the east arm of the bay. It is on the left side near the extremity of the peninsula dividing the two arms. It is ample and well protected. . . . The land around this point has been longer cultivated than in any other part of this region of country. The place has a school house, a church, and a post office.

The peninsula, between the two arms of the bay, is about twenty miles long and varying in width from one to three miles. . . . Its population is somewhat over five hundred. The country is rolling, and where it has not been cleared covered with a dense forest of hard timber. The soil, except a small portion at the south end, is of excellent quality. Some of the land around Old Mission has probably been cultivated over a hundred years by Indians and whites, and has by no means lost its virtue yet.

We would speak of the scenery of Grand Traverse bay, but have not the ability to do it justice. . . . Whoever sees it and fails to be in love with it can have no taste for the beautiful.

Traverse City

Is at the head of the west arm of the bay and is the county seat of Grand Traverse county. Although regularly laid out into city lots, at present it presents but very little of the appearance of a city. There are about twenty-five very good buildings all told. In addition to these it contains a large number of dwellings put up merely for a temporary purpose. It has a large steam saw mill capable of cutting 80,000 feet in twenty-four hours, a steam flouring mill, a store, a printing office, a school house, blacksmith shops, shoe shops, two hotels, and a few other places of business. The population of the place is four hundred. It does the business of a town many times its size. . . . The site of the town is such as to give a full view of the bay and its most beautiful and romantic scenery for twenty miles. In its rear, and partly included within its limits, is the beautiful little Boardman lake, covering three or four hundred acres. Its waters are as clear as crystal, of unknown depth, and abounding in many varieties of fish. Through this flows the Boardman river and empties into the bay at this point.

This place was first started merely as a lumbering point before the agricultu-

ral interests of the surrounding country were at all developed.

Along the banks of the Boardman river, fifteen or twenty miles from Traverse City, is a tract of pine land, varying in width from perhaps two to four miles. The first start that was made here was the erection of a mill for sawing this pine. Since then other interests have developed, till lumbering has become secondary. In commercial importance, though not in population, Traverse City has more than doubled during the past year. Under the operation of the Homestead Bill, the population of the surrounding country has increased in a corresponding ratio. Its location must ultimately make it what its name indicates—a city. It is the natural outlet of an extensive and fertile region of country.

Northport,

As already stated, is on the west shore of the bay, and thirty miles north of Traverse City. It is the county seat of Leelanaw county, and contains about four hundred inhabitants. It is an important wooding point for propellers plying between Chicago and the lower lakes.

Elk Rapids,

On the right shore of the east arm of the bay, sixteen miles from its head, is the county seat of Antrim county, which was organized last spring. It is the smallest of the three villages, containing perhaps twenty families. There is no natural harbor here. It is only a few miles, however, across the bay to Old Mission. In time of a severe storm from the north—about the only one that affects them—boats run across to that point. Back of the town is a chain of little lakes, seven or eight in number, and extending about seventy miles in length, emptying one into another through short rivers, and finally through Elk river into the bay. These lakes are unrivaled in beauty, and when this country becomes more settled and better known, they will doubtless be the favorite resort of visitors and pleasure seekers. In the vicinity of these lakes, is some of the best farming land of this region. A little dredging of the intermediate river would make the whole chain navigable for small steamboats, and thus afford an easy outlet to this rich tract. This extensive region of rich farming land is naturally tributary to Elk Rapids, and must ultimately make it quite a town.

Besides the places above alluded to, there are other little settlements, here and there along the bay, some of which will doubtless spring up into towns as the country grows.

To be continued.

APPOINTMENTS IN SEPTEMBER, 1864.

Not in commission last year.

Rev. L. Warren, Rockford, Iowa.
 Rev. David Craig, Brighton, Iowa.
 Rev. B. P. Salmon, Palmyra, Wis.
 Rev. T. Lightbody, Chesterfield, Mich.
 Rev. J. W. C. Pike, Canfield, Ohio.
 Rev. W. Mitchell, Marysville, Ohio.
 Rev. Henry Matson, Newbury, Ohio.
 Rev. Samuel Jones, Middle Granville, N. Y.
 Rev. David Powell, Holland, N. Y.

Re-commissioned.

Rev. L. H. Jones, Fontanelle, Neb.
 Rev. L. S. Griggs, Spring Valley, Minn.
 Rev. E. O. Tade, Washington, Iowa.
 Rev. J. Hurlbut, Fort Atkinson, Iowa.
 Rev. H. K. Boardman, Earlville and Almora, Iowa.
 Rev. I. Russell, Bowen's Prairie, Iowa.
 Rev. O. Littlefield, Central City, Iowa.
 Rev. L. P. Mathews, Yankee Settlement and Colesburg, Iowa.

Rev. J. W. Windsor, New Oregon, Iowa.
 Rev. A. Parker, Waukon, Iowa.
 Rev. William A. Keith, Brookfield, Wis.
 Rev. J. W. Donaldson, Kewaunee, Ahnapee, and Casco, Wis.
 Rev. L. P. Sabin, Stockbridge and Charlestown, Wis.
 Rev. A. A. Young, Oconto, Wis.
 Rev. William Stoddard, Fairplay, Wis.
 Rev. N. Mayne, Beetown, Potosi, and Rockville, Wis.
 Rev. William P. Russell, Memphis, Mich.
 Rev. B. F. Worrell, Prairie City and Salem, Ill.
 Rev. E. N. Bartlett, Hamilton and Montebello, Ill.
 Rev. R. C. Dunn, Toulon, Ill.
 Rev. F. W. Beecher, Kankakee, Ill.
 Rev. James Kilbourn, Lanark, Ill.
 Rev. Jacob P. Richards, Atkinson and Shabbona, Ill.
 Rev. F. Wheeler, Woodhull, Ill.
 Rev. Gideon Dana, Wauseon, O.
 Rev. E. D. Chapman, Sinclearville, N. Y.
 Rev. George Hardy, Ellenburgh, N. Y.

RECEIPTS IN SEPTEMBER, 1864.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
 Treas. N. H. Miss. Soc.—
 Boscawen, Cong. Ch. and Soc., to const.
 Rev. M. L. Severance a L. M., \$80; D.
 A. Gerrish, in part to const. his daughter
 a L. M., \$5, \$85 00
 Barrington, from the late Horace Drew,
 by Rev. Charles Willey, 5 00
 Winchester, Ladies' Benev. Soc., by Mrs.
 A. J. Humphrey, 8 00

VERMONT—

Burlington, Luther Clark, by Rev. J. S.
 Gallagher, 10 00
 Wardsborough, Cong. Ch. and Soc., by
 Rev. Silas Ketchum, 7 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treas., 1,000 00
 Boston, Anonymous, 5 00
 Cambridge, on account of legacy of Jacob
 H. Bates, by S. T. Farwell and William
 Bates, Extra., 75 00
 Lowell, C. B. S., 8 00
 Sheffield, First Cong. Ch. and Soc., by
 Dwight Boardman, 8 85

RHODE ISLAND—

Kingston, Cong. Ch., by Thomas P. Wells, 8 57

CONNECTICUT—

Bloomfield, Cong. Ch., Ladies' Benev.
 Soc., by Miss Sophronia Gillette, Sec., \$4 00
 Bristol, Ladies' Home Miss. Soc., by Mrs.
 John M. Thomas, Sec., 4 00
 Brooklyn, legacy of Miss Philena Davi-
 son, by Miss Eunice Davison, Executrix, 18 00
 Colchester, First Cong. Ch. and Soc., by
 E. Ramsom, Tr., 147 05
 Fairfield, First Eccl. Soc., additional, by
 H. T. Curtis, Treas., 10 00
 Greenfield Hill, W. B. Morehouse, to
 const. his daughter, Mrs. Mary E. Hill, a
 L. M., by Rev. Theodore L. Cuyler, 80 00
 Greenville, Cong. Ch., by F. W. Carey,
 Treas., 27 53
 Greenwich, Stillson Benev. Soc., by Mrs.
 Edward Mead, Treas., 350 00
 Second Cong. Ch., by L. P. Hubbard, 104 00
 Mystic Bridge, Cong. Ch. Mon. Con., by
 Ebenezer Denison, Treas., 13 61
 New Canaan, Cong. Ch., by Seth Hickok, 73 47
 New Haven, College St. Ch., of which \$30
 is to const. Mrs. O. T. Lamphear a L.
 M., by E. Benjamin, 111 67
 New London, Robert Colt, 200 00
 New Preston, Village Ch. and Soc., of
 which \$30 is to const. Rev. Henry Up-
 son a L. M., by Daniel Burnham, 73 00
 North Woodstock, Cong. Ch., by Rev.
 John White, 22 40
 Norwich Town, From a friend, by L.
 Strong, 5 00
 Old Saybrook, Ladies of the Home Miss.
 Soc., by Mabel Shipman, 4 00
 Plymouth, Cong. Ch., to const. Henry R.
 Kelley, Mrs. Louis Bishop, George

Stoughton, and Clinton O. Scovill L. Ms., by Lucius P. Porter,	\$191 15
Plymouth Hollow, Cong. Ch. and Soc., additional, by G. W. Glibert,	10 00
Rocky Hill, Ladies' Benev. Soc., by Miss Elizabeth M. Williams,	2 50
Stonington, Aux. H. M. Soc., by Miss L. A. Sheffield, Sec.,	20 00
Stratford, Col. G. Loomis,	5 00
Terryville, Cong. Ch. and Soc., by Milo Blakesley, Treas.,	89 00
West Hartford, South Dist. Ladies' Benev. Soc., by Sarah J. Francis, Sec., \$6;	
Ladies' Benev. Soc., by Miss Mary A. Ellsworth, \$5; A few ladies, by Mrs. Arthur Hosmer, \$3,	14 00
Westport, Cong. Ch. and Soc., by Elnathan Wheeler, Treas.,	65 84
Willington, Cong. Ch., by Rev. Aaron O. Beach,	10 00
Vernon, Ladies' Char. Soc., by Mrs. Hubbard Kellogg,	4 00

NEW YORK—

Auburn, J. E. Pierce, to const. Dea. Nathan Pierce, of West Townshend, Vt., a L. M.,	80 00
Center Lisle, Cong. Ch., by Rev. T. N. Benedict,	15 00
Coventry, A Friend,	1 00
Ellenburgh, Union Religious Soc., by Rev. George Hardy,	15 00
Fayetteville, legacy of Mrs. Harriet W. Pratt, less \$2.50, U. S. tax, by Rev. Edward Strong, Exr.,	47 50
Gilbertville, Dea. J. T. Gilbert, by E. W. Chester,	10 00
Harlem, Cong. Ch., Mon. Con.,	2 60
Jay, from the late Polly Wells, by Rev. L. S. Hobart,	2 25
Jewett, Ambrose Baldwin,	5 00
Presb. Cong. by Rev. J. J. Buck,	8 00
Lebanon Springs, Mrs. S. C. Wheaton,	2 00
New York, legacy of Mrs. Maria D. Manning, by C. R. Robert, Exr., \$2,000, less U. S. tax \$100, and interest \$44.68, 1,895 84	
U. S. 1,855.84; Anonymous, \$40,	10 00
Schenectady, A Friend,	
First Cong. Ch., by E. W. Moore, Treas.,	7 25
Sinclairville, Cong. Ch., \$25; Rev. E. D. Chapman, \$5, to const. Rev. E. D. Chapman a L. M.,	80 00
Stockholm, Cong. Ch., to const. Rev. S. W. Pratt a L. M., \$88; Dea. D. B. Drake, in part to const. him a L. M., \$10; Julius Hulburd in part to const. him a L. M., \$10, by Hiram Hulburd,	52 00
Westbrook, Plymouth Ch., \$8.81; Sidney Center, Cong. Ch., \$2.10, by Rev. G. O. Judson,	10 91
Whitney's Point, Cong. Ch., \$9.27; Female Miss. Soc., \$5.00,	14 27

PENNSYLVANIA—

Danville, Welsh Cong. Chs., of Pennsylvania Association, by Rev. John B. Cook, Tr.,	84 00
Guy's Mills, Rev. D. R. Barker,	50

OHIO—

Received by Rev. L. Kelsey—	
Gomer, Welsh Cong. Ch., by Joseph Griffiths,	\$40.15
Minersville, Welsh Cong. Ch. by Rev. John Lloyd,	6 55
Kirtland, Mrs. Elizabeth Russell, to const. her daughter, Mrs. Elizabeth W. Lord, and her son, George A. Russell, L. Ms., by Rev. L. Kelsey,	80 00
Olive Green, \$17, Lock, \$5, Cong. Chs., by Rev. D. I. Jones,	22 00
Southington, Rev. M. B. Dye,	18 00

ILLINOIS—

Received by Rev. E. Jenney—	
Farmington Cong. Ch.,	\$18 00
Mattoon, Rev. E. Parmelee,	5 00
Albany, Cong. Ch., Mon. Con., by Rev. C. Hancock,	8 00
Bruce, \$8.20, Odell, \$8.80, Cong. Chs., by Rev. B. C. Churchill,	11 50
Chandlerville, Cong. Ch., by Rev. O. C. Dickerson,	9 75
Chesterfield, Cong. Ch., by Rev. H. D. Platt,	21 20
Griggsville, Cong. Ch., by S. C. Hoyt, Tr.,	50 00
Kankakee City, Cong. Ch., by Rev. F. W. Beecher,	8 60
Marshall, Rev. J. Chapman,	2 75
Paxton, Cong. Ch., by Rev. George Schlosser,	12 62
Rockton, Cong. Ch., by Rev. Francis Lawson,	18 00
Roseville, Cong. Ch., by Rev. Alfred Morse,	14 80
Wapona and Mason, Cong. Ch., by Rev. J. Loughhead,	28 00

MICHIGAN—

Dorr, Cong. Ch., by Rev. N. K. Everts,	8 50
Lincoln, J. McGrath, \$1; T. Long, \$1; F. Swartz, \$1; W. A. Sherwood, \$1; J. M. and A. R. McLain, \$2; J. Ducat, \$0.50; S. Larson, \$0.50; S. Buck, \$0.50; E. M. McGrath, \$0.25; F. Mayce, \$0.25,	8 00
Mattison, Cong. Ch., additional, by Rev. J. R. Bonney,	7 05
Oceola, Cong. Ch., by Rev. W. W. Robson,	8 15
Pinckney, First Cong. Ch., by Leonard Noble,	11 00
Portland, Cong. Ch., by Rev. David Wirt,	25 00
Romeo, Mrs. B. Clark, \$5; Mrs. T. S. Clark, \$5,	10 00
South Haven, Cong. Ch., by Rev. W. Pat- tinson,	1 00

WISCONSIN—

Beetown, Potosi, and Rockville, Cong. Chs., by Rev. N. Mayne,	7 05
Fond du Lac, Dea. Homleton, by Rev. C. W. Camp,	5 00
Fort Howard, Cong. Ch., by Rev. D. O. Curtis,	11 00
Malone, Warren, and Richmond, Cong. Chs., by Rev. J. A. Wells,	12 50
New Lisbon, Dea. Joseph Goodhue, in part to const. him a L. M., by Rev. A. C. Lathrop,	10 00
Sparta, Cong. Ch., by Rev. J. C. Sherwin,	18 06
Trempealeau, Cong. Ch., by Rev. G. L. Tucker,	12 15

IOWA—

Received by Rev. J. A. Reed—	
Muscatine, Cong. Ch.,	\$57 40
Inland, Thomas M. Curtis,	5 00
Burr Oak, Cong. Ch., by Rev. G. Bent,	2 00
Hillsboro, \$18, Salem, \$4.85, Cong. Chs., by Rev. S. Hemenway,	17 25
Manchester, Cong. Ch., by Rev. A. T. Loring,	4 50
Webster City, Cong. Ch., by Rev. W. H. Osborn,	5 00

MINNESOTA—

Faribault, Cong. Ch. and Soc., by H. Riedell, Tr.,	12 20
Owatonna, Cong. Ch., by Rev. C. L. Tappan,	5 00
Princeton, Cong. Ch., by Rev. L. bert,	7 20

KANSAS—

Wyandotte, Rev. L. Bodwell, \$13 00

NEBRASKA—

Weeping Water and Avoca, Cong. Ch., \$9.00; Rev. M. F. Platt, to const. him a L. M., \$30; from his two little boys, \$1, 40 05

CALIFORNIA—

San Andreas, by Rev. M. B. Starr, 15 00

HOME MISSIONARY, 23 20

\$5,572 38

Donations of Clothing, etc.

Bloomfield, Ct., Ladies' Benev. Soc., of Cong. Ch., by Sophronia Gillette, a box, \$73 50
 Bristol, Ct., Ladies' Home Miss. Soc., by Mrs. John M. Thomas, a half barrel, 108 10
 Concord, N. H., South Ch., Mrs. Henry E. Parker, a barrel, \$124.16; for freight, etc., \$17.25, 141 41
 Old Saybrook, Ct., Ladies of the Home Miss. Soc., by Mabel Shipman, a box, 58 70
 Rocky Hill, Ct., Ladies' Benev. Soc., by Miss Elizabeth M. Williams, a box, 41 00
 Stonington, Ct., Aux. H. M. Soc., by Miss L. A. Sheffield, a barrel, 84 28
 Vernon, Ct., Ladies' Char. Soc., by Mrs. Hubbard Kellogg, a box, 84 28
 West Hartford, Ct.—
Center and West Dist. Sew. Societies, by Miss Mary A. Ellsworth, a barrel.
South Dist. Ladies' Benev. Sew. Soc., by Sarah J. Francis, a barrel, 75 65
A Few Ladies, by Mrs. Arthur Hosmer, a box, 42 50
 Winchester, N. H., Ladies' Benev. Soc., by Mrs. A. J. Humphrey, a box, 116 00

Receipts of the Massachusetts Home Missionary Society, in August, 1864. BENJAMIN PERKINS, Treas.

Andover, Old South Ch., to const. J. H. Dean, H. B. Abbott, J. Chandler, J. H. Manning, G. Hayward, Mrs. A. N. Turner, Mrs. A. H. Abbott, Miss R. L. Allen, Miss J. H. Frye, and Miss M. A. Mayberry, L. Ms., \$238 10
 Belchertown, Benev. Association, 10 00
 Boston, A Friend, 5 00
 Deerfield, legacy of Luman Pease, in part, by Lewis Bodman, Exr., 1,000 00
 East Abington, Cong. Ch. and Soc., 84 83
 Fitchburg, A Friend, to const. Miss C. G. Sanderson, a L. M., 80 00
 Haverhill, West Parish, 8 00
 Lanesville, Cong. Ch. and Soc., 13 50
 Lawrence, Lawrence St. Ch. and Soc., to const. Q. A. Burridge, J. Barnes, G. Hardy, Mrs. C. Farnsworth, Mrs. F. Smith, Miss N. M. Andrews, and Miss A. A. Scott, L. Ms., 222 50
 Lowell, John St. Cong. Ch., 19 50
 Manchester, Rev. F. V. Tenny's Soc., 60 30
 Marshfield, Cong. Ch. and Soc., 8 00
 Monson, A. W. Porter, Esq., 25 00
 Natick, W. L. Cooledge, to const. Mrs. E. Isabella Cooledge, a L. M., 30 00
 First Cong. Ch. and Soc., to const. John R. Adams, a L. M., 54 30

Newburyport, Belleville Ch. and Soc., \$335 85
 North Adams, Gardiner White, 1 00
 North Andover, Trin. Cong. Ch. and Soc., in full to const. Mrs. Sally Needham, a L. M., 21 00
 Orleans, Cong. Ch. and Soc., 15 00
 Quincy, Evan Ch., Ladies' Miss. Soc., 13 50
 Roxbury, Vine St. Ch., Mon. Con., 10 00
 South Reading, First Cong. Ch. and Soc., 102 84
 West Boylston, Cong. Ch. and Soc., 19 00
 West Roxbury, South Evan. Ch., Mon. Con., 2 00
 Whitinsville, Cong. Ch. and Soc., to const. Josiah Lasell, William H. Whitin, and Mrs. M. F. W. Abbott, L. Ms., 437 15

\$8,080 43

Donations of Clothing, etc., received at the Office of the Massachusetts Home Missionary Society, Boston, from July 1 to Oct. 1, 1864. Rev. HENRY B. HOOKER, D. D., Secretary.

Ashby, a box, \$41 00
 Candia, N. H., Mrs. L. Lane, an overcoat, 20 00
 East Randolph, a box, 60 00
 Leicester, Ladies' Benev. Soc., two barrels, 107 00
 South Sudbury, a box, 64 00
 Sharon, Dorcas Soc., a barrel, 86 00
 Templeton, a box, 64 00
 Walpole, a half barrel, 64 00
 West Cambridge, Sew. Circle, package of clothing, 82 00

Receipts of the Connecticut Home Missionary Society. E. W. PARSONS, Treasurer.

Bloomfield, Mrs. L. S. Adams, \$2 00
 Bristol, Gent's Assoc., to const. Lyman Mix, a L. M., by H. Beckwith, 50 25
 Broad Brook, Cong. Ch. and Soc., by Rev. Mr. Knight, 33 05
 Columbia, Cong. Ch. and Soc., 23 10
 East Granby, Mrs. Deborah Skinner, 2 00
 Ellington, Cong. Ch. and Soc., to const. Dea. Julius S. Hammond and Dea. Noah Pease, L. Ms., 39 60
 Farmington, First Cong. Ch., by W. Gay, 239 45
 Franklin, Cong. Ch., by W. B. Hyde, 33 60
 Grassy Hill, Cong. Ch., by William Hall, 25 00
 Hartford, Mrs. S. Colt, 10 00
 North Ch., Miss H. Clark, 5 00
 Pearl St. Ch., 604 85
 Litchfield, Cong. Ch. and Soc., by H. R. Colt, 136 05
 Middletown, First Cong. Ch. and Soc., by Jeremiah Taylor, 110 00
 Morris, Cong. Ch. and Soc., 23 55
 Plainville, Cong. Ch., to const. Miss Elizabeth A. Cowles, Flora E. Bishop, Helen A. Smith, and Ella A. Lewis, L. Ms., by E. N. Lewis, 189 20
 Rockville, Cong. Ch. and Soc., by E. B. Preston, 43 05
 South Glastenbury, Aurella K. Hubbard, to const. Henry D. Hale, a L. M., 30 00
 Tolland, Cong. Ch. and Soc., 23 00
 Unionville, by William Plataner, 13 10
 Vernon, by Henry Underwood, 5 00
 Cong. Ch. and Soc., 187 65
 Voluntown, Cong. Ch., by Rev. W. H. Moore, 26 00
 West Hartford, Miss Eliza Butler, to const. herself and Miss Elizabeth G. Elson, L. Ms., 60 60
 Cong. Ch. and Soc., of which \$30 is from Charles Boswell, to const. himself a L. M., by Thomas Brace, 195 40

\$2,117 90

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

VOL. XXXVII.

DECEMBER, 1864.

No. 8.

HOME MISSIONARY POWER AND SUCCESS.

All Strength, God's.

ALL strength is God's. Whatsoever is lent to his creatures, can never become theirs so as to cease to be his. It is all in his service, whether freely given or not; and so our own strength, as we call it, is not really in our service, doing work for our good, unless we are ourselves serving God. If we are in such union with Him as to be always freely fulfilling his will, then our whole strength, undiminished, goes toward the accomplishment of our own will and the achievement of good for ourselves, and for all.

Christian Strength.

It is because Christians are in union with God, that they are strong; and only so far as this union exists, is their strength real and effective. Working with God, their labor all *tells*; and however its fruit may at any time be hidden, it exists and it grows. The Spirit of God dwells in them, a fountain that never fails; and they become instrumental of the highest benefits that creatures can convey or receive. They are the salt of the earth; they are the light of the world; and communities that are largely made up of true Christians are preserved from corruption, and are guided and cheered with the illumination of true thoughts and high examples. All useful strength, directly effective for the world's spiritual progress, is with them.

Church Strength.

It is because churches are made up of Christians, that they are strong. Organize them of any other material, and they are weak, ineffective for the elevation of man. Let them be full of the Spirit of Christ and they are clothed, also, with

something of his power. Through them, the world's glorious Lord renovates and saves his fallen and lost children. Into their fellowship in his own communion, he gathers back those whom he has ransomed; and there he nourishes and builds them up into his own image, and gives them the privilege of sharing his work and his triumph.

The Society's Usefulness.

The churches of Christ are the great power in the world, working out the world's good. To multiply these centers of the power of life and salvation, till they shall fill all the land, is the *one aim of this American Home Missionary Society*; an aim in which it has been greatly blessed.

Though only in its thirty ninth year, it has raised and expended millions of dollars and founded hundreds upon hundreds of churches. Nearly one half of the Congregational churches in New England, it is estimated, are indebted to missionary aid—mostly rendered by this organization—with about four fifths of the Presbyterian and Congregational churches in New York, and nearly all in the States beyond.

THE FOUNDING OF CHURCHES.

A few *memoranda* of the results of the Society's labors, up to the year 1860, previous to the Rebellion and to the final withdrawal of Presbyterians from coöperation, will not be uninteresting to our readers. We give a brief summary, for several of the principal States.

Western New York.

Near the close of the last century, the "Far West" commenced on the western border of Seneca Lake—at the head of which now stands the flourishing city of Geneva. The county which then occupied this portion of the State, contained only *nine* churches, with 150 church members. In 1860, the "Western Agency" of this Society—covering a territory somewhat more extensive—contained 850 churches, with a membership enlarged in still greater proportion.

Ohio.

The first missionary entered Ohio in 1800, and the first church was organized by him in 1801. For a quarter of a century, however, though the work went on, the churches made little progress. Upon the formation of the American Home Missionary Society, in 1826, a new system supplanted the *itineracy* that had before prevailed, churches were rapidly multiplied and strengthened, the pastoral relation became more frequent, *houses of worship* were erected, and all good enterprises were quickened. In 1860, of nearly 200 churches in Northern Ohio, almost every one was the fruit of missionary culture; and a college had been founded, which gives promise of great and permanent usefulness. In the other parts of the State, scarcely a church was in existence, connected with either the New School Presbyterian or Congregational denominations, that had not shared in Home Missionary bounty.

Indiana.

Indiana, owing to peculiarities of position and of settlement, has ever been an unfavorable ground for the Society's operations; and yet, even here, its 45 churches had, in 1860, become 150. In this State, too, as in the Western Reserve, a college has been founded by Home Missionaries, destined, we can not doubt, to be a center of light for ages to come.

Illinois.

In Illinois, only *two* missionaries were sustained, during the Society's first year.

The northern portion of the State was then a wilderness, in the hands of the Indians; and it was only after the close of the Black Hawk war, in 1832, that a steamer first touched the western shores of Lake Michigan. The following year, a missionary church was organized within the walls of Fort Dearborn—now Chicago; the missionary's nearest ministerial neighbor being at Galena, 150 miles distant. For eight years previous to 1860, the Society sustained over 100 missionaries, within the borders of this State; and at that date, more than 800 churches with two colleges and a theological seminary, had been founded.

Michigan.

In 1826, Michigan was an almost uninhabited wilderness. For years afterwards, the tide of emigration continued to pass it by. At the beginning of 1830, its population was only 30,000, and it had but *six* ministers and churches, of the Presbyterian and Congregational order. During that year, this number was enlarged to *ten*. In 1860, more than 200 churches had been established, and at least one hundred and sixty houses of worship had been built.

Wisconsin.

Wisconsin enjoyed its first missionary labors in 1835—when a minister was sustained at Milwaukee. In 1860, *two hundred* churches bore witness to the Divine blessing on missionary fidelity—a majority of them supplied with houses of worship. *One hundred and eight* ministers of the Gospel were sustained, in 1859–60, in preaching to 167 churches, and at thirty or more out-stations. A most promising college has, for many years, been in operation in this State.

Iowa.

Iowa received its first missionaries in the same year as Wisconsin, when two ministers were sent to that field. In 1843, *twelve* more were commissioned. The number sustained during the year ending in April, 1860, was 115; when not less than 225 churches and stations were supplied with the Gospel. More than 200 churches had then been founded in this State—with very few exceptions, through Home Missionary labors. Here, also, a college has long been in operation.

Minnesota.

Minnesota, in 1849, when first organized into a Territory, contained less than 4,000 white inhabitants; among whom *two* missionaries were commissioned to labor. During the year 1859–60, *forty five* churches, with twenty three out-stations, were supplied with ministerial labors. Over *sixty* churches had been gathered in this State.

Beyond the Missouri.

At the same date (1860) there had been organized, in *Kansas*, *twenty seven* churches; in *Nebraska*, *eight*; in *California*, *twenty two*; and in *Oregon*, *ten*. Colleges had been founded in Kansas, California, and Oregon. Taking the whole Northwest and the Pacific Coast together, and excluding the regions further east, we find that at least 1,300 churches had received the assistance of the American Home Missionary Society; and that ten colleges and a theological seminary, to say nothing of numerous institutions of lower grade, had been established through the influence and the efforts of these churches and their ministers.

But some may be interested to inquire, in view of the fact that for a long period most of the churches aided by the Society were connected with the Presbyterian Church, how many churches now in sympathy with the Society and with its

present patrons, are to be found on the field of its labors? No accurate reports have been received, the present year, from the Pacific Coast, but the following table will afford a partial, and we trust, not unsatisfactory answer to the inquiry:

CONGREGATIONAL CHURCHES, 1864.

New York,.....	203	Wisconsin,.....	163
Ohio,.....	161*	Iowa,.....	143
Indiana,.....	26	Kansas,.....	32
Illinois,.....	211	Minnesota,.....	53
Michigan,.....	141		

In round numbers, 1,200 Congregational churches exist, to-day, west of New England; and 1,000, west of New York. Many of these, indeed, are weak; but a large proportion of them are growing with encouraging rapidity.

If the Society, with divided strength—for full half of its lifetime, yielding the larger proportion of its resources, and for many years, almost the whole of them, to the building up of a sister denomination, has yet accomplished so much for the churches of New England, what may fairly be expected in time to come, from the concentration of enlarged resources upon one object? All things are in the hands of God, and it becomes his servants to put their trust in him, and not to count with confidence upon any human strength; and yet, may we not justly hope and trust, that much greater results are in store for New England churches, in the future, than they have yet known?—May we not reasonably expect, in answer to our prayers and labors, that he will bestow still more signal triumphs of his love, and that the multiplication and the growth of thoroughly Puritan churches shall hereafter be commensurate with the increase of our population and with the progress of liberty and of intelligence, in all the land? Important principles, in close affinity with the Gospel, and themselves embodiments of Christ's law, have, in these late years, been deeply impressed upon the national heart. Ideas that are powers, have been sown broadcast, by the hand of God himself—whose terrible plowshare has broken the soil that had so long been hardened in hostility. These ideas are in harmony with truths which it is our privilege to teach, with principles upon which we now build. May they not be expected to help us? Has not God been shaping events, so as to prepare the way for a vast increase of churches—of churches that believe in that love for *all men*, which seeks the good of all, secures liberty to all, and bestows the privilege of christian labor and responsibility upon the brotherhood of Believers? So, it would seem.

Vast new territories and new States of the farther West are open to christian labors; a New South is opening; and when the war ends, there will be a loud call for *more men* than, we fear, the churches will be able promptly to furnish. Let us strive, so to foresee the emergency as to prepare for it. Let us ever be reminding one another of the work that is to come. Let us ever be praying to the Lord of the Harvest that he will send forth laborers into his harvest.

* Exclusive of 120 still connected with Presbyteries.

MISSIONARY INTELLIGENCE.

MINNESOTA.

From Rev. C. Hall, Lakeland, Washington Co.

Rev. Simon Putnam.

A few days before September 1st, Brother Putnam came home. His regiment, the Third Minnesota, had a veteran furlough, and he came with them. He had been sick, but was supposed to have improved. While quite feeble and much emaciated, he seemed cheerful and strong in the belief of improvement and recovery. His physicians thought indications favorable; though all his friends felt, that he would not again return to his labors with the regiment. The last two days of his life seemed to afford more hope for anxious watchful friends; but, at an early hour on Sabbath morning, September 11th, his spirit was gently released from its earthly tenement. His loss will be deeply felt, not alone by his family and relatives, but by the regiment, where his faithful labors had secured universal confidence and esteem, and the churches and communities where his ministerial labors have been enjoyed. The citizens of Afton, where he long resided, feel the loss to be, for them, irreparable. Mrs. Putnam has seemed remarkably sustained in this, as well as the previous affliction in the death of their only son. A saddened feeling pervades both societies. The hope of Mr. Putnam's return, to resume his pastoral labors, had been fondly cherished.

Both towns are largely represented in the army. Afton has sent above seventy, most of whom are living and yet in the service, several of them occupying important positions as officers. A few weeks since, Capt. Buswell, who joined the First Minnesota regiment as a private, fell, in front of Petersburg, Va. He was justly esteemed and his loss severely felt. He had been in command of his company several months, and had passed through numerous severe battles unharmed.

The following notice of Rev. Mr. Put-

nam's decease, appeared in a newspaper published at St. Paul:

"DIED.—At Afton, Minn., September 11, 1864, Rev. SIMON PUTNAM, Chaplain of the Third Regiment Minnesota Volunteers, aged forty-two years."

"This bereavement falls heavily on the family and relatives of the deceased. The soldiers of his regiment, the churches that have enjoyed his pastoral labors, the ministers of his association, and a large circle of friends, will sincerely mourn his departure and hold his memory in grateful remembrance. The commencement of the war found him in the quiet discharge of duties as a minister of the Gospel. In the ardor of patriotic feeling, he gave his influence and earnest labors to the filling of the First and Second Minnesota regiments. When a call was made for a third regiment, he, with an only son, a noble youth of eighteen, enrolled their names as privates, leaving at his home an affectionate wife and daughter. Though his strength was unequal to the toils of a soldier's life, he remained in the service nearly a year. Recovering from disease occasioned by the toil and exposure of these months, he resumed his pastoral labors with the people of his former charge.

In September, 1863, by request of the Third Regiment Minnesota Volunteers, he received the appointment of chaplain, and immediately joined the regiment, then stationed at Little Rock, Arkansas. There he labored with fidelity, sharing the toil of marches and danger on the battle-field, till the 8th of August, when the regiment came home on a veteran furlough. He returned home, feeble and emaciated, to receive the fond embrace of loved ones— all hoping that home, rest, and the careful attentions of sympathizing friends, would tend to improve and restore his health. This hope lingered for seventeen days—days marked by calm, quiet resignation and cheerful converse with family and friends. Lieut. Churchill, with several veteran soldiers of the Third regiment, was present at his funeral, and he was borne to his grave by his companions in arms, followed by his mourn-

ing family and relatives, and a large circle of citizens. There, on a beautiful elevation, overlooking the beautiful waters of the St. Croix, rest his mortal remains, beside those of a beloved son, his companion during the first campaign, who had died at home during his last absence."



From Rev. A. K. Packard, Anoka, Anoka Co.

Contributions.

I am pleased to report one collection for the Society amounting to \$40.05, a larger contribution than the congregation has made before. We have raised \$30.50 for Foreign Missions, and \$81 for the Christian Commission, this year.

Good Signs.

I think I have spoken before, perhaps in my last report, of the difficulty in the way of our society's becoming self supporting, in the fact, that our house is very small. The pews, I think, are all rented, and the tax on them is regarded by some as high. Many say, they can not afford to pay so much. If we had a larger house, and some pews could be rented at lower rates, we might increase our congregation and receipts very much, I have no doubt.—We have received members to our church from the world at each communion season, this year, but we have also lost three by death.

Have you noticed, or known, that, with a single exception, all the Congregational ministers in northern Minnesota live in their own houses? Mr. Dudley at St. Paul does not, as yet; Mr. Hall, the agent of the Society, does; Mr. Biscoe, at Cottage Grove; Mr. Sheldon at Excelsior, and all above them, do.

We publish the following interesting testimony of an "old resident," in regard to the salubrity of the climate at Anoka and in its vicinity. Its correctness is indorsed by Rev. Mr. Packard.

Climate. Health.

Probably no section of the country enjoys a more healthy and invigorating climate than this northern portion of the Mississippi Valley. Our winters are cold, about like those of New Hampshire, yet our coldest days are usually calm, and enlivened by a clear sky and bright sunshine. The fall of snow is light, compared with that of the New

England States. Long, driving snow storms are unknown, and winter rains are very rare. Seldom in any season of the year is out door exercise suspended on account of cold or unfavorable weather. Spring is colder than in Massachusetts, but less stormy and blustering. The summer months are warmer than in that State, having the average temperature of southern Ohio, Pennsylvania, and New Jersey. Long storms, and foggy, misty weather are seldom seen; untimely frosts are rare. Our sultry days are few; even in midsummer the air is dry and invigorating. But autumn—glorious, golden autumn—is the crowning glory of our Minnesota seasons. All the beauties of climate and landscape seem to culminate in the rich, mellow, delicious Indian summer.

The face of the country is gently undulating. The soil, though rich and exceedingly fertile, is of a porous texture, and readily absorbs all the rains, thus leaving no pools to stagnate and send forth poisonous exhalations. The waters of our lakes and rivers are remarkably clear. The atmosphere is at all seasons pure and tonic; the skies generally bright and cloudless.

With these conditions of climate and soil, health is the general experience, sickness the exception. Fever and ague are unknown in this part of the State; consumption rarely makes its appearance. When epidemics visit us it is in the milder forms, which yield to the simplest remedies. The same may be said of the diseases incident to infancy and childhood.

Multitudes come hither during the warm season in quest of health. Rev. Dr. Bushnell, who spent nearly a year in Minnesota to the great benefit of his health, says of the influence of the climate:

"I have known of very many remarkable cases of recovery there, which had seemed to be hopeless. One, of a gentleman who was carried here on a litter, and became a hearty, robust man. Another, who told me he had even coughed up bits of his lungs of the size of a walnut, was then, seven or eight months after, a perfectly sound looking, well set man, with no cough at all. I fell in with somebody, every few days, who had come there and been restored; and with multitudes of others whose diseases had been arrested, so as to allow the prosecution of business, and whose lease of life, as they had no doubt, was much

lengthened by their migration to that region of the country."

Anoka and the surrounding region offers many desirable locations to those who would secure pleasant and healthy homes in the midst of an enterprising and intelligent community. It is easy of access, being only an hour, and a half's ride from St. Paul, and the present terminus of the St. Paul and Pacific Railroad.

IOWA.

Cost of Living.

To those who walk by sight only, financial matters look ominous. The cost of nearly every thing has greatly advanced—some things fourfold, and, taking the entire range of articles necessary for family use, they have more than doubled. I deeply regretted, that the churches under my care felt unable to advance in the amounts pledged by them for my support. But they have both been weakened by the drain of the war and by removals, and those opposed to the defense of the government have, in great measure, withdrawn both from attendance upon and from the support of the Gospel. So, there are fewer persons now than formerly, who are able and willing to contribute.

Besides, while independent farmers are better off than they were, there are very few such among us. The mass of our population are of small means, dependent upon day labor for daily bread; high prices compel them to cut down every kind of expense; and when christian principle is wanting, such an expense as the support of the Gospel, receives the first stroke.

Thus, the position in which missionaries are, in many instances, placed, is at this time very trying. For while labor, provisions and clothing, all advance, what they receive from their people remains stationary. But in this we rejoice—that God reigns. The clouds shall disperse. In troublous times we see only what God has promised us—we expect to suffer; and while others may complain, we thank God and try to remember how much greater are our mercies than our trials.

The Relief, of the Box.

Nor are we unmindful of the kind providence of God to us ward, by which, two years since, we received a very valuable box from ladies of Nor-

wichtown, Conn.—a box which has been a constant relief fund to us, from that time to this present hour. When help comes to a family that has been actually suffering, for want of clothing, through a long and, to them, dreary winter, the suffering already endured makes the relief more apparent. But that is a higher benevolence, which *foresees* and goes before and prevents the suffering; and it should excite a warmer gratitude, in those thus *shielded* from want and disease, and perhaps, in some instances, even from death itself. And in large measure, it is *because* of the deeds of the kind hearted ladies of the East, who for Christ's sake have labored for our good, that so few missionaries have suffered in the present stringency; and because of this their love, so many of us have had occasion to rejoice and bless God, that he had opened their hearts to do for us in such good season as to keep from us and our little ones, suffering and want.

Nor does such help result only in providing missionary families with comfortable clothing. Thus, in fact, are many burdensome debts often removed, and the perplexed and troubled mind is set free. Their repulse is sustained, and their influence is increased. They have received a manifest assurance, that God is remembering them and will not leave them to perish. While they toil for others, they know that God remembers them.

From Eastern Iowa.

A Home Missionary's View.

How truly blessed, the work of the Home Missionary Society. The ministers supported in part by its aid, have accomplished, and are still accomplishing, a glorious work for their Lord. The myriads of corals in the deep sea, are neither seen nor heard, and yet their united effort presents to us so grand a scene and so noble a result, that nations stand in wonder, and those much wiser than they, learn wisdom. So the Home Missionary. How feeble his efforts. How trifling appear the results. Yet, is he not laying the foundations for the future mountains of God, which shall stand—not coral reefs, but summits lifting their heads beyond mortal vision, above the clouds? We know that many trials, many sorrows, many hard efforts must fall to our lot; but who of us all would have it otherwise? What are all these?

"They waft us sooner o'er
This life's tempestuous sea."

They do not make us less, as men or as ministers of Jesus, but, better, wiser, stronger.

We are not reckoned among the heroes; and yet, how blessed is our work? The tear-drop of penitence in the sinner's eye, is more precious than the gold in the mountains of the Pacific; the cry, "What shall I do to be saved?" more melodious than shouts of victory; the conquest of sin, grander in its results, than the victory over rebel hosts. There is a "shining shore," a "city whose builder and whose maker is God," an "everlasting kingdom," beyond the tomb, and above the stars; "the glory of God doth lighten it"—and eye hath not seen, nor ear heard, nor hath it entered into the heart of man, to conceive its glory; then, let it be acknowledged the blessed lot of the Home Missionary, to conduct the weary and heavy laden sinner to this abode, to these delights, and to such a God.

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*From Rev. H. L. Bullen, Durant,
Cedar Co.*

Shadows and Lights.

Do you not tire of helping these feeble churches so many years? Do you not become impatient at their slow growth? Then you can appreciate the shadows that fall on the hearts of your missionaries, who labor and pray and wait long for rich crowning harvests of souls that shall give moral and material strength sufficient to maintain the Gospel without foreign aid.

It is no small trial, to be a missionary; to be dependent, for more or less of support, on christian charity; to maintain constant care and economy, in order to live upon the salary given; to contend with the depressing influences which spring out of the feebleness of the churches. Let no man attempt to be a missionary, without something of christian heroism. He must take patiently his small salary, and must learn to endure hardness, as a good soldier of Christ. If it be demanded of him to make bricks without straw, sermons of superior excellence, without a salary adequate to purchase books, without a parsonage and its study, and pressed with cares, let him not faint, or envy his brethren who have ample salaries, good parsonages, and servants in kitchen and garden. This stinted, crowded,

harassed way of living, makes one covet some of these prairie farms where in independent abundance he may live. This is missionary life; and those who choose it should possess so much of zeal as to count it a joy to suffer loss for Christ.

While our mission is one of faith more than of sight, it is not altogether destitute of present comfort. I find comfort in the ministry of so glorious a Gospel. I find comfort in its power over myself and over others. It is pleasant to see evidences of growth and stability. I have enjoyed the construction of "slips" in our church by means of funds raised by the ladies in a festival and by means of labor given by some of the brethren. One hundred and sixty persons can now be seated in our house. A new fence, and a coat of paint on the outside, will greatly improve our tasteful house of worship. We greatly need a moderate sized bell, as there is none in this village.

The success of the church in Washington, in obtaining a bell from a good lady in Hartford, Conn., emboldens me to say, that such a princely gift would be welcome here.

We have been comforted in our work by the arrival of a "box" from some kind friends in Norwich, Conn. Many thanks to those dear ladies for their generous regard for us. When such evidences of interest come, we are ready to exclaim, who would not be a missionary! The pastor, his wife and children, are now all so well supplied that the question, "Wherewithal shall we be clothed," has no further place on our lips.

If there is something humiliating in being beneficiaries, it is certainly some alleviation, to be blessed with such kind, generous benefactors as we have had, in Connecticut and Massachusetts, since we entered on our work here. Add to this, the touching and kind words and works of my own people, and the asperities of this mission life are forgotten, in an overwhelming sense of unworthiness to fill so favored a station.

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*From Rev. T. N. Skinner, Fayette,
Fayette Co.*

The Last Supper.

Last May we received five members into this church, by profession. A mother of two of these new members, aged sixty years, hesitated. She was taken sick, the next day after our com-

munion season—which was a precious one. I visited her, from time to time, and we all supposed that she was recovering. After two weeks of sickness, she sent for me, one morning, before light. I went, and found her anxiety to be, to be baptized and united to Christ's church on earth. Hers was a trembling hope, just emerging from darkness to light. We went to her sick room at ten A.M., baptized her, and gave her the hand of fellowship; a load passed from her mind, and, rejoicing in God, she went down to the grave, wishing and willing to be absent from the body, and present with the Lord.

Another incident may be interesting to you. Our brother Rogers, from Orleans county, Vt., emigrated to Eden, nine years since, with a large family. The hard times of those first two years, somewhat embarrassed them; but they have kept along, especially in serving Christ. There was no church near them, till last year. They have maintained the family altar, and though unable to unite with any other christian body around them, have always been attendants at meetings. He sent three sons and one son-in-law to the army. The son-in-law died, last year; one son came home blind; one was dismissed sick; and one is now in hospital.

Last January, Mr. Rogers was taken sick. I visited him, found him living near to Christ. He said that he should not recover, though all thought that he would. He recovered so as to remove about two miles, in March. I visited him in May, found that he had relapsed but was again better. He wanted to meet the church around the Lord's table; and he appointed the meeting, thinking that he would, by that time, be well. But when the time came he could not speak. We went to the school house near by, to hold a meeting, on Saturday afternoon, but he was not there. On Sabbath morning, he could not speak; and again we went to the school house and had a sweet season around the Lord's table, and the congregation was dismissed. He revived, and wanted us to come to his room, saying, "I have prayed for this and can not be denied. I want once more to drink the cup, before I drink it new in my Father's kingdom." We went, and God was there. Our brother was able to take the bread and eat, and to take the cup and drink, although before this, his hands were cold and palsied. Now, said he, I can depart. I want

you to sing me into heaven. In a few minutes more, he was speechless, but heaven was in his eye, and children and friends, in tears, did sing him into heaven. The scoffers had laughed at his desire to partake of the sacred elements, and said, that "he could not live through it; it was all folly;" and we ourselves trembled for him. But he did live, and said, "now I am rich and ready to go." They were confounded, and we were comforted.

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From Rev. J. C. Cooper, Salem, Henry Co.

A Missionary Circuit.

I have preached in Glasgow, once in four weeks. This is a small village, about twelve miles northwest from Salem, with a population of from 150 to 200; and being to a great extent surrounded with timber, the neighborhood is not so densely settled as it would be if it were in the prairie. Still, there is quite a number of families living within two or three miles. The people are mostly of Southern origin; and of a class that are difficult to reach by the means usually employed by ministers of our order. Indeed, this is true of a majority of the people of this State. They are accustomed to preaching of a very exciting character, and there is a great ebb and flow in spiritual things among them. Early in the spring Rev. A. L. Leonard, of Danville, assisted me in a series of meetings here, lasting nearly two weeks. We had good congregations, and Brother L. presented the great truths of the Gospel in a very earnest and forcible manner, well adapted to interest such an audience; but apparently without any immediate results. The Congregational Church here has struggled on in the face of serious difficulties. It has been without any preaching for months at a time; and without any minister, for a much longer period. In addition to this, several of its most substantial members have moved away. About four years ago, a series of meetings was held by this church and their minister, as a result of which their numbers were trebled, but it seems to have added very little to their efficiency. They are certainly now in a very feeble state, both temporally and spiritually. We have, however, a very fair audience, as a general thing. Another of my appointments is at a neighborhood about twenty five miles north of Salem and

near a small town called Marshall. Here we have about twenty members, scattered about in a large prairie. I go there once in four weeks, and preach in the morning, in a school house about a mile from the village; and in the afternoon, at a school house four miles north-east of the first. These two school houses stand in neighborhoods that are entirely distinct from each other, and there is a church organization at each place.

Another of my appointments is near Dover, about eleven miles south of Salem. This place had, somehow, been neglected; and the people were growing into a community almost entirely without the Gospel. About eighteen months ago, I was sent for, to go there and preach a funeral sermon for a young man who had died very suddenly, about nineteen years of age. Another brother, about twenty four years of age, had died a short time previous; and his remains were taken up from the place on the farm where they had been transiently buried, and both coffins were at the house ready to be removed to a distant graveyard. It was a solemn time; and although the audience was composed of rough looking persons, there were some who seemed to be much affected. Afterwards, assisted by Rev. A. R. Mitchell, I held a series of meetings there, a general interest seemed to be awakened, and a number, as we trust, were led to give their hearts to the Savior. There is need of more work there, and I hope soon to make arrangements for another series of meetings. I am now preaching mainly in that neighborhood. I have preached at Dover two Sabbaths, and at Pilot Grove, another settlement near by, three Sabbaths. At the latter place I obtained the largest audience. Salem is the most central point from which these places can be reached. The field is a hard one; and I can say but little in regard to the future. If it pleases the Great Head of the church to smile upon my humble efforts, there are some materials in this field that may be used in building the great spiritual temple, and his kingdom may be advanced here.

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*From Rev. J. H. Windsor, (recently of)
Marion, Linn Co.*

A Change of Fields.

This is a strange place (Saco, Me.,) from which to forward a Home Mission-

ary report for Middle Iowa. When I wrote you last May, I little thought of what the coming three months were to bring to me. And now that they are past, and a change so great as from my dear field and people in Marion, Iowa, to a new position and another flock in New England, has also been made, I can hardly suffer myself to write of it, so almost dreamlike does it still seem. Still, as those weeks are reviewed, I think I can say, in them all the Lord has led me. His hand has seemed as marked and as clear as in my original entrance upon the loved labor and field, the Home Missionary work, in Iowa.

This reference to the change, is not to give you the information of it; for that you have doubtless had before this; yet it may be added, that the unanimity of the call was fully sustained in the cordial welcome which the church and people at Saco have given us. The day of the installation, last Wednesday, was one of New England's charming autumnal days, uniting its sunshine and cheer to that which seemed to possess all hearts.

For a large portion of the last quarter I was absent at the East on account of feeble health. The first four weeks, I met my regular pulpit duties. After that, I was advised to try a visit to New England sea air, in the hope that the change would invigorate me. Measurably, this result has been secured; though I am not yet as vigorous, nor is there that spring of spirit, as when the missionary work was entered upon, in 1858, and with which it was prosecuted until recently.

The state of the church at Marion, was never more hopeful, all things considered, than now. The temporal interests of the people and the Society are better than at any previous time of my acquaintance with them. The encouragements to my successor are much greater than to any who preceded him. Had my people been able to provide me a house to live in, I should have been in Marion to-day, in all probability. Not until a few days before my time for returning to Marion, and when every previous communication from the committee had been discouraging, in regard to obtaining a house, was there any prospect of securing a dwelling place; and when that letter came, this church had voted me a unanimous call to become their pastor. I was not then in a position, honorably to set aside this action. Yet did the first invitation to preach here, come so unlooked for, and

every movement in the history of my coming has seemed so clearly providential, that I could not do otherwise than give it a prayerful consideration.

The general interests of the church and people among whom the past four years of my life have been so happily spent, are, as has been said, encouraging. There is a subdued feeling among the people, a tenderness that no hand so surely brings as the hand of an afflictive Providence. During the month of August, disease and death made sad inroads upon our dear homes. Many of the little ones were taken, we trust, where a better than even a mother's care is theirs. On my return I found my own people, as well as many others, in deep sorrow. This made the separation more trying. Yet they were not without ministerial aid and sympathy. The good brother, who ministers to the Presbyterian Church, was very kind and unceasing in his attentions. He has endeared himself to others than his own special charge, by his generous and timely labors in the sick room and at the burial of our dead. Already, also, the church have another minister supplying them.

In leaving Marion and the Home Missionary work, I can say, truthfully, that I never expect to spend the same number of years with, on the whole, a larger share of the sunny side of the pastor's life than the six years of Home Missionary labor in Iowa. My relations to the self sacrificing and endeared men and women of the Home Field there, have ever been the most kindly and fraternal. Fellow labor, and the circumstances of new society and new churches, have elicited a very large amount of communion of feeling and of effort, and have bound them to me in very tender and endearing remembrances. In laboring for the Master, at the East, I am conscious of not loving the West or its interests, or its noble band of Home Missionaries, any the less; and it will ever be a pleasure and a privilege, to keep alive the old Home Missionary fire.

The East needs to know the West, more intimately. We hope that our brother may find opportunities of improving the acquaintance of New England communities with Western life, and of kindling an interest in Western churches and missionaries.—The West will reclaim him soon, unless he does *Western work* in his new position.

WISCONSIN.

From Rev. A. S. Allen, Black Earth, Dane Co.

Our Sabbath school is kept up with a good deal of interest, and, we trust, of profit, also. We have not given up our prayer meetings, although our deacon has lately left for the Union army, and there is now no male member living in the village, to assist in sustaining them. We think, notwithstanding our small numbers and other discouragements, that the Lord has not forsaken us. We trust that as many as three persons have been converted during this quarter, in our meetings, and prayer unceasing is made, for others to join them, in the new song of praise to God and the Lamb.

A Sacrifice for his Country.

I attended the funeral of a fine young man, a near neighbor of ours, who was wounded at the battle of Resaca, Georgia, and brought home to die in the presence of dear relatives and friends. I visited him often during his sickness and distress. He had been more or less thoughtful, for several years past, and gave satisfactory evidence of christian faith, during his sickness of more than a month's continuance. It was a most affecting scene; and we trust that it may be of lasting benefit to those who witnessed it. Oh, this wicked, cruel Rebellion! It has slain its thousands, and tens of thousands, of the goodliest of our youth, who willingly offered themselves a sacrifice on the altar of their country. When will the end be? "The Lord God Omnipotent reigneth." Therefore we will rejoice; believing that he doeth all things well. All will come right, ere long.

The Drought.

From the 7th of May, for seven weeks, we had no rain to lay the dust. Every thing was suffering—gardens—wheat—rye—corn—potatoes, etc. The corn and potatoes improved much after the rains. Of wheat, oats and grass, about half a crop is now realized; but the wheat is very poor. Almost every thing that a poor man has to live upon, is not merely double in price but three, four, and in many articles, five times as much as they were three years since. And how we are to live, who have every thing to buy, and nothing to sell, is a mystery to us; but we will not despair—no, nor complain; for we know that God's

promises are sure, and all things shall work together for good, to them that love God. Their bread and water shall be sure.

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From Rev. T. B. Hurlbut, West Salem, Lacrosse Co.

A Father's Grief.

I must beg your indulgence for the personal character of this communication. My first quarter on this field, now terminated, has been, to myself and my remaining family, one of far deeper sorrow and affliction than any other period of our lives. I came to this place on the 1st of May, expecting my missionary year to commence from that time. I had, however, preached but one Sabbath, when I received a dispatch from Washington, by way of Alton, Ill., that our dearly beloved and only son (who was an officer in Gen. Hancock's corps) had fallen in the battle of the Wilderness, Va., and that his remains would be immediately forwarded by express, to our home in Alton. I hastened home by the most speedy railroad train, expecting to find his lifeless form waiting my arrival. In this sad expectation, however, I was disappointed; as his body could not be recovered from the battle field—which was held by the enemy. So we could not have the mournful consolation, of following his dear remains to their last peaceful resting place, but must leave them, stripped and plundered by rebel hands, and probably uncoffined and unburied, in the Wilderness.

I remained at home, in painful anxiety, for six weeks, hoping to receive some more certain tidings of his fate, being assured by our friends in Washington, that every thing should be promptly done that could be done, to ascertain the facts of his death and the disposal of his body. But I was compelled to return to my field of labor, in great sadness of heart, that nothing definite could be learned. And we have not yet been able to gain any facts respecting his death, except only the testimony of one soldier who saw him fall, when they were heavily engaged, struck by a rifle ball in the forehead and instantly killed. Our inexpressible loss and grief none can imagine, except the thousands who have experienced like bereavements. Oh, the treasures of the world, in our estimation, would be less than the least dust of the balance, in

comparison with our inestimable loss. I hope and pray, that we may not be left to murmur or complain, at the cup our heavenly Father has given us to drink, but be enabled to say, Blessed be his name!

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From Rev. J. Q. Hall, Darlington, Lafayette Co.

A Good Year's Work—A Church Saved.

This church had been in a deplorable condition, for three or four years. There was a judgment against the church, on a debt of about \$500, there had been no regular service of any kind for about two years, and such an utter discouragement existed on the part of the members, that it was found impossible to induce any to take hold. A member would not even cross the street, to talk about the church. Your very generous aid encouraged the members to come forward once more and commence anew. They readily rented the pews, for enough to discharge the debt, and raised an additional subscription of \$50 to refit the house; and during the year, they have contributed \$37.75 to your Society; \$13.20 to the A. B. C. F. M.; \$12.50 to the N. W. Seamen's Friend Society; purchased a communion service, for \$33, a Sunday school library, for \$31, and subscribed \$35 for the *Well Spring*—amounting, in all, to over \$700. The church is decidedly a leading church in this place; and hence you can form an opinion of the value which your appropriation has been to the cause of Christ here. We have now a large Sabbath school, of one hundred members, and an increasing congregation.

The church do not intend to ask for your aid, the next year. During the last quarter, they made me a donation of \$95, in cash, and have raised my salary for the ensuing year to \$750, with the pledge of a donation of at least \$100 more.

In closing this brief connection with your Society, allow me to give you our hearty thanks, on behalf of the church and myself; and to say, that you will always be remembered by us in our prayers and contributions. I shall make it a point, that the church pay back into your Treasury what they have received, as soon as possible. Nineteen persons have been added to the church during the year; of whom seven, were on profession of their faith.

From Rev. J. W. Harris, Grand Rapids, Wood Co.

Need of Help.

It is only by the help of your Society, that we are enabled to support the Gospel here; and, at the close of the last year, we feared lest the pressure of the times would compel you to withhold assistance from us and force us to give up, in part, at least, the field we now hold. But your welcome "commission" came in due time, and scattered all our fears. It was received with a feeling of gratitude by myself and this little church, and I believe with a renewed sense of obligation to you and to God.

Beginning to Build.

Our congregation has just commenced the erection of a church. When we shall be able to complete it, is known only to Him who rules above. It is "hard times," all through this section. Crops have come in very light, in the farming regions. In consequence of the drought, the lumbering interest greatly flags. The price of every thing is marvelously high. Thousands of dollars have to be raised, as bounty to those who go out to fight our battles. Under these circumstances, it is a difficult work, to build a church in such a community as this. Many who would do, have not the means, after meeting other demands which they can not avoid. Others who have the means, will not contribute for such a purpose. Still, we felt it our duty to commence and do what we can, leaving the rest with God.

The Missionary Box.

We have been greatly cheered, during the past quarter, by the reception of a "box" from the "Ladies' Benevolent Society, and Juvenile Mite Society, of the South Congregational Church, of New Britain, Conn." It came laden with good things, "many of them, and right to the point." I hardly know how we could have got along without it; for every thing is so very high here, that we could not get the means to buy. It is a great encouragement to us to know, that we are thus watched over and cared for, by God's dear people, so far away. I felt a peculiar interest in this "box," because the children had so large a share in its preparation. Some of the best things it contained, were from "The Juvenile Mite Society." To me, there was consolation and a feeling of security as to the future, in the

thought, that the children of the East are thus being trained into the service of the Redeemer, and are thus early drinking in a missionary spirit.

MICHIGAN.

A Difficult Community.

When I came here, I found the brethren much discouraged. There had long been much bitterness and opposition, on the part of many outside of the church, growing out of the stand that the church and minister had felt obliged to take, in reference to the rebellion. There is a strong party opposed to the war, who have the controlling influence here. These, with one consent, are arrayed against every thing that is good; and it requires not a little discretion to get along with them and yet do our duty to God and our country. Consequently, we find it here, and elsewhere in this region, difficult to get a hearing. The great mass of the people do not attend church.

The Children.

On coming here, I resolved to try a new method—new to a great extent here—to reach the parents through the children. Hence we have been doing all we could to enlarge the Sabbath school; and thus far, success has crowned our efforts, even beyond what we had hoped; for hitherto, many parents, as I am informed, have been unwilling that their children should go to Sunday school. This feeling is now silently giving away. When will the church fully estimate the richness of this field, already white unto the harvest? Its importance can hardly be overrated. We are endeavoring to do what we can in this direction. The congregation has been improving somewhat; but whether permanently or not, time must determine. I am also trying to centralize my labor; and am preparing for more direct efforts to save souls, as soon as the evenings become long enough.

The Box.

I wish to acknowledge our indebtedness to the ladies of the Congregational Church of New London, Conn. Last March, they sent me a missionary box, richly laden with good things. Never was a gift more timely; and if hearts overflowing with gratitude, afford any compensation to these dear friends, they did not fail of their desired reward.

How many times, we wished that these ladies could have looked in upon the scene, as article after article was lifted from the box, and witnessed the fresh joy elicited from the little group of husband, wife, and children—the eldest of whom has since gone to her Savior. It might, at least, have shown them that their gift was to some extent appreciated.

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From Another Missionary.

A Death Bed Scene.

One Sabbath morning, while waiting a few moments for my congregation to collect, a request came for me to visit a dying woman. I hastened to comply. On entering the room, a poor, emaciated form in the last stages of consumption lay stretched on a couch before me. She seemed to be suffering most intensely. Her breathing was labored and difficult, and, for a while, she was unable to converse. At length, she was more at ease, and I could approach her. I learned that she had once professed Christ; but had now been a long time a wanderer from his fold. This gave her great pain. If her bodily pains were great, her mental anguish was indescribable. She could speak only in broken accents—a breath and a word; another breath, and then another word. I tried to point her to the blessed Savior, and to assure her of his readiness to forgive her wanderings and receive her into his fold again. She listened with the breathless interest of one who seemed to feel that her eternal all depended on a moment of time.

All at once her whole frame seemed to be infused with new energy; she partially arose from her pillow; her eyes dilated; and her voice, which had hitherto been so faint as hardly to be audible, became comparatively strong, as, with an expression on her countenance that I can never forget, she exclaimed: "*I have crucified the Son of God afresh, and put him to an open shame.*" Exhausted by the effort, she sank back upon her pillow.

The whole scene was one which I have no language to describe. It made a deep impression on my mind, and I felt, more deeply than ever before, the importance of the Savior's command, to "watch." After commending her to a loving Father's care, I left her. Two days afterward I was summoned to attend her funeral. To the question, "How died she?" the answer was, "She seemed to be resigned." But, ah, the

untold anguish, that her wanderings had cost her! I would that every back-slidden Christian might have beheld the scene.

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From Rev. R. Hatch, Benzonia, Benzonia Co.

The Church Colonizing.

I thank you and the Society which you serve and represent, for the renewal of my *commission* for another year. Truth obliges me to confess, that its pledge is my chief reliance for the coming year. The burdens of "the times" bear hard upon the new settlers in this north region, who as yet have but little to sell and much to buy. Nevertheless, in many respects, we are still prospered. In general, as to the work of the Lord in my parish, I am able, by the grace of God, to report, for the last quarter, measurable progress and prosperity. Our stated meetings are very well sustained, and are generally pervaded with an unusual degree of interest. We have a weekly prayer meeting, well attended, interesting and profitable.

We did not expect to begin to *colonize*, quite so soon. But last week, the church here received a "little missive" from a "committee" residing in a neighborhood five miles east of Benzonia, heretofore included in my parish, inviting us to meet "in council" to consider the question of organizing a Congregational Church, in said neighborhood. Myself and delegate attended, according to invitation, on Saturday, September 8d; when a church of twelve members was duly organized—of a good deal of strength and promise.

A New Church at Homestead.

The services were as follows: Reading of Scriptures and introductory prayer, by the Moderator of council, Rev. R. Hatch; the sermon by President James B. Walker, D.D.; the constituting prayer by the same; the fellowship of the churches, by Rev. R. Hatch; the address to the church and people, by Rev. James Wright, of Benzonia, a resident minister; benediction by Rev. Mr. Kirkland, who is engaged to preach for the little church for the present. As you might well suppose, the sermon by President Walker, on the Nature of church organizations, and the duties and responsibilities thereof, was exceedingly interesting and instructive. The occasion seemed to me to be one of much interest to the people, and likely long to be remembered by them. The

name of the new church is "*The First Congregational Church of Homestead*," Benzie Co., Mich. It is mostly a colony from the Benzonia church. Our next communion will, however, more than make up our loss. Have we not, then, occasion to speak of prosperity and to give thanks? We hope to live to see other colony churches formed.

Before closing, allow me to speak a word for this new church in the woods. It has excellent members in it who will do their best to sustain the institutions of the Gospel. They have to bear the banner of the cross as *pioneers*. They will need sympathy and help. Pray, O Christian, in the peaceful enjoyment of great privileges, for these little churches in the woods!

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From Another Missionary.

"Winds of Doctrine."

The church is very cold. There is much discouragement. Error abounds. We have a combination of Spiritists, Universalists, Unitarians, Pantheists. They have dug up the old heathen notions, and exhibit them as some wonderful discovery. One told me, that he was a part of God—as good as Christ. It seemed to me, that he was a part of the devil. If he is a part of God, it would be no idolatry to worship him. I should prefer to do it when he is not *drunk*. Yet he is more *spiritual* then than when sober. I visited a little girl who was very low with consumption. The family held all the above named errors in combination. I longed to read the precious Word to her, and to pray with her; but was not allowed to do so. A common view, here, is, that death is but a small change; that no final award is then made; but that it is like a man's going from one part of the country to another. Things go right on, after death, as now. Men go on improving. God alone can shake such notions out of men's minds. Intemperance, profanity, gambling, and Sabbath breaking abound. Oh, for the outpouring of the Holy Ghost.

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From Southern Michigan.

Value of Home Missionary Aid.

Your letter, informing me of the renewal of my commission, was duly and thankfully received. In order to realize fully the sense of relief that comes over the mind, and the emotions of gratitude

that thrill the heart, at sight of a commission from the American Home Missionary Society, it would seem to be necessary that one should be placed in circumstances similar to those occupied by some of your missionaries in this Western region.

A young man, while engaged in the pursuits of science, with no very definite object in view, has his mind suddenly arrested by the truth, and is led to consecrate himself to the service of Him who died for the world's redemption.

He now has a definite object in view. He longs to become a herald of the cross. For two years he studies with his eyes turned in this direction. Health becomes impaired, and his studies must be relinquished. A year passes, without essential improvement. Must the idea of becoming a minister of Christ be relinquished? So it seems. A home is sought in the West. A few acres of land are bought, and partially paid for; a little log cabin is built; and, for three years, the time is employed in hard manual labor. The brain has time to rest, and gains a healthier tone.

With returning health, the desire to engage in the ministry returns. A door is just now opened. The finger of Providence is pointing. Its indications can not be mistaken. The young backwoodsman stands before a congregation, in a little Western school house. Four years and a half pass away, and still the appointment is kept up. The people pay poorly, but the *Master* pays well. A growing family must be supported. In order to this, the time between Sabbath and Sabbath must be mainly employed in hard labor on the little farm; and the Sabbath often brings with it feelings of almost utter exhaustion, but there are the four miles to be gone over to reach the place of worship. Perhaps this is traveled on foot, perhaps with an ox team and an old lumber wagon. By the time the place is reached there is little strength left for the public exercises. In addition to all this, the aids to the study of God's word, aside from the influences of his gracious Spirit, are exceedingly few. The library contains the Holy Bible, and Barnes' Notes on the four Gospels; but no other work on theology, or any kindred subject, and no means are available for getting any. Oh, what longings for more tools to work with, and more time to work! Right here, comes the "commission" from your—*our*—Society. What emotions it awakens! What

joy—what gratitude! Here are books. Here is support for the family. Now give yourself wholly to the work of the ministry; and praise God for that noble institution, the American Home Missionary Society.

From Rev. James A. McKay, Lamont,
Ottawa Co.

A Letter of Acknowledgment.

The following warm hearted letter ought to have been published earlier. But its warmth is not of the evanescent kind, and is to be felt, in its sentences, still.

I wish to acknowledge, through the HOME MISSIONARY, the receipt of a barrel of clothing and materials, which came to me, from the ladies of Lakeville, Litchfield Co., Conn. Four dollars in cash accompanied the letter of announcement, to defray expenses of transportation. My grateful appreciation of the kindness thus experienced, it would be difficult to express in words. As article after article came forth from confinement, after so long a voyage, all fresh and mostly quite new, I could not help thinking, how many hands had toiled to make our burdens a little lighter, our dwelling a little happier, and to lessen our cares and anxieties. Such a gift is not a small matter in the missionary's home. Wife and children all participate in the common feeling of joy and gratitude, and learn to love the far off, unknown friends, whose care over us and for us is thus exercised. It would do your very souls good, to look into a missionary's family, when a box or a barrel is about to be opened. All must be present, at such a time. If any are off at school, or at a neighbor's, the "opening" must be put off until they come home, that each may have the luxury of the first sight. And then, oh, how expectation and imagination are all on tiptoe to witness the sights. Especially is this true of the younger members of the family; in which feeling, also, all the rest participate—extending oftentimes to father and mother. Well, there have been quite a number of such scenes in our little circle—five in all—and many a blessing has been invoked by the little folks upon the friends down East who have thus gladdened their hearts.

But the best part—the substantial part of interest and value—is not the momentary pleasure and ecstasy of children or "old folks," attending the first

view, but the real substantial good that is afterward felt and enjoyed as the articles come in use, warming the body and the heart, lessening expenses, and thus lengthening out a salary too short to meet at both ends of the year; at least, lessening the chasm between those two ends if not entirely bringing them together; so that the minister gets through the year without debt.

This is what the ladies of Lakeville have done for me, in the present instance, and my very soul responds: God bless them for it! And, may I not add—God bless all the ladies of New England and elsewhere, who are doing this same thing for other missionaries over the land, through the "*Institution of the Barrel and the Box*."

From Rev. S. D. Breed, Augusta,
Washington Co.

Home Missionary Sympathy.

Having spent most of yesterday in visiting from house to house—traveling nearly ten miles on a dusty road—on my way home I called at the post office, and found the HOME MISSIONARY. Though much fatigued, I must read it. How cheering, to look over the list of the names of those who are engaged in Home Missionary work, and hear of their prosperity and of their trials, even.—He who has no heart to endure them, need not be a Home Missionary.—We rejoice in their joy. The cares of life seem to lie more loosely upon our shoulders.

A Christian Soldier Gone.

Since I wrote you last, one of our number, a soldier in the Michigan 11th Volunteers, has gone to his long home. He was here a few weeks previous, and had enlisted for the third time. I often received letters from him after he went back to the army. He was a decided Christian every where—strictly temperate—a stout, faithful soldier; and died as the christian soldier dies. He made his will, when he went to the war, and gave all his property to this little church, amounting, at the time of his death, to about a thousand dollars. But we shall not get more than half of it, if so much as that. We shall have all that is best for us.

The call for 500,000 more men sends a shiver through this town. They know not upon whom the lot may fall. May the Lord give resignation, and impart courage, strength to stand for the right,

let come what will. We have a war meeting this afternoon, and a Sabbath school pic-nic more than five miles distant, which I must attend.

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From Southern Michigan.

Spiritism.

Early in the year, Spiritism, which for a long time had seemed to be losing ground, made a desperate effort to re-establish itself. I think I have never seen any thing so bold and insolent in my life. Meetings were held in nearly every school house in all the region round about. They commenced by announcing lectures on some one of the sciences, in which the masses are interested, and then, when they had secured a hearing, advanced their peculiar religious, (or irreligious) views. At one of my stations, they introduced themselves, and got under way, and then very coolly asked me to give up my morning service for them. But I thought the Gospel had a little the best right, and objected, raising the ire of many of the leading spirits. They have a choir of very fine singers, who have frequently been invited to sing, on funeral occasions. They have invariably declined singing the hymns selected by me; offering, as an excuse, that friends of the deceased had selected hymns, or pieces, which they desired them to sing. As these pieces invariably contained their peculiar views, I took pains to investigate their proceedings; and in two instances, which were the only two cases investigated, ascertained that their representations were utterly false, and, upon the last occasion of the kind, informed them that these proceedings must cease, and that they must sing such pieces as were announced from the desk.

At another station, the Spiritists asked for the use of the house of worship, and were denied, as here, but, in defiance of this refusal, obtained a key, opened the house, went in and held service regularly. The house belongs to the Methodists. I cite these things, to show you what we have to deal with.

OHIO.

From Rev. L. Kelsey, Agent.

Inclosed I send you an account of the death of Rev. Abner F. Jones, your Missionary at New Albany, Franklin Co., Ohio.

Rev. Abner F. Jones.

Among the many good men who have laid down their lives in the service of their country, there is to be recorded the name of Rev. Abner F. Jones, One Hundred and Thirty third regiment, Ohio National Guard.

He died of fever at the close of the hundred days' service, while the regiment was on its way home from Fort Powhattan, on James river, which they had been guarding. His death occurred on the Potomac as the transport boat was coming near to Washington. His companions had his body embalmed and brought home with the regiment, and he was buried at his native place, New London, Butler county.

Mr. Jones was the minister of the Congregational Church of New Albany, Franklin county. He had been active in the formation of a company of national guards in that township; had joined it himself as a private with the members of his church and congregation; and when the Governor called them into the field, he deemed it his duty to go with them.

Mr. Jones was a graduate of Miami University at Oxford, and of Lane Theological Seminary at Cincinnati—class of 1861. He possessed good natural and acquired abilities.

As a man, he was generous, social, and winning, which made him a very agreeable companion. As a minister, he was devoted to his work, active and earnest. Each year of his short ministry, his church was blessed with revivals and additions.

His own earnest patriotism was infused into his people. Every member of his church, who was a sound man of military age, was with him in the company, and nearly all the men of his congregation.

He manifested no self seeking or love of distinction, and aimed not at place or promotion. He was willing to serve the church and his country in the humblest positions. He was one of the few young men of ability who seem willing to go into these feeble home missionary churches, and live in obscurity and poverty, if need be, to do them good.

The chaplain of the regiment speaks highly of him as discharging, with willingness and promptness, every requirement of him as a soldier and as a Christian, being a great help to him among the men, both in camp and in the hospital, in the prayer meetings and in pri-

vate intercourse. The Christian was not lost in the soldier.

The Sabbath before his death he said to his chaplain: "I have great nearness to Christ to-day—a full sense of his presence. This is a real Sabbath of rest to me;" and requested that the usual prayer meeting might not be omitted. As far as is known, this was his last expression of christian experiences. When taken on the boat, he became worse and died delirious, talking about his wife and children, and his classmate, Rev. Mr. Dudley, with expressions of prayer and love.

The men, in their letters home, had often mentioned Mr. Jones as being the same kind, active, and consistent, exem-

plary christian man in the camp that he was at home. He acquired an influence over many of them, as a comrade in arms, which he had not been able to acquire before; and some of them return with christian purposes, which they ascribe to his faithfulness towards them.

He was greatly beloved by his church and people, who mourn him as sincerely and deeply as ever people mourned a young pastor. He leaves a young wife overwhelmed with sorrow, and two now fatherless children, too small to know the greatness of their loss.

Christian patriot! Good and brave man! The world had need of thee still; but the great Captain called thee higher. We bow to his unerring wisdom.

MISCELLANEOUS.

Maine Missionary Society.

This Auxiliary held its *Fifty Seventh Anniversary*, on Wednesday, the 22d of June, in the First Congregational Church of Searsport. The President, Rev. GEORGE E. ADAMS, occupied the chair. The services were introduced by devotional exercises, and a sermon, commemorative of the late Secretary of the Society, Rev. BENJAMIN TAPPAN, D.D., preached by Rev. GEORGE SHEPHERD, D.D., Professor in Bangor Theological Seminary, from the text, 1 Peter: 24, 25: "*The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.*"

The sermon developed the thought, that while the human counselor and helper has ceased, the Gospel still lives. A sketch was given of the life and character of the beloved and venerated father in Israel. "Reference was made to him, as preacher and pastor; to his abundant labors in the missionary work; to his breadth of goodness, his amplitude of benevolence, his marvelous hospitality, his large and genial christian intercourse, the mellowing and freshening of his spirit, his deliberation, frankness, and sincerity, his great endurance, his weighty testimony to the necessity and efficacy of the Gospel, and his faith and peace in the end."

This discourse was followed by the report of the Treasurer, ASA REDINGTON, Esq., of Lewiston, showing an aggregate of "receipts from the churches" amounting to \$11,419, and disbursements, to the sum of \$11,000.

An Abstract of the Annual Report of the Trustees was then presented by Rev. DAVID SHEPLEY, of Yarmouth, Provisional Secretary. From this, it appears that *seventy nine missionaries* have been sustained in the State, during the whole or a part of the past year, in ministering to eighty different fields of labor. The contributions of these feeble churches to various causes of benevolence amounted to \$2,246.

The reading of the Abstract, was followed by interesting "remarks by Rev. Messrs. DAVID THURSTON, of Litchfield; HENRY F. HARDING, of Machias; SETH K. KEELER, of Calais; SEWALL TENNEY, of Ellsworth; G. LEON WALKER, of Portland; and RICHARD B. THURSTON, of Waltham, Mass." In these addresses, "frequent reference was made to the life and labors of the late Secretary, Rev. Dr. TAPPAN, with appeals for increased missionary effort. A collection was taken, amounting to \$101.40."

We are happy to observe, from the Report upon the Bangor Theological Seminary, published in connection with the foregoing brief record, in the Minutes

of the Conference, that the ministers and churches of Maine are alive to the demands likely soon to be made, for a largely increased number of able and devoted ministers, who shall carry the Gospel into the "vast territories" opening in the West and in the South; and that they are rallying with fresh zeal to the support of their own Seminary.—The Lord prosper them!

The Grand Traverse Country.

CONTINUED.

The Land.

The land is of three kinds, namely, hard timbered, pine, and State swamp lands. There are no prairies and no marshes of any extent. Cedar swamps are somewhat frequent, but they are generally small. They contain no stagnant water, and when cleared will make good meadows.

The pine as compared with the hard timbered land is also of limited extent.

Pine is only found on the borders of large streams, and in strips of from one to three miles wide. Scarcely a hundredth part of the lands in the Grand Traverse bay country may properly be considered pine lands; and it is not at all probable that there will ever be any more mills constructed than there are now in operation for the manufacture of lumber for exportation. The pine will be exhausted before these mills are worn out—or there will be only enough left for home consumption. This, then, is a hard timbered country and adapted to agriculture.

Timber.

The timber of this region is of very heavy growth. The trees are of immense height and size. The land yields from fifty to seventy five cords of hard body wood per acre. The varieties of timber are sugar maple, beech, white ash, rock elm, hemlock, and a few scattering trees of other kinds. The maple is the most prevalent. The other varieties are mixed in with the maple in varying proportion. Oak, hickory, and all nut bearing trees, except the beech, are wanting.

Surface of the Country.

The face of the country is generally rolling, sometimes rising into considerable hills. Especially is this the case immediately west of Traverse City. Here is a chain or group of hills elevated

to quite a height. They afford a most delightful prospect of the bay and its scenery. Back of them the land is less rolling, the greater portion of it lying very handsomely. Such is the general make of the country. It is neither level nor hilly. And yet in limited localities it is both. For the most part it is slightly undulating.

Soil.

The surface soil is limestone, gravel, sandy loam, and clay. These are sometimes mixed, and sometimes separate. There is but little of the pure clay, however. It is mostly found mingled with the other varieties. Lime is largely prevalent in all the soil, thus adapting it to the production of wheat. Beneath the surface soil, which is generally deep, there is said to be for the most part a clay subsoil.

Water.

This country is generally well watered. It abounds in beautiful little lakes from one to two miles in length. You can scarcely go in any direction more than ten or twelve miles without meeting one of them. They form a perfect net work over this entire region of country. The land around them is not marshy, but dry. Springs and rivulets too are quite frequent. You can find no extensive tract of land without water. Occasionally there may be a quarter section.

Water can generally be found by digging, to a greater or less depth according to locality. This is the case so far as trial has been made—a few instances, only, excepted, in which it proved a failure. The depth to which you have to go, to obtain water, so far as known, varies from ten to eighty feet. The water is of remarkable purity. There is scarcely a pool or a brook, to be found any where, the water of which is not fit to put to any use.

Most of the little lakes are so clear, that the minutest wave ripple can be distinctly seen on their beds through many feet of water. The water of the bay is of the same limpid character.

There is no stagnant water, to fill the atmosphere with malaria. Hence, ague and bilious diseases generally are not known.

Wheat, Potatoes.

This country produces almost every thing that grows in northern climates; but of the grains, that which seems specially to thrive is, *Winter Wheat*. This is always a sure crop. It was

never known to fail, and it has been raised here in limited quantities for a number of years, sufficiently long to test it. It is also of superior quality—much better than the average of Western wheat. What specially fits this region for its production is, first, the large per cent. of lime in its soil, which is essential to its successful culture; and then, the character of the winters. The ground is constantly covered with a warm mantling of snow, which keeps it from heaving out, as in countries subject to alternate thawing and freezing, and protects it from winter killing. The average production is from eighteen to twenty five bushels per acre. When well put in, it often goes much higher than that.

The potato grows almost spontaneously. When once planted, it becomes almost a troublesome weed. The snow so protects the ground that it may be left all winter without digging and come out all right in the spring. Garden vegetables generally do well.

Government Lands.

During the past year, there were seven hundred locations under the Homestead Law, in the Grand Traverse region. The whole amount of lands thus taken, must be something over one hundred thousand acres. There are still left, many times that number of acres of government land open to settlers. In quality this is not at all inferior to that which has been located. It is further back, however. Land in the immediate vicinity of Traverse City and the bay is mostly taken. By going back ten or fifteen miles, the choicest homesteads can be found. The quality of the soil does not deteriorate as you recede from the bay, but by many it is thought to improve. Some of the first settlers have located, from preference, ten or fifteen miles back from Traverse City.

It is estimated that the cost of clearing and fencing land is from fifteen to twenty dollars per acre. There is generally found rail timber enough for fencing on the land.

Wood.

Quite an extensive wood trade is carried on between this region and Chicago. Many thousand cords are shipped annually from the various harbors on Grand Traverse bay. This trade is increasing yearly, and is destined to do so for some years to come. The wood is also of superior quality, bringing from

twenty five to fifty cents more per cord in market than wood from any other quarter.

Population of Grand Traverse.

The number of inhabitants in the Grand Traverse region, according to the census of June, 1860, was 3,627. There has been a constant influx ever since. The population has probably more than doubled. It may reach as high as ten thousand at present. Settlers that have come here, are from nearly all the Northern States—a few are of foreign birth. New York has probably a larger representation than any other State. The inhabitants are generally intelligent, industrious, and enterprising. In these respects they will not compare unfavorably with older communities.

Why this Region was not Earlier Settled.

It may seem strange, that this region should have been left so long a wilderness, while other portions of the West were so rapidly settling. For this there are doubtless various causes. Among them the following may be enumerated:

First. At an early day, before the time of railroads, when the tide of emigration was setting westward, the proprietors of boats found it for their interest, to persuade emigrants to go as far west as water would float them. At a later day, railroad companies did the same thing; that is, they induced them to go as far as railroads could carry them. Hence, Illinois, Wisconsin, and Iowa have filled up, while this region has been run around and entirely overlooked.

Another reason, doubtless, is, that the impression has quite extensively prevailed, that all this north part of Michigan was one vast pinery, and therefore not adapted to agriculture. It is not until quite recently, that the public have learned to the contrary. The truth is, we do not have as cold weather here as they do in most regions much further south. Our winters are milder, by several degrees, than in the southern part of the State.

Schools and Churches.

Religious and educational advantages are probably as good here as in any new country. Traverse City, Elk Rapids, Northport, and Benzonia, have preaching every Sabbath; many of the settlements back, once in two weeks; others, once in four weeks. There is scarcely a place where an audience of a dozen can be got together, that they do not

have the Gospel occasionally. At many of those places there are little churches organized. At Traverse City and Northport, the Congregationalists and Methodists both have organizations. There are church organizations also at Benzonia, at Monroe Settlement, twelve miles south of Traverse City, at Glen Arbor, thirty miles west, at Elk Rapids, at Whitewater, at Old Mission, at New Mission, and at some other points. The Gospel is largely supported by the Methodist Episcopal Church and the American Home Missionary Society. The number of ministers will be increased as the population of the country augments. Schools are also fast organizing, in many of the settlements. At the principal points, they maintain schools summer and winter. At Traverse City they support a school from eight to ten months in the year. There are not less than six school houses in the township of Traverse, and others will probably be erected, the coming season. At Benzonia, thirty miles southwest of Traverse City, there is a Congregational college just starting. It has been in successful operation for nearly a year. Of this, Rev. J. B. Walker, formerly of Sandusky, Ohio, is president, and Rev. Reuben Hatch, also of Ohio, is elected one of the professors. Both of these gentlemen are on the ground and devoting their energies to make the school efficient.

Sleighting.

We have flurries of snow here in November, but it does not come, to lie, ordinarily, till the last of December or the first of January. Last winter, which was rather an extraordinary one, there was no sleighing of any amount till after the middle of January, and not more than six or seven weeks during the whole winter. The present (March) winter snow fell about Christmas, or a few days before, and there has been no thaw since, sufficient to break up the sleighing. The depth to which snow ordinarily falls, is from two to three feet. It comes gradually, and not generally in great quantities at a time. The greatest quantity that falls at any one time seldom exceeds a foot; but it snows a little every few days. Snow commonly remains till some time in March. It is one of the greatest blessings that Providence confers on this region; without it, those branches of business, namely, wooding and lumbering, that furnish employment and support to so many of the

settlers during the winter, could not be carried on. Besides, it supplies a warm covering to protect the wheat and other vegetation from the frost. Hence, the enormous yields that are sometimes produced here. The ground under the snow is always free from frost; so that as soon as the snow has melted and the ground dried off a little, it is fit for the plow.

Climate.

The winter climate of this region, as already stated, is much milder than that of regions in much lower latitudes. The average temperature is said to be several degrees warmer than that of the south line of the State. There are not more than five or ten days, during any winter, when the thermometer falls below zero; and then it remains below but a few hours, nearly always rising above before mid day. The lowest point that it ever reaches, is fifteen degrees below. In the winter of 1861-2, it fell to that point but once, and only once last winter. During the present winter, which has been one of the severest, it has been to that point but two or three times. During the months of January and February, which are the coldest, the general range of the thermometer at seven o'clock in the morning, is from five or six above to thirty or forty. We have not full weather tables of other sections of the country at our command, with which to make a comparison of their climate with this; but it is universally found to be the case, that when we suffer our coldest weather here, the papers report it much colder "outside," (a provincialism used to denote all other parts of the country than this.) As an illustration of this, take the first two days of January—the time of the great storm that blocked up the railroads and caused so much suffering throughout the country. At that time the thermometer only went 14 degrees below zero at Traverse City. At the same time it was 20 degrees below at Kalamazoo, in the south part of the State, 40 degrees below at Milwaukee, 24 degrees below at St. Louis, and 29 degrees below at Chicago.

Most people will naturally ask, "Why do you have such a mild climate so far north?" The answer is, it is due to the influence of water. To the west of us, lies the great Lake Michigan, so deep that it never freezes over. Grand Traverse bay is also very deep and never freezes before February, and last winter did not freeze at all. Up to this date

(March) it has been closed but a very few days, the present winter. Now remember, that the freezing point of water is 32 degrees above zero, and that therefore the lake and the bay (when that is open) must always be above that point, and you have the clew to this mild climate. Whenever the temperature of the land sinks below that of the water the latter serves as a great furnace to give out heat to the former.

It should be said, also, in regard to the climate of this region, that we seldom have early frosts to do any harm. Those heavy frosts that swept over almost the entire West, last fall, doing so much damage to the corn and other crops, were felt less here, probably, than almost anywhere else.

This climate is thought to be one of the healthiest in the Union. There are no marshes nor swamps nor stagnant water, to breed malaria and miasm. Fever and ague, and other bilious diseases, are seldom known in this region, and perhaps never, except when the

system is impregnated with them before coming here. There seems to be something peculiarly exhilarating in the atmosphere. It sends new life and vigor through the system. Many who come here invalids, become hearty and hale after residing here awhile—others receive no benefit from the climate. There is no doubt that this is one of the healthiest regions to be found. It is said to be much the same climate—only milder—with that of the Superior region, so much resorted to by invalids.

Such is the region constituting the Home Missionary field of North Western Michigan. We have already secured, there, the establishment of over fifteen churches, and of two associations. About twelve ministers are now laboring within its bounds. Their labors have been blessed; and the prospect for the future is most cheering. Why should not this delightful region be made a Garden of the Lord?

APPOINTMENTS IN OCTOBER, 1864.

Not in commission last year.

Rev. B. T. Jones, Genoa Bluffs and Williamsburg, Iowa.
 Rev. George Spaulding, Hammond, Wis.
 Rev. E. B. Miner, Mineral Point, Wis.
 Rev. W. W. Thorpe, Hudson, Wis.
 Rev. Timothy Williston, Boston, Bowne and Saranac, Mich.
 Rev. John Patchin, Owosso, Mich.
 Rev. Charles C. Breed, East Paw Paw and Earl, Ill.
 Rev. Richard B. Bull, Waukegan, Ill.
 Rev. B. F. Bradford, Niagara City, N. Y.

Re-commissioned.

Rev. D. B. Gray, Albany, Oregon.
 Rev. H. P. Robinson, White Cloud and Troy, Kan.
 Rev. Harvey Jones, Geneva and Humboldt, Kan.

Rev. Warren Bigelow, Maseppa, South Maseppa, and Chester, Minn.
 Rev. L. C. Gilbert, Princeton, Minn.
 Rev. Henry Willard, Plainview, Minn.
 Rev. Sherman Hall, Sauk Rapids, Minn.
 Rev. James D. Todd, Plymouth, Glen Beulah, Cascat, and Scott, Wis.
 Rev. G. L. Tucker, Trampaleau, Wis.
 Rev. H. W. Carpenter, Prairie du Chien, Wis.
 Rev. John Reynard, Shullsburg, Wis.
 Rev. N. D. Glidden, Leonidas, Dry Prairie and Sherwood, Wis.
 Rev. Bennet Roberts, Buckingham, Iowa.
 Rev. A. T. Loring, Manchester, Iowa.
 Rev. Daniel Wirt, Portland, Mich.
 Rev. James Loughhead, Waupunsee, Ill.
 Rev. S. W. Champlin, Poplar Grove, Ill.
 Rev. Andrew L. Penoyer, Abingdon and Avon, Ill.
 Rev. Parshall Terry, Troy, Ohio.
 Rev. E. W. Root, Springfield, Ohio.

RECEIPTS IN OCTOBER, 1864.

MAINE—

Bangor, "C. H. A." \$10 00
 Hallowell, Mrs. M. K. Page, 10 00

NEW HAMPSHIRE—

Dover, 1st Cong. Ch. and Sec., Ladies of

Home Miss. Soc., by Lucretia Riley, Sec., \$3 00
 Dunbarton, 1st Cong. Ch. and Soc., of which \$5 is in part to const. Mrs. Mary A. Cass a L. M., by Jonathan Ireland, 20 63
 Exeter, Anonymous, 1 00
 Gilmanton, from a L. M., 10 00

Henniker, Ladies' Western H. M. Soc., by
Rebecca H. B. Cogswell, \$1 00
Hinsdale, A few ladies, by E. M. Wells, 8 00

VERMONT—

St. Albans, Gyles Merrill, Jun., to const.
himself a L. M., by Charles B. Swift, 80 00
Shoreham, Miss J. G. Birchard, 5 00
Swanton—
Cong. Ch. and Soc., by S. F. Black-
man, 1 50
Cong. Benev. Soc., by H. P. Bullard,
Treas., 5 00
Thetford, Mrs. Solon Ladd, 4 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 2,000 00
Blandford, Elijah Knox, 7 00
Braintree, Rev. Dr. Storrs' Soc., by Miss
Catharine M. Willis, 4 00
Cummington, William H. Gullford, in full
to const. Sarah E. Hamlen, of Bleeker,
N. Y., a L. M., by Rev. T. J. Clark, 10 00
Hampshire Miss. Soc., by E. Williams,
Treas—
North Hadley, \$14 00
Southampton, legacy of Cor-
poral A. B. Norton, who died
at Bayou Boeuf, 10 00
Cong. Soc., 20 00
Other sources, 523 64 573 64
Newburyport, Mrs. John H. Spring,
West Brookfield, Ladies' Home Miss. Sew-
ing Circle, by Mrs. Lucy A. Smith, 8 00

CONNECTICUT—

Received by Rev. S. G. Willard, Treas—
South Woodstock, Cong. Ch., \$12 00
Willimantic, Cong. Ch., balance 75
Branford, Mrs. T. P. Gillett, by F. T. Jar-
man, 80 00
Clinton, A Friend, 80 00
Coventry, Cong. Ch. and Soc., by E. B.
Preston, 87 75
East Lyme, Miss Eliza Miller, 8 00
East Windsor Hill, Prof. E. A. Lawrence,
by Rev. J. K. Nutting, 10 00
Gaylordsville, Mrs. Henry Merwin, \$5;
Mrs. Warner Marsh, \$1; Miss Della
Gaylord, \$1, 7 00
Glastenbury, 1st Cong. Ch., by Rev. A. S.
Chesbrough, 187 83
Goshen, Ladies, by Miss J. M. Wadhams,
Sec., 8 00
Gullford, 1st Cong. Ch. and Soc., by H.
W. Chittenden, Treas., 180 25
Haddam, 1st Cong. Ch. and Soc. by
George S. Brainerd, Treas., 29 87
Hartford, A friend, by Mrs. L. F. Butler,
Litchfield, on account of legacies of Ben-
jamin and Mrs. Maria Tallmadge, by
Am. Bible Soc., 116 50
Middletown, Ladies, by Julia A. Russell,
New Haven, 1st Ch. and Soc., balance, by
John Ritter, Treas., 8 00
New London, 1st Cong. Soc., Ladies' Sew.
Soc., by Joshua C. Learned, 67 09
New Milford, Ladies' Mite Soc., 90 00
First Cong. Ch. and Soc., by G. W.
Whittlesey, 40 00
Plainville, L. H. Carter, 84 65
Pomfret, legacy of J. P. Prentice, by
Charles Mathewson, Exr., 15 00
Putnam Village, Cong. Ch. and Soc., by
Rev. G. J. Tillotson, 25 00
Sharon, Cong. Ch. and Soc., by Rev. D. D.
T. McLaughlin, 22 25
Somers, Cong. Ch. and Soc., by E. B. Pres-
ton, 109 50
Southbury, legacy of Mrs. Hannah Brad-
ley, by Alvered E. Winchell, less \$1.50,
U. S. tax, 66 25
Stratford, Col. G. Loomis, 23 50
5 00

Thompson, Ladies, by Miss Ellen D. Lar-
ned, \$8 00
Vernon Depot, Young Ladies' Benev. Soc.,
by Mrs. C. D. Talcott, 4 00
Warren, Cong. Ch., to const. Mrs. Mary
D. Bassett a L. M., by Franklin B. Tay-
lor, Treas., 47 00
Whitneyville, Cong. Ch., by W. Atwater,
Treas., 25 82
Willington, A few ladies, by L. A. Bentley, 8 00

NEW YORK—

Adams' Basin, on account of legacy of
Abner Adams, 86 00
Baiting Hollow, Cong. Ch., by Rev. C.
Youngs, 8 50
Brooklyn, "C. B. W.," 5 00
Central Cong. Soc., Ormond Place, by
W. H. Dike, Tr., 29 60
Cornwall, Mrs. Sarah Stillman, 5 01
Five Corners, Mrs. James Ferris, 2 00
Gasport, M. A. Spencer, 2 00
Homer, Cong. Ch., Ladies, \$73; Gentle-
men, to const. Enos Stimson a L. M.,
\$42 25, by Rev. L. S. Hobart, 114 25
Keeseville, Mr. and Mrs. Cyrus Andrews, 2 03
Lenox, Mrs. Lydia Hall, by Rev. W. W.
Rand, 5 00
Lumberland, \$6.58, Barryville, \$2.98,
Cong. Chs., by Rev. Felix Kyte, 9 56
New York, on account of legacy of Maria
A. Waring, by Fanny M. Waring, Ex-
ecutrix, \$250; L. M. Wallace, \$20, 270 00
Onondaga Valley, Mrs. H. Bostwick,
Westmoreland, Cong. Ch. and Soc., by
William Newcomb, 10 00
12 50

NEW JERSEY—

Orange, "H. M. N.," 10 00
Washington Valley, Ladies, by Miss Mar-
tha Whitehead, 6 00

OHIO—

Received by Rev. J. H. Newton—
Atwater, Cong. Ch., H. E. Brush,
Treas., \$80 00
Bath, Cong. Ch., 8 00
Brecksville, Augustus Adams, to
const. Rev. Thomas Towler a
L. M., 80 00
Geneva, Rev. J. F. Boughton, 1 00
Hamden, Cong. Ch., 4 50
Mansfield, Cong. Ch., \$82.50;
A. L. Grimes to const. himself
a L. M., \$30, 112 57
Richfield, M. and N. Hammond, 10 00
Wayne, Cong. Ch., balance, 9 15
West Millgrove, Cong. Ch., 15 00 220 15
Cincinnati, A Friend, 500 00
Jerome, Cong. Ch., \$4; Rev. W. H. Brin-
kerhoff, \$1, 5 00
Newbury, Cong. Ch., \$5; Abel Tyler,
\$10; Miss E. Punderson, \$10, in part to
const. Rev. Henry Matson a L. M., 25 00
Pisgah, Cong. Ch., by Rev. M. W. Diggs, 2 00
Southington, Silas H. Griffin, 50
Tallmadge, Mrs. Abigail Fenn, 1 00
Walnut Hills, legacy of Miss Maria Over-
aker, by Rev. D. H. Allen, D.D., Exr.,
less \$40 U. S. Tax, 760 00

ILLINOIS—

Buda, Cong. Ch., by Rev. J. J. A. T.
Dixon, 5 60
Danvers, Cong. Ch., by Rev. W. Perkins, 9 00
Dunleith, Cong. Ch., by Rev. D. J. Jones, 8 60
Jefferson, Cong. Ch., by Rev. M. H. Smith, 28 50
Lamolle, Cong. Ch., by Rev. D. Gore, 15 00
Lincoln, Cong. Ch., by Rev. R. L. McCord, 10 00
Ontario, "Children's Prayer Meeting," by
Rev. F. Wheeler, 1 80
Wayne, \$10, Turner, \$5, Cong. Chs., by
Rev. S. H. Kellogg, 15 00

MICHIGAN—

Dundee, Cong. Ch., by Rev. S. S. Hyde,	\$12 50
Grand Rapids, Miss E. M. Remington,	5 00
London, \$7, Kalsinville, \$5, Cong. Chs., by Rev. William Hall,	12 00
Manistee, Cong. Ch., by Rev. O. A. Thomas,	12 00
Otsego, Cong. Ch., by Rev. C. Temple,	10 00
Richland, Presb. Ch., by N. H. Wal- bridge,	55 00
Victor, Cong. Ch., by Rev. G. C. Fox,	10 00

WISCONSIN—

Mill Creek and Arena, Cong. Chs., by Rev. David Jones,	6 00
Milwaukee, Mrs. Harriet T. Smith, to const. Rev. Charles D. Helmer a L. D., by Rev. D. Clary,	100 00
Springwater and Rehoboth, Welsh Cong. Chs., by Rev. R. Williams,	9 45
Viroqua and Portland, Cong. Chs., by Rev. R. S. Baxter,	9 00

IOWA—

Marion, Rev. and Mrs. J. H. Windsor,	4 00
Polk City, Cong. Ch., by Rev. W. P. Ap- thorp,	15 00
Summit, Cong. Ch., by Rev. A. V. Bald- win,	10 00

MINNESOTA—

Minneapolis, Cong. Ch., by S. W. Living- ston, Treas.,	11 95
Preston and Carlmona, Cong. Chs., by Rev. Ezra Newton,	3 75
Shakopee, Ger. Evan. Cong. Ch., by Rev. A. Blumer,	12 60

KANSAS—

Albany and Hiawatha, Cong. Chs., by Rev. G. G. Rice,	3 50
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OREGON—

Portland, Cong. Ch., by Rev. G. H. At- kinson,	81 00
	<hr/> \$6,899 19

Donations of Clothing, etc.

Albany, N. Y., a bundle of clothing.	
Braintree, Mass., Rev. Dr. Storrs' Soc., by Miss Catharine W. Willis, a barrel,	\$143 96
Dover, N. H., First Cong. Ch. and Soc., Ladies of Home Miss. Soc., by Lucretia Riley, Sec., a box,	82 52
Gaylordsville, Ct., a few ladies, by Miss De- lla Gaylord, a box,	12 00
Goshen, Ct., Ladies' Sew. Soc., by Mrs. J. M. Wadhams, a barrel,	94 86
Henniker, N. H., Ladies' Western Home Miss. Soc., by Rebecca H. B. Cogwell, a barrel,	101 26
Hinsdale, N. H., from a few ladies, by M. H. Wells, a box,	
Middletown, Ct., Ladies, by Julia A. Rus- sell, a barrel,	92 64
Newtown, Ct., Cong. Ch., Sab. Sch., by Dea. Henry Fairchild, a bundle of Sabbath school books.	
New York— Valise and clothing, from Mrs. H. B. Tur- ner,	40 00

Bundle of clothing, from Mrs. John Floyd,	\$20 00
St. Albans, Vt., First Cong. Ch., Ladies, two barrels, by Mrs. L. I. Dutcher, \$250.65; cash, \$26.51,	877 16
Swanton, Vt.— Cong. Benev. Soc., by H. P. Bullard, a box,	47 00
Cong. Ch. and Soc., by S. F. Blackman, a box,	32 50
Thetford, Vt., two boxes, by Mrs. Solon Ladd,	
Thompson, Ct., Ladies, by Miss Ellen D. Larned, a box,	78 00
Vernon Depot, Ct., Young Ladies' Benev. Soc., by Mrs. C. D. Talcott, a box,	54 00
Washington Valley, N. J., Ladies, by Martha Whitehead, a box,	110 00
Watertown, Ct., clothing from Benjamin De Forest and Miss Eliza March, by Mrs. H. Coe,	
West Brookfield, Mass., Ladies' Home Miss. Sew. Circle, by Mrs. Lucy A. Smith, a barrel,	49 63
Willington, Ct., a few ladies, by L. A. Bent- ley, a box,	88 10
Wilton, Ct., Ladies' H. M. Soc., by Mrs. Charles Marvin, a half barrel, \$68; cash, \$17,	80 00
Barrel for Rev. E. B. Huribut—source unknown.	

*Receipts of the Massachusetts Home Missionary
Society, in September, 1864. BENJAMIN PER-
KINS, Treas.*

Bedford, Trin. Cong. Soc., \$25.43; Mon. Con., \$11 66,	\$37 09
Boston, A Friend,	15 00
Braintree, Rev. Dr. Storrs' Ch., Quarterly Coll.,	28 60
Brookline, Harvard Ch. and Soc.,	213 05
Charlestown, William Peirce, Chatham, Cong. Ch. and Soc.,	5 00
Danvers, First Cong. Ch. and Soc., to const. Rev. C. B. Rice a L. D. and Mrs. C. A. Rice a L. M.,	156 50
East Bridgewater, Ladies' Benev. Assoc.,	5 00
East Medway, A Friend,	2 00
Franklin Co. H. M. Soc., S. S. Eastman, Treas.— Shelburne, Cong. Soc., Gents, \$21 80; Ladies, \$17.94; Leverett, Cong. Soc., in full to const. Rev. J. Hartwell a L. M., \$15.06; Sunderland, in full to const. Mrs. Ansel O. Delano and Mrs. R. San- derson L. Ma., \$3.50; South Deerfield, Monument Soc., to const. William Arms a L. M., \$30; Gill, Cong. Soc., \$8.92; Bernardston, Orthodox Soc., \$11.75; Greenfield, First Cong. Soc., Mon. Con., \$20; Northfield, Trin. Soc., \$9.55; Ash- field, Second Cong. Soc., \$25.45,	167 76
Georgetown, Women's Benev. Soc., to const.	
Mrs. Sarah Braman a L. M.,	80 00
Harvard, Cong. Ch. and Soc.,	81 10
Lynnfield Center, Cong. Ch. and Soc.,	8 45
Millbury, First Cong. Ch. and Soc.,	193 00
Needham, Evan. Ch. and Soc.,	11 00
North Andover, Trin. Ch. and Soc., in full to const. Mrs. Susan Bradley a L. M.,	90 00
North Danvers, Maple St. Ch.,	92 55
Roxbury— Eliot Church, A Friend,	100 00
Vine St. Ch., Mon. Con.,	12 00
Scituate, North, Cong. Ch.,	9 05
Waltham, Trin. Cong. Ch. and Soc.,	23 00
West Newbury, Cong. Ch.,	18 27
West Newton, Cong. Ch. and Soc.,	44 51
Weymouth, Mrs. S. B. Forsyth,	6 00
	<hr/> \$1,253 22

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVII.

JANUARY, 1865.

No. 9.

NEW YEAR PROSPECTS.

The Work.

A KIND Providence has brought us to another New Year. It is an appropriate season for looking forth upon the Home Missionary field, and surveying the work yet remaining to be done.

The operations of the Society now extend from Maine to Oregon, and from the northern boundaries of the country to the lines of our advancing armies. Yet, although its missionaries are spread over so wide a region, their work in that region is by no means near its end. Nor is it any where decreasing. Even our oldest States are finding new missionary fields; and in some of them, the number of dependent churches is likely to increase considerably, for years to come; while throughout the whole Northwest and especially among the growing populations beyond, the Society's work is only begun. Washington, Idaho, Montana, Nevada, Utah, Arizona, and New Mexico, all contain an American population, but no Home Missionaries bearing its commission; while the entire South, with the exception of a few points in Missouri and Tennessee, remains unoccupied. An immense destitution stares us in the face, and cries out for the Gospel.

In Washington, there are numerous settlers from Maine, drawn thither by the charms of her magnificent forests; stout hearted and intelligent men, who would welcome with peculiar gratitude, the accents of the Gospel from New England lips.

Oregon has offered peculiar difficulties to missionaries of Northern education. A considerable proportion of her population, are farmers from the Slave States or those portions of Western States which have been mainly peopled from the South; and are attached to the religious usages with which they were familiar, in their old homes. It is a slow and often a difficult process, to accustom them to the quiet ways of an educated ministry and to develop in them a spirit of liberality and steady activity.

The Mining Region of the Rocky Mountains—embracing portions of Idaho, Montana, and Colorado—is filling up with a different class of population. Here,

as in California, are collected multitudes of enterprising spirits; and among them, men of true piety and of marked ability, who are vigorously laying the foundations of future States. Such a population affords the missionaries of the Society a ready access, a cordial support, and a most encouraging and stimulating work.

Utah contains, at present, only from five hundred to a thousand persons of christian connections, enveloped in a mass of some forty thousand Mormons. This small number, however, is rapidly increasing; and there appears to be abundant work for a missionary, could a man of the requisite energy, wisdom, and devotedness, be found, willing to go.

For a long time, the Society has been endeavoring to procure ministers for Nevada, but in vain. This youngest of our States, is making rapid progress in wealth and importance. How much longer must we be compelled to omit her name, in the list of missionary fields?

Arizona and New Mexico are so difficult of access, so barren and so much exposed to hostile incursions, that notwithstanding the unquestioned richness of their mines, the American population is still small. No Home Missionaries are laboring within their bounds.

Of the (late) Slave States, Missouri and Tennessee have already, with open arms, welcomed the missionaries of the Society; which returns, with thanksgiving and praise, to these fields from which she was driven. Other States of the South are also beginning to look hitherward, for aid in the Gospel; and it has become very evident, that with restored peace and security, a wide door of usefulness will be open, in the South, to every thoroughly loyal Home Missionary organization.

Thus, from Puget Sound, all down the coast, and on both slopes of the Cascade mountains, from the borders of British Columbia throughout the valleys and ravines of the Rocky Mountain range; among the oases and mines of the great central and southern desert; over the fertile prairies of the Mississippi and the Missouri; and in the varied and extensive regions of the South, is to be—as we trust—from this time forth, the growing field of the Society's beneficence. To these widely diversified territories, great streams of immigration are probably destined to flow, which will need to be accompanied by the sanctifying presence of the Gospel.

This work of evangelization, is one of appalling immensity; and will tax the powers of all the christian denominations of our land. Blessed are they who are permitted, directly or indirectly, to share in its glorious burden. Let us be thankful, that outward obstacles have been, to so great an extent, taken away; and that this mighty realm of christian usefulness is open to all who have a blessing to bestow—open to the full measure of their benevolence. So magnificent, as we stand upon the borders of this New Year, is the field inviting to Home Missionary toils and sacrifices.

The Want.

But this field can not be entered by simply looking at it, or by telling or hearing of it. *Men* are needed, to carry on its work.

In the first place, besides a supply for pulpits in the older States, there must be a considerable annual increase of ministers, for the present missionary field, at the West—a portion of which has, for several years, been suffering for lack of men. The natural and ordinary increase of the work outruns the supply of laborers. But it is to be remembered, that the new Mining Region is making a peculiar demand. States are here rapidly coming into being; and it is not enough, to

send into these Territories ministers able merely to fulfill, with fair success, the ordinary routine of pastoral duty. There is need, also, of those who have an eye for exploration, and a head for organization and counsel, ability to gain the ear and the heart of the people, and to command the confidence of their leaders—competent, themselves, to found and to lead. Moreover, these wild, new regions offer many hardships, to scholars bred in the comforts of the East; their homes are rude; their roads are painful and perilous; the population is shifting and often intractable; the “places” for ministers are, mostly, unmade. It is in the face of all these disadvantages, and many others, that a supply of able and devoted men, is to be secured.

But when we turn southward, a more serious difficulty still, is likely to appear. For communities in the States that have taken an impress from slavery, a ministry of peculiar endowments is needed. The people have been largely used to preachers of very imperfect education; and are possessed not only with prejudices in favor of what they have been accustomed to, but, often, with quite an active disinclination toward every thing of a different kind. They lack the discipline given by common schools and an abundance of varied reading; and have been molded by that which they have obtained from the fields, the woods, the court house, the camp meeting, and, last but not least, the public tavern and the private barrel of whisky.

Obviously, the educated minister who is to make himself useful among such a people, must be possessed of certain peculiar endowments. Are these abundant, among us? If lacking, are they to be readily acquired? If not attainable, what must be the consequence?

It would seem probable, that, for a season, at least, the labors of this Society in the Southern States, will, in the main, be most wisely bestowed upon cities and large towns that are centers of trade. But if the active and energetic population of business centers, are to be supplied with ministers, the ministers must be men able rightly to divide the word of truth, and to bear themselves wisely, amid all the jostlings and conflicts of a new era. Are such men as these so abundant among us, that we can feel sure of being able to occupy all the posts that may be offered us?

Here is the grand difficulty. As of old, the harvest is plenteous, but the laborers, few. What then? Pray ye the Lord of the Harvest, that he send forth laborers into his harvest.

To this one point we come back, from every survey of the missionary field; and standing on the threshold of a new year, we find that it opens to us familiar difficulties, which we are sorry to say, are not diminished, but largely increased.

It seems to be very generally assumed, that, upon the return of peace, the work of the American Home Missionary Society is to be suddenly and vastly enlarged. We ourselves hope—and we trust—that these glowing expectations will be in good measure realized; and yet, we feel compelled to acknowledge to ourselves, that these hopes must meet with sore disappointment, unless a new spirit rules in the churches and gives tone to public opinion—especially among young men. So long as christian parents feel so little interest in consecrating their children to Christ's service in the ministry, so long as churches are indifferent, whether, while using up one good man in their own pulpit, they are doing any thing to furnish another; so long as the influences brought to bear upon college students, favor the bar so much more than the pulpit; and the theological seminaries of other denominations are filled at the expense of our own; until churches and people are thrilled and awed with the conviction, that the main work of our

nation is a religious work, and that we have inherited from our fathers opportunities, privileges, and *methods* of christian effort, sublimely attractive, we must expect to see many of these priceless opportunities lost, these methods feebly improved, and the work lagging and obstructed.

Let us lay this matter to heart; and, each one in his place, do the best we can to make ready for the coming of the Lord. Precious blessings are awaiting this people, if they will but prepare to receive them. Let us stir one another up to watchfulness and prayer, endeavor to keep our loins girded and our feet "shod with preparedness." "For the day of the Lord cometh," "as the morning spread upon the mountains."

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. G. H. Atkinson, Portland, Multnomah Co.

We here give extracts from a communication recently received from Rev. Mr. Atkinson, as Chairman of the "Standing Committee on Destitution and Supply" appointed by the General Association of Oregon, at their meeting in September, 1864.

Our readers will perceive that a wide field is open, in that remote region, to missionary labor. We trust that the earnest appeal here made, will not be fruitless. Have *all* our young men of energy and faith, enlisted in the army? Are there none left, for the Lord's service on this frontier?

Missionary Field of the Farthest Northwest.

We wish to call attention to the *extent and nature of the field* of your missions in this distant portion of our common country.

Geographically, it includes 7° of latitude, from 42° to 49°; and 13° of longitude, from 111° to 124°; its area measuring 486 miles, from north to south, and about 600 from east to west, and embracing about 290,000 square miles.

The people, without filling the center, have established settlements even to the outer limits of this large territory. Lines of habitations extend through the Willamette valley to the California boundary. Scattered hamlets extend northward, from the Columbia to the

"British possessions." Population moves eastward, up the Columbia, occupying every fertile valley, almost to the base of the Rocky Mountains. Miners, in small though increasing numbers, are found along the north branch, or what may be called the Main Columbia, as it is traced up the eastern slopes of the Cascade Mts., around its Grand Bend, in British Columbia, and back into Washington. There are the mines of Priest's Rapids, Okanagan, Colville, Rock Creek, Kootany, and Bitter Root Valley. The settlements are sparse and widely separated; yet they are becoming permanent and the germs of future villages, cities, and farming communities. Mines rapidly develop every other source of wealth and comfort, and draw and retain people long after they prove profitless to the individual, and only profitable to the wealthy companies.

Towns and Mines.

Eastward, up the Lewis or Snake river, at its confluence with the Clear Water, is *Lewiston*, a city of sudden growth, caused by the Oro-Fino, Elk City, Clear Water, Florence, and Salmon River mines. But the town and the mines were suddenly depleted by the richer mines of Powder river and the Bois  -Basin. Yet they all are worked, yearly, and are pouring out their thousands of dollars of "precious dust," for the assayer and refiner; and around them, are small farming settlements promising stability and needing all the elevating forces of education and religion. Southward of the Columbia and

east of the Cascades, ninety miles from Portland, is the *Dalles* (pronounced *Dale*), only a few years ago an Indian village, and the seat of Missions—Protestant and Catholic—next, a government station or outpost, with barracks for U. S. troops, but now, a city of perhaps 2000 people, with its churches—Congregational, Methodist, and Catholic, and the germs of other organizations—its three church edifices, its regular Sabbath services and Sunday schools, its free school and subscription school, its fine, stone warehouses, its workshops; itself the terminus of connecting lines of steamboat and railroad, and the market town of a vast interior region, north, east, and south.

Fifteen miles further on, you find *Celilo*, at the other end of the railroad, a village of noble steamboats—built upon its sandy banks. Here congregate a multitude, going to or coming from the interior.

A day's journey by boat up the river, brings you to *Umatilla*, a trading city, its growth due to the new mines of Powder river and Bois  .

Farther on, is *Wulula*, the market town for the Walla Walla Valley, Touch  t, and some other valleys, which center in Walla Walla City and include and extend their settlements to the foot of the Blue Mountains.

Returning to the Umatilla route, you find a few ranches on the way to Grand Round Valley. Here, *Le Grand* has sprung up, within two years. The valley was settled, two years ago, by poor emigrants, who have become rich, by their abundant crops of grain and vegetables, and by their herds and dairies.

Further on, is *Auburn*, a city of mushroom growth and change, because of richer mines beyond. If it shall not prove to have elements of permanence, there will at least spring up a village in Powder River Valley.

West of Auburn, on the eastern slope of the Cascades, is *Canyon City*, a smart, thriving mining town, which furnishes some of the finest gold that comes to the assayer.

Southeast of Auburn are the Bois   mines, which have given rise to *Idaho City*, *Centerville*, *Placerville*, and *Bois   City*, on the river, in a beautiful valley, central and accessible, and the prospective capital.

Southward of this is *Owyhee*, with its rich silver lodes, and southeasterly, is *South Bois   City*. The new overland stage and mail route passes through these places to Walla Walla.

Immigration. Wealth of Mines.

Into these cities of Idaho, of Baker Co., Oregon, and Walla Walla Co., Washington, the last emigrations have poured and are still pouring. Idaho City had 4000 or 5000 people last year, as was estimated. Most of them were transient, perhaps; still enough remain, to make a city. The population of these southerly mining regions, is rapidly increasing. It corresponds to Nevada. The mines furnish the gold and silver, and the little valleys furnish some of the vegetables, grain, and fruit. Trains and wagons pour into them a continual stream of merchandise. Wealthy companies are bringing water into placer diggings. Other companies are setting up quartz crushers. Confidence in the mines is becoming stronger. The gold has been steadily flowing down the Columbia, for the last five years. Last year, according to estimate, \$13,000,000 came from eastern mines. As much or more will flow out this season. Our sea steamers, which leave this port tri-monthly, take from \$100,000 to \$450,000, on each trip outward. For instance, our morning telegram, September 18th, from San Francisco, notes, that the "Brother Jonathan" arrived at that port on Sunday, the 12th, with 156 passengers, \$217,829 in treasure from Portland, and \$204,971 from Victoria. On the 13th, the Sacramento sailed from San Francisco for Panama, having 215 passengers, and \$825,000 in treasure. More than half of this sum had come from Oregon, and British Columbia. Our morning paper, the *Oregonian*, of the 14th, says, that the Sierra Nevada sailed from this port, last evening, for San Francisco, *via* Victoria, and that her treasure list amounted to \$219,000. The passengers in each steamer doubtless had \$100,000 or \$200,000 more.

Add to these new and extensive gold bearing regions of the interior, the Willamette, Umpqua, and Rogue River valleys, which have been settled from fifteen to twenty years, and which have need of increased religious privileges, and you will be able to estimate something of the greatness of the christian work, of which it is the province of the American Home Missionary Society to do a full share.

Fields of Labor.

Our established churches must first be furnished with pastors. Especially,

the church at Oregon City, which has thirty seven members, and which has had fifteen years of steady labor, resulting in growth, influence, and power for usefulness in the community, ought to be soon resupplied. That town is improving. A large woolen factory is in process of erection, and the people feel encouraged as they have not for some years. Rev. Mr. Lyman labored at Dallas, Polk Co., where now one of our members conducts a fine Sabbath school. Were a pastor stationed there, to act for the county, much good might be the immediate result. At Corvallis, Rev. Mr. Starr labored, and Rev. Mr. Gray has continued to preach, with some assurance that the fruit will appear in due time. At Eugene City, Rev. Mr. Tenney labored well, and had he been persuaded to continue, your Society would doubtless be rejoicing in an efficient church there. Now, it may be lost to us, for want of a man. At Grand Prairie, Rev. Mr. Condon labored and organized a church, at Sand Ridge, the prospective county seat. But Albany was made the county seat, and that village was abandoned, and our church, at last, was disbanded; but its influence has been good. At Salem, Forest Grove, The Dalles, and Portland, we have good churches. At Astoria, Rev. Mr. Tenney labored well, and his work has been remembered. Application has been repeatedly made for a Congregational minister for that place. In default of this, they have encouraged an Episcopal minister, to come among them and teach and preach and organize a church. In Walla Walla county, Rev. C. Eells has been preaching, at three or four stations, for the last four years, without receiving a dollar for it. The labor has been hard for him, but he has cheerfully done it, and supported himself by working with his own hands. Rev. Mr. Chamberlain has now moved to that town, has nearly completed a building, to be used as a church and a school room, and has begun to collect the elements of a church organization.

Destitutions.

But we have no minister for Umatilla, Le Grand, Canyon City, Idaho City, Centerville, Placerville, South Boise, Owhyhee, Lewiston, Florence, Oro-Fino, Elk City, Colville, or Bitter Root Valley. The people to support the Gospel are doubtless few, but their need is all the greater.

The South, in Oregon.

You will soon send missionaries to

the South, to do a much needed work among those who have been in rebellion. They will move down, perhaps, with northern emigrations, and thus work more successfully with the help of tried and trained Union and christian friends. But the South is sending its thousands to us, to mingle with our people and increase our obstacles and our duties. After the Union victory at Pea Ridge, many men from Gen. Price's army, and many Southern men with their families, crossed the Plains, to find new homes in Eastern Oregon and in Idaho. We are to have, in proportion to our ability, a pretty large share of your new missionary work to do, without going "South" to find it.

At best, our population has always been heterogeneous. It has taken much time and pains, to mold it into fixed forms. But we must gird up our loins, and begin this new work with a will and with good courage.

From what has been said, it is plainly our duty, to ask the Society to *furnish us several more missionaries*, very soon, and to pledge them a steady and a fair support. Men are needed, who will work steadily and patiently—it may be, with fewer helpers than they would find elsewhere. It is missionary ground, and must be so regarded. Possibly, a brother in a mining city might find an ample support; but this is not probable. Men go to such places, to get money and carry it away; and it requires years, for them to identify themselves with their new home.

Comparison of the Work in California and Oregon.

Into California, has been transported from Eastern churches and societies, a people of a somewhat homogeneous character. Business has been concentrated at San Francisco; and immense gold yields, and a vast agricultural production have built up cities and given great energy to the people. Oregon also, is steadily receiving a fair accession of intelligent and valuable christian helpers; yet we know that the work here has been somewhat one of growth and of molding, more than of transplanting. It is therefore slower. Considering the population of our towns, cities, and State, our Congregational churches and supporters compare favorably with those of California, or any other State of the West. But is not the final result of the latter, as hopeful, if not more hopeful, than that of the former? What if it requires a generation,

or two, even, to infuse our educational and religious principles into the people of this Northwestern region, costing the life-work of many good men, and the money of your Society, will it not be worth the expenditure, to fulfill the work?

Appeal for Men!

We are sending you *all* our gold, in coin or bullion. Can you not send us some small per cent. back, in currency, to "conserve" the moral and religious interests of our miners, traders, farmers, and mechanics? Shall we pour our millions into your great emporium, and will your merchants and manufacturers turn the back to us?

Shall a few of us stand on these outposts, to do the common work and duty of patriots and Christians, and be left without helpers?

We believe that the American Home Missionary Society has labored too faithfully and too patiently, in other Western States, now to neglect any needy field, because it is so far off! We remember your cause, in our contributions, perhaps more largely in proportion than our sister State below. We have our infant churches and infant colleges, less advanced, yet surely established. We have had an experience of labor and its reward; and have had such tokens of divine favor, that we feel encouraged to go forward, and never abandon our ground. We confidently look to you, to lead on in this cause here, and send new laborers into this harvest.

MONTANA.

We here give extracts from letters, received from President Blanchard, who has been making missionary explorations in the Rocky Mountain region. They were written from *Virginia City*.

We preface the communications addressed to this office, with one published in the *Chicago Tribune*.

Montana and Idaho.

Your readers are perhaps aware that Idaho Territory was originally about seven times as large as New-York, and that, by act of May last, Congress divided the Territory, by a line starting on the south border and running along the ridge of the Rocky Mountains till it strikes the Bitter Root range or prong, which it follows up to the British line.

The Pacific slope is Idaho; the eastern is Montana, except a large area which was added to Dakota.

Governor Edgerton, who came here as Chief Justice of Idaho, was sent to Washington to procure the division, which he did, and was appointed the first Governor of Montana. He, this morning, left this place for Bannock City, where his family reside. This is his first visit to these gulch cities, whose population, strung along some eight miles, may amount to some 10,000 to 15,000; and cabins are rising every where, like vapors on a marsh in autumn.

The Governor.

Governor Edgerton was born in Cazenovia, Madison county, New York, in 1819, and is now forty five years old. His father was blind; and dying, left his family poor. The children were scattered, and this son, like so many Western statesmen, has lifted himself by the force of his own genius and industry to influence and honor. In 1845-6 he studied in the law school at Cincinnati, and commenced law practice in Summit, Portage county, Ohio. While the Whig party claimed to be the "True Liberty party," they employed him to address the people, because of his decided hostility to slavery. In 1848 he was a member of the great Free Soil Convention at Buffalo, and from that time has acted with the party of freedom. He twice represented the Portage district in Congress, and is now here laying the foundations of a new State among these mountains. He is an able and upright man and magistrate, and may live to produce a strong impression on the country. The only way to save the country from convulsions and trouble from the modern Saracens of Salt Lake is to surround Utah with such men and such States.

The Country.

I scarcely need say, that the whole Rocky Mountain belt of country is mineral, and will never be agricultural. True, there are some river bottoms of great beauty and richness, and a few pleasant valleys; but so far as I have yet penetrated, there are few healthy localities. The mountains (and the country is all mountain) are bare and bald and sere; patched, it is true, in gulches, ravines, and near the snow line, with the sober spruce-pine or mountain yew. I have seen but one spot where bees were humming about flowers, and that

was up amid the skyey Summits. Eternal drought seems to be the law. Since we left Omaha last May, I have witnessed but one respectable shower, and that was only one day out. The other rains have been short, scowling, angry gusts, with a few large drops for the valleys. Of all the acquaintances I have made here, and they are many, I do not believe one person wishes to remain permanently in the country.

The gold mines, unlike those in California, are local, limited, and sporadic. But the amount taken out is still fabulously great. I saw two or three Irishmen blowing the sand out of \$582, last night—the result of one day's sluicing. To-day the same three partners sluiced out three pounds and more. An ounce is eighteen dollars. We came in by a new route, by the Yellow Stone River and Big Horn and Wind River Mountains. The whole region bears the marks of gold deposits—shining mica and black sand, and the river beds all give some float-gold in the pan of the prospector, showing that there are gold deposits where these filmy flakes of gold come from. From the Platte to the British possessions, some 1500 to 2000 miles, this is the case, and holes are already dug for almost the whole distance. But tens of thousands will dig, and will find their labor like that of the children who used to dig for a pan of money where the rainbow strikes the earth. A few will continue to get fortunes. Meantime, "the love of money is the root of all evil." Avarice is every where hard, withered, and grasping. But it is dreadful here. And as no new diggings of importance have been opened this season, and all paying claims were taken up last year, the successful this year are those who get into the shoes of those whom sickness or satiety has driven from rich claims. Other leads will be opened, and hosts of sham leads will, as usual, be cried into reputation, to swindle the credulous. Claim-gambling is almost equal to gambling with cards. And

"Lo the poor Indian!"

His herds and flocks, buffalo, elk, deer, and antelope are driven off from their valley, grazing grounds, and they feel as we should to find strangers in our kitchens and cellars. The streams and valleys are their kitchens and cellars. Congress runs territorial lines over and around their hunting grounds without first extinguishing their titles by treaty. White men rush in to "prospect" and

"ranch," and oxen are now lowing by the thousand along the wide meadows of the Gallatin, where, a year and a half ago, the buffalo and elk grazed unmolested, till the still arrow brought them down. The Indians strike like despair. They are burning the mail stations, and driving off the stock, and hastening every way their utter extinction as tribes.

Still, prompt and vigorous christian effort, aided outside, perhaps, by the hand of the government, may do something, and if slavery and polygamy shall give way to the constitution of society, as ordained by God, a remnant of the Indians may yet be saved, and hail the day, or their descendants may, when the eagle of liberty shall build in these summits where now, all around me, the ravens are cawing to their sooty and ill-omened broods.

The Gold Region.

I am still in this city of gold seekers. Thousands come and thousands go. I have been out to ranches from six to eight miles among the Summits, where the grass is still green and the rills have not lost themselves in sand. Wagons (inhabited) are there among the spruce-pines; the men getting lumber while their wives keep wagon. The heights immediately around the gulch cities are bare, bald, and barren. It would seem as if God had placed the gold in such centers of physical desolation, to show how small an agency gold has in making men happy. There is one garden above the city, of several acres, where a large number of springs of clear beautiful water flow out. Beautiful, I said, and so it is—clear as glass and cold as ice; but, at the same time, every one of all these springs is impregnated with some mineral substance, which makes the mouth taste as though it were holding zinc or tin; and one feels more thirsty than before he drank. This water, too, attacks the system at once and causes diarrhea or produces colic.

I, this morning, heard a barn swallow twitter—the first bird note I have heard, except the half suppressed croak of the raven, about the butcher's. The garden that I spoke of, is in the brook bottom. The earth looks black and rich, and the springs are put through it, in little channels for irrigation. The potatoes (Aug. 18th) look small and spindling. The corn is well up to one's knees. The cabbages and other vege-

tables appear somewhat better. I saw the Dutch proprietor watering the long rows, by hand.

Prea. Blanchard finds an ample opening for "a good and able minister;" and observes, "I would undertake the work, if years and ill health did not forbid. My soul is moved, to see 'the city wholly given to idolatry.'"

Virginia City.

As I expect to leave for Salt Lake tomorrow morning, I will attempt some clearer and more careful statements than the fugitive views I have given before.

Within eight miles, up and down these gulches, the population is estimated variously, from eight to fifteen thousand. I judge it nearer fifteen than eight. There are other gulches within from ten to fifteen or twenty miles, where mining is going on, but the pay is moderate and the miners few in comparison. I give you *all* their religious advantages, as follows: One Baptist minister, who lives in the jail and cooks for his board, preaches in the Court House and keeps up Sunday school; but, as almost all his coadjutors and supporters are of other denominations and he is strict communionist, he has neither prayer meetings nor gospel ordinances—only preaching. Indeed, he did not come here expecting to preach, but to speculate. He was once wealthy and would gladly retrieve his lost fortunes. His room seats perhaps sixty or eighty people and is well filled; but there are at least from two to three thousand men in the streets, every Sabbath, while he preaches, crying goods, buying, gambling, etc., etc.

There are a few who have their families here; and nearly a dozen women were at preaching, yesterday. Two schools for children have been opened, in small rooms.

A prominent citizen tells me, that he does not believe there are one hundred solid and useful books in the whole Territory. The family where I board have two or three children, but no Bible. There is a little bookstore here, but it contains scarcely a decent novel, even. The other minister whom I mentioned to you, has nearly run his race, and tells me that he must go to work for his bread. He will probably try gold digging. I learn, too, that Methodist ministers are expected; but they are not here.

There are, in the area of which this

city is the center, from twenty to fifty thousand people in a state of positive destitution of the Gospel. They are governed by a Vigilance Committee; which strikes the culprit (as did the Roman Inquisition) like lightning, before he hears the thunder or even sees the cloud whence the bolt that kills him springs. They hung one man, a mile below me, a few evenings since, on a windlass where a butcher dresses beef, on the hill. They whipped his accomplice horribly, and ordered him to leave the Territory. This dreadful government is now popular, and most of the more decent people are initiated; but no one knows who they are. I myself feel thankful for the existence of such a Committee.—Such is Virginia City and environs.

Gallatin.

Gallatin is composed of fifty or sixty quiet cabins, some six miles southeast by east from this place. It is a farming region and sends vegetables to the market here, which sell by the pound at enormous prices. Salt Lake also sends potatoes here, and sells them at 18 cents a pound. They were 40 cents, a few days ago.

Prospects and Needs.

My opinion is, that a minister and a colporteur, well supplied with books, could do more good here than in any other spot I have seen on this continent. The gulch diggings will not be exhausted for a year or two; and though probably fifty thousand disappointed persons have left here, this season, cursing the whole place as a humbug, it is my deliberate opinion, that if daily accurate statements of the gold taken out here could be obtained and published, it would create a wilder gold delirium than has yet prevailed. There are also quartz leads discovered, of which I have seen many specimens very rich in gold, but of their extent or value I can not judge; and one who should rely on what is told him here for truth, would be very green and foolish. Multitudes have claims to sell, and lie intentionally and for gain. Others repeat and exaggerate rumors, for truth, till "truth is fallen in the streets and equity can not enter."

But while almost all the buildings here are extemporized log cabins, covered with earth shoveled upon poles for a roof, there are several costly one story stone buildings going up on Main street, and other larger and more permanent

buildings, of wood; showing that somebody has confidence in the future of the place.

But even if the place should decline with the placer diggings, there will be a vast population here for years, and a little decline would send off the gamblers. If there was a good and reliable minister and colporteur here to-day, I believe I could get two or three thousand dollars given for a house of worship and the support of the Gospel. Now, I have no one here to see to such a work when I am gone. In short, no missionary field, home or foreign, seems to me more pressing or promising than this.

Gov. Edgerton lives at Bannock City, seventy miles west of here. The place is small compared with this, and will be.

Hale, Healthy, Eloquent Ministers Wanted.

This "Committee" government must now yield to the regular forms, as soon as the Territorial officers take their places, and a powerful revival of religion here, next winter, when mining is dull and men have leisure, might form these new States, springing into existence, in the Gospel and grace of God! Oh that it might once be! Is there not a hale, healthy, and eloquent minister, who is adventurous enough to spend a few years here, in founding empires for Christ? Where, too, are the societies to send religious reading? Send some who will visit the miners in their cabins, and they will be well received.

There are other settlements in Montana, north of this, of which I have not certain information. Deer Lodge and Bitter Root valleys are said to be beautiful, and, of course, they are destitute. West of the Rocky Mountain and Bitter Root ranges is Idaho, twice or three times the size of New York and on the Pacific slope. It is said to be better than Montana.

COLORADO.

From Rev. W. Crawford, Central City.

The Indian Troubles.

Of the Indian troubles, which for some time past have interrupted our communication with the States, you are doubtless already well informed. The coaches running between Denver and the river, were taken off about six weeks ago, but will be put on again this week. It is said, that the proprietor exaggerated the real danger, in order to

secure the new mail contract on more favorable terms; and this, though we would not vouch for its truth, is a very credible report, to us who know how the affairs of the "Overland Stage Co." are usually conducted. At any rate, that company will be the gainers by our misfortunes. Not only will they receive a larger remuneration for carrying the mail, but for every traveler who passes over their line, they will receive one hundred and fifty dollars instead of one hundred dollars, as heretofore.

We are now at open war with nearly all the Indians on the Plains—the Sioux, the Cheyennes, the Kiowas, the Arapahoes, the Camanches, and others. Gen. Curtis, with a considerable force is marching toward their homes, supposed to be on the Blue river, while a regiment of one hundred days' men are at Denver, awaiting orders, and independent companies are out upon the Plains. The Indians avoid open battles, and only fall upon little parties of emigrants, and unprotected ranches. The loss they have occasioned, in property and life, can not well be estimated. A gentleman who has just come through from the River, thinks that as many as seventy five persons have been killed. Denver has several times been thrown into consternation by the report, that the Indians were advancing upon the city. Martial law was in force for several days, and fortifications were commenced. The alarm has now subsided, and business has returned to its usual channels. The usual emigration of families to the States, before winter sets in, has begun. They travel entirely in large trains, for mutual protection.

Probably, our friends at the East, who have not heard from us for several weeks, may be concerned for our safety. Let them be assured, that we can defend ourselves against any attack which may be made. But we do not apprehend any attack. We may have alarms and preparations, but we do not anticipate any thing more serious.

Public Estimate of the Indians.

There is but one sentiment, in regard to the final disposition which should be made of the Indians. "Let them be exterminated," people say, "men, women, and children together." They are regarded as a race accursed, like the ancient Canaanites, and like them, devoted of the Almighty to utter destruction. Of course, I do not myself share in such views; at the same time, my feelings have greatly changed since I

studied the character of the *ideal* Indian in the works of Cooper, Irving, and other *novelists*. We who have seen live Indians, know that, as a whole, they are a filthy, lazy, treacherous, revengeful race of vagabonds. Nor can we entertain any strong hope of their being reclaimed from the savage state and brought under the blessings of the Gospel. "Nurture will not stick" upon them. The grace of God may indeed be sufficient for them; and yet, humanly speaking, there seems to be no better destiny in store for them, than to fade away before the white man.

Robbers.

About the same time that the Indian war began, we were also threatened with a guerilla invasion. A coach in South Park was stopped and robbed, by nine mounted men, and some other depredations were committed in the vicinity. It was rumored that the robbers had accomplices in our cities, who were only waiting for an opportunity to rise upon us—a rumor which was rendered credible by the well known fact, that a considerable emigration, of very questionable loyalty, had been flowing in from the border States of the South. For a few days, we were in anxious suspense—the loyal men and muskets were counted—and even your servant loaded his rifle, to be in readiness for an attack. Summary justice inflicted upon the first offenders, seemed to dispel the danger. They were soon overtaken by a company of volunteers, two of them were shot, two escaped, and the remaining five were taken to Denver, tried by court-martial, and sent, under an armed guard, to Fort Lyon; but, attempting to escape on the way, they were shot dead upon the spot. They claimed to be soldiers in Confederate service, entitled to be treated as prisoners of war; but as they wore citizen's clothes, their confession could, at the best, only prove them to be spies. Some of them are said to have been in Quantrell's band.

General Prospects.

Following the guerillas, came a swarm of locusts, which darkened the sky and devoured every green thing. Fortunately, the most important crops were already beyond their reach.

We have now had nearly all the plagues—flood, pestilence, locusts, and the sword; and no one will say, that we have not richly deserved them. Still, the country seems to grow and prosper. Property is daily rising in value, new

mills are going up, and every thing is preparing for more extensive operations in the future. The stock companies, which have invested so heavily this year, are now getting ready for work, but do not expect returns until next year. Even then they may not receive as large dividends as they have counted upon; for where a man formerly took charge of a mine for himself, there are now superintendents, clerks, treasurers, and other officers, whose salaries alone, in many instances, would consume all the profits. Indeed, the principal object of some of the companies would seem to be, to furnish comfortable berths for their agents.

The State question, which for some time past has been an engrossing topic of discussion, has been settled in the negative by a large majority. The principal arguments urged against it were, the small population, and the increase of taxes. It was not made a party issue, many of the best Union men voting against it, and some of the most disloyal voting in its favor.

The General Congregational Council.

The proposal for a great Congregational Convention, has, you may be sure, met the hearty approbation of all our ministers in the West. The Congregational churches need to be waked up to a proper appreciation of their simple and scriptural polity. Our members coming West, too often stray off to other churches and are then with difficulty reclaimed, simply because they do not understand the excellence of their own order. Some united action, for the purpose of disseminating our principles, will correct the evil. And when the convention meets, let us have a building fund raised for the aid of the feeble churches in these new States and Territories, like the one raised at Albany, which has reared so many houses of worship to the glory of God.

The Western churches are now getting more money from contributions than the "fund" would yield them.

Want of Ministers.

Rev. Mr. McLeod is meeting with much favor among the people of Denver. A church will be organized soon. He is in urgent need of a proper place for worship—there being but few commodious halls which can be rented for the purpose.

You will not infer from any thing I have said about our troublous times, that you are to keep back the missionaries we have asked for. The fields are still open, and traveling in large trains is not dangerous. Mr. McLeod and myself can not possibly meet all the demands made upon us. Let us have one man for Clear Creek Co., one for Boulder Valley and vicinity; one as general exploring agent, and another (probably) to labor in the southern part of the Territory. Of the wants of this latter section, I can not speak particularly, as I have not yet been able to visit it.

The Church at Central City.

Owing to the many calamities, already mentioned, we have been obliged to put off the building of our church until another year. The difficulty was, in procuring lumber and labor, rather than money. We now intend to put up a brick or a stone edifice next spring.

Our congregations during the summer have been very good. Indeed, on many Sabbaths, our hall has been crowded to discomfort. From twelve to fourteen are usually at the prayer meeting, which has been well sustained. A female prayer meeting has been recently established. Six members have been received by letter, within the last three months. I can but hope, that when business relaxes a little, with the approach of winter, there will be a new interest in religion and a revival of God's work among us. This is what we need more than any thing else.

We are happy to be able to add that the latest communication received from Rev. Mr. Crawford, informs us, that for six months his church had *met all its expenses*, and hoped to need no further missionary aid.

From Rev. N. McLeod, Denver City.

Several letters from Mr. McLeod, written at different times, from the 10th of September to the 25th of October, reached us together. The extracts here made will serve to show that he has found enough to do; and can hardly fail of suggesting, we should think, to some of our brethren in the ministry, that the Lord has a work for them also, in this destitute field.

We hope soon to hear again from Rev. Mr. McLeod, and trust that he may have good news for our readers. The best that we could send to our brethren who are

laboring so energetically in Colorado, would be, that two other men, worthy to be their companions in this arduous warfare, were on the way to join them.

Settlements and Scenery.

I have just reached home from a visit to Boulder Valley, South Boulder, Central, and Nevada. I preached three times on the Sabbath to the people of Boulder, and visited the families, during the week, speaking words of encouragement and hope, and urging upon them the importance of building a church edifice. Discouraging as times may seem, owing to Indian, guerilla, and *grasshopper* raids, I think the people will go into the enterprise with a will. We should have a minister of energy, at Boulder. There are two or three other small fields within ten, fifteen, twenty miles from that center, which he might cultivate to advantage.

Boulder is twenty five miles from Denver, but I will visit the church there as often as I can without injury to the cause here. I know a few good Congregational families, who desire to come out here, and if I can induce them to locate in Boulder Valley, it will place the church there in a good way to aid themselves. Brother Wolcut, who is now doing what he can for the people, is a good man, whom they all respect; but his circumstances are such, that he can not devote the necessary time to the good work. He would be a valuable aid to a minister, as would also his excellent wife.

From Boulder I went over the mountains to Central City, passing through scenes of savage wildness, every where reminded of the mighty internal forces that in bygone ages upheaved these rocky heights. A good deacon of the Boulder church accompanied me, some seventeen miles, with horses. But in many places, the trail led over hills so rugged that we had to dismount and lead the horses. From the first summit we reached, the view of the plains gave me a good idea of their vastness as the great pasture range of America; but you seek in vain, within the wide range of vision, for the belts of timber, the clumps of various tinted groves, the gem-like lakes and glorious rivers, that give beauty and charm to an extended landscape; and as you gaze upon the scene, a sense of loneliness, even to painfulness, steals over you. Small streams putting out from the mountains and fed by the recent snows, are seen, like silver lines

threading the plains, skirted by a border of deeper green than the plains—the result of irrigation. The narrow valleys of these small streams are valuable for agricultural purposes, and are already becoming studded with the humble dwellings of the *ranch men*, or pioneer farmers of Colorado, who conduct the water of the streams in ditches for miles, using it at pleasure for purposes of irrigation. They raise abundant crops of corn, wheat, hay, and the various kinds of vegetables, for which they receive prices that will in a few years make them wealthy. Corn is now 14 cents a lb., in Denver; butter \$1.25, a lb.; hay, \$60 to \$80, a ton; flour, \$22 a 100 lbs.; vegetables, 12 to 14 cents a lb.

At South Boulder, a mining center of great promise, I found three families of Congregational people, and was made welcome. At no distant day, we will have a church there. The two principal men of the place are Congregationalists.

At Central City, I met with Rev. Mr. Crawford, for the first time, and spent a few days pleasantly, talking over our plans, speaking of our hopes and trials and of the good Master's promises. I spent the Sabbath with his people. He went to Denver. I am sure, it will gratify you all to hear, that we are at one in our plans, purposes, and efforts, respecting this most interesting field. At no distant day, I hope to take a wider and more extended view of the field; when, I trust, I shall be able to communicate to you facts of interest. If I live until next summer, I must have a horse. The expense of keeping will be considerable; but I shall be able to do much more missionary work.

Denver.

As to my special field, I am still laboring on amid excitements and discouragements of various kinds. Denver is by no means an inviting field. The other denominations have comfortable places in which to meet. We have been meeting in a hall, used for almost every purpose during the week, and in the worst possible locality. It is now to be divided into offices, so we have no place. The Baptist minister has gone East, to raise money for a church. I have been invited to preach in his hall. It is dark enough around me, but I have labored before now in the dark until I could see the dawn.

The Indian troubles have been a great drawback to us, but a few months may

bring about a change for the better. I have good congregations.

A fortnight later, Mr. McLeod writes:

I have been anxious, for some time, to do something for our young men, who are greatly exposed in this vile city. I wished for an occasion to meet them, and I have made one. I got up a plan of a *Literary Society*, with a reading room. This week, I called upon over a hundred of our young men, and they have given their names to join such an Association. Good will come out of it. The whole community favor it. We can raise money enough to get a good hall, books, and papers; and our young men will have a place to go, after business hours, and will be kept out of vile places.

Four days later:

Our society is organized. I was appointed to draw up a constitution. We are to have lectures, essays, and debates. We have a large hall secured for three years. As I interested myself so much in the society, they give us, as a church, the use of the hall on the Sabbaths, for a very small amount. I begin to see light ahead. The young men are beginning to realize, that it is our purpose to elevate and bless them. I am somewhat sad and lonely, away from my family, but I am hopeful, and happy in my work. The Savior was never so precious to me. I need not ask you to remember Colorado in your prayers.

Church Formed.

I am happy to inform you that we have Pres. Blanchard with us. We organized the *First Congregational Church of Denver*, on last Sabbath. The services were interesting and, I trust, most profitable. President Blanchard preached in the morning and also took part in the evening services. Rev. Mr. Crawford was with us. The church numbers only twelve; but we have the Master with us, and all his resources are ours; so we are hopeful.

The Young Men.

Our Young Mens' Association is still prospering. When we had Indian scares, I acted as captain over these same young men, drilling them, day and night, and ready with them to face the danger; and so have been brought into closer connection with them. I am now going to start a Bible class. If we had a church edifice, I am confident that even now I could get quite a support.

Activity of Methodists.

The Methodists are making strenuous efforts here; and have obtained considerable sums of money from this people. They have a large brick building, called the Denver Seminary, built, it is understood, with the money which they have collected from the people. Of course, it is to be a Methodist institution. They have now three ministers in this city; one, in the school, as principal; a presiding elder; and the minister in charge of the church. The Territorial officers, from the Governor down, are Methodists. The commander of this post is a Methodist preacher.

KANSAS.

From Rev. L. Bodwell, Agent.

The first of the two following letters was penned at St. Louis, while the army of Price was passing through Central Missouri. These communications contain no news. We print them merely to remind our readers, of the life of anxiety and peril which our brethren live, upon that border. A large proportion of the able bodied men of Kansas are in the army; and the depleted, scattered populations have been compelled, for months, to guard themselves against Indians, on the northwest, and against an equally ruthless foe on the east. At no time, for many weary months, were inhabitants of Kansas towns able to go to their rest at night, with a feeling of security. Their situation commands our deepest sympathy.

Alarms and Perils.

When talking with you, in regard to our future here at the West, I did not think so soon to come in the track of a rebel raid. I came thus far, to find St. Louis in a state of alarm, almost of siege—the citizens under arms, troops pouring in, the district commander cut off, and railroad towns captured within forty miles. Large portions of the Iron Mountain, Pacific, and S. W. branch railroads, have been in full possession of the rebels. All trains were stopped on the North Missouri road, after the butchery at Centralia, and when trains were stopped, plundered, and burned on the Hannibal route, and mail and telegraphic communications with Kansas ceased, our journey thither seemed indefinitely postponed. Price beaten at Pilot Knob, has avoided St. Louis and

Rolla—fortified posts—and is this morning reported to have turned away from Jefferson City. He seems to be moving toward Kansas; but it is to be hoped that Curtis will meet and turn him south again. The morning papers report business stopped, and a general call to arms, in St. Joseph.

Thus, where no actual disturbance exists, there is constant danger and alarm. Trains are running as usual over the whole, or some uninjured portions, of all the railroads; but the necessary withdrawal of guards to swell the force opposed to Price, gives the opportunity sought for by the guerillas, and makes every hour and mile of travel westward an exposure of property, liberty, or life.

The friends with whom we tarry, Dr. Post, who resides next door, and friends at district headquarters, agree in advising a further delay, rather than a trial of the transit of Missouri, just now. Were I alone, I would repeat the journey of 1856, across Iowa; but with my wife, the labor and cost of such a trip can not well be undertaken.

Price comes for men and supplies. His prisoners if connected with any military organization, are released on parole, for exchange; if not thus connected, ~~he~~ conscripted. Should the force now between him and Kansas prove (as is probable) insufficient to check him, it is pretty certain, that the time has come for the slave power to take its fill of the vengeance it has longed to pour upon our abolition State.—Since I commenced this, I have called at district headquarters, and found there the announcement that “his force is 17,000 men, and moving toward Kansas at about 40 miles a day.” His force of cavalry is much greater, proportionally, than ours; and his consequent efficiency in such a raid, much greater. If Gen. Curtis can gather his troops, scattered along 150 miles of the eastern border and across the western plains, and do it in time, he will probably have less than half the number of Price’s force; and though I hope for better things, it is with the fear, that Kansas City, Lawrence, Topeka, and all of Kansas south of the river lies at the mercy of the rebel general and of those who show no mercy, the guerillas that follow in his rear, plundering and butchering where he spares. He very conveniently claims to have no responsibility in their outrages, but does not offer any check to them.

Probably before this reaches you, the telegraph will inform you whether they have fulfilled the promise made by Quantrell, at Lawrence, on the 21st of August: "If you don't get out of this, we'll come again and wipe you *all* out."

We shall continue to hope that God will avert this sorrow now threatening us. It is my purpose to start just so soon as the way seems so clear as to give any reasonable hope of my attempt being successful.

The following, was written at Leavenworth, after the defeat of Price's army had delivered the Kansas people from the terrible dangers that threatened them.

War Times.

Our journey has proved that, to some extent, distance had magnified the dangers of the road. A guard upon every train, at every bridge, and from thirty to five hundred men at every principal station on the road, showed the military view of the situation. In Leavenworth all business had been suspended for two weeks. Yesterday, Rev. Mr. Liggett's audience was about a hundred and fifty females and six males. I have obtained from the provost marshal my pass to Wyandott; but no boats have been running and I do not yet get conveyance. Two or three days' fighting within ten or twelve miles of Wyandott and Kansas City. Our brethren, McVicar, Robinson, and Storrs are in the ranks of the State militia and at the front. The latter stopped at Mr. Liggett's on his way south. As you see, this morning's reports are good, but all general. There are no reports of casualties, yet. Hoping that the danger of a ruinous invasion is warded off, we yet wait anxiously to hear, at what cost our exemption has been purchased, hardly daring to think what is the portion which our little circle of churches and ministers may be found to have contributed to the sad total.

WISCONSIN.

From Rev. J. W. Perkins, New Chester, Adams Co.

A Home Missionary Parish.

The following letter conveys a tolerably clear idea of the diversity which is one striking trait of many missionary fields, and which forms one of the many embar-

assments amid which Home Missionaries conduct their labors.

I propose to give you a description of my field of labor, with some facts in regard to the mode of cultivation.

This field embraces the agricultural township of New Chester and the borders of four other adjoining towns—the whole containing a little over 100 families, the territory being sparsely settled. Of these families, seven are German, eight are Irish, four are Scotch, three are French Canadians, eighteen are from New England, and the others, immigrants from Ohio, Pennsylvania, and New York. Their religious systems and views are as various as the countries and States whence they came. A portion of four families may be denominated Episcopalians; five, Free Will Baptists; three, Christian Baptists; one, German Lutheran; five, German Methodists; one, Seventh Day Baptist; nine, Roman Catholics; thirteen, Primitive and Episcopal Methodists; English and American, four Baptists; twenty six are of our connection, Congregational and Presbyterian, and some two or three of Baptist views, sympathize so far with us, that they pay something toward the support of your missionary. Were the other families to be called upon to select their classification, some would probably fall to us, others to the other different denominations specified, some to the Universalists, while, now and then, an individual would rank with infidels. The New England and the Scotch elements are mostly with us, and a small proportion of that from Ohio and New York.

The members of our church are scattered over this wide field. Only nine live within two miles of the meeting house; and only three within one mile—including the pastor and his wife. My preaching on the Sabbath, is divided between the meeting house, which is nearly in the center of my field, and four other stations; one half of each Sabbath being spent at our house of worship and the other half distributed among the other stations—with the exception, that, once in four weeks, the whole day is devoted to two of the out stations while my pulpit is occupied by our lay preacher; and that, on communion seasons, occurring every two months, services are held both in the morning and in the afternoon, at the meeting house. Sabbath schools or Bible classes are sustained, mostly during the summer and autumn only, at all

the preaching stations save one; into which are gathered the youth and children, of various denominations. Your missionary has aimed to do good to all within the limits of his field, whatever their religious opinions, with such means and appliances as he has been able, with the help of God, to command, and as he has had strength and opportunities; and, he believes, with some success.

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From Rev. J. W. Harris, Grand Rapids, Wood Co.

Drought and Loss.

The quarter opened with cheerful prospects. Business of all kinds was lively, especially lumbering—the leading business of this section—and all seemed cheerful and confident of success, during the coming fall and winter. But in these expectations, all have been disappointed. The drouth, during the latter part of the summer and fall, has laid low the hopes and frustrated the calculations of the most sanguine and most shrewd. The river has been so low, that they have not been able to get logs to the mills, or the lumber to market. There has, consequently, been a complete stagnation of business, all through this section. The river is full of lumber (sawed in the spring and forepart of summer), all “rafted” and ready for market; but, for lack of water, it will all have to be “unrafted” and “piled,” to await the spring “fresh.” Thousands of dollars will thus have to be paid, to undo work already done; and all will be more or less cramped in business, during the winter, for want of the avails of the lumber they can not get to market. Some will not be able to operate at all; while all are complaining of the scarcity of money, and the “hard times.”

Hopes.

At the commencement of the quarter, the “affairs of Zion” seemed more than usually encouraging. Our congregations were large and attentive, the Sabbath school was full and interesting, the prayer meetings were well attended, and a general desire, to forward the kingdom of our blessed Redeemer, was manifest. In connection with the Wednesday evening prayer meeting, a meeting of the Sabbath school teachers was held, at which many of the older scholars were generally present. All united in studying the word of God and mingled their

voices in singing his praise; and our young friends were thus brought under the direct influence of the prayers of God’s people. Some seemed tender and thoughtful. I could not but feel, that the good seed was taking root in those young hearts.

A Damaging Reverse.

Early in the quarter, the brethren commenced getting out the timber for a house of worship. The work progressed finely, until the main part of the building was raised. But in finishing the work, a dreadful accident occurred, which turned our joy into sorrow, frustrated many of our plans, and did much to abate the interest felt in our society. While raising the belfry, one of the main beams of the building, not being properly supported, gave way, under the accumulated weight of men and timber, and let all down together, a distance of twenty feet, upon the joists, which had all been arranged, below. One man had his leg broken; another, three ribs; while others received bruises and injuries which were even worse than broken limbs. In the kind providence of God, no one was killed. It seemed a miraculous escape. I think that twelve men fell through, with many pieces of heavy timber, and yet not a life was lost, though many were severely injured. I was of the unlucky number that fell, receiving injuries in the side and chest, which resulted in inflammation on the lungs. I have, therefore, been able to preach during only half of the quarter. I am not yet able to preach; but am so far recovered that I visit among the people, and assist them in some of their meetings. We have had preaching, most of the time during my illness; having employed a brother from Plover (sixteen miles distant), who had no particular field, at that time. He was here only on the Sabbath; consequently, the weekly meetings have dwindled in numbers and interest.

Our house of worship progresses very slowly. Most of the carpenters of the place have gone to work for the government, since the building was raised. Only one or two can be obtained to work at it; while the scarcity of money makes it almost impossible to obtain the needed materials. Yet, the brethren are at work and are hopeful.

Prices.

It will be a hard winter, for many of us, in this section. With flour at eleven

dollars a barrel; butter at forty cents a pound; eggs, twenty eight cents a dozen; common calico, fifty cents a yard; the most common brown sugar, twenty five cents a pound, and every thing else in proportion; and house rent, from six to ten dollars a month, we have rather a gloomy prospect before us. But we shall endeavor to be faithful, and trust in Him who rules on high.

MICHIGAN.

From Rev. R. Apthorp, St. Johns, Clinton Co.

Denominational Courtesy.

Up to August 1st, our congregation continued to worship in our accustomed place—the only available public hall of our village; but after this time our people concluded to hire it no longer, particularly as our Methodist brethren very courteously invited us to use their pleasant house, a part of each Sabbath, until our house was completed. Since the first of September, we have worshipped in their house. Their offer of the use of their house and our acceptance of it, have had a good effect in promoting general good feeling between the two denominations. In our village (and I suppose the same is true of most new Western villages) there is so strong a temptation to put the denominational name before the name of Christ, that with joy do I hail even a slight movement which serves to check this tendency, and to invite to christian love.

There is now, apparently, a better feeling between the different denominations here, than there has been before, since I came to St. Johns.

The attendance at our prayer meetings is increasing, and the interest promising. Our Sabbath school is less in numbers, this season, than last, owing partly to the fact, that a promising class of young men have nearly all gone to the war, and also to the fact, that other denominations have, this summer, started Sunday schools of their own, which have taken from ours—since we still hold on to the good old Union plan.

Destitutions in Gratiot County.

I found a wide spread religious destitution in the county north of us, when I visited it in August last. So far as I can learn, there is not a Congregational or Presbyterian minister in all that county; yet it is well settled and is to

be a rich farming region. I preached to an attentive audience on Sunday morning, August 7th, in a board school house, in a small village, where, aside from a Sabbath school of a few weeks, no religious meeting of any kind had ever been held. I felt that I was not laboring "upon another man's foundation," but "laying foundations." This was but twelve miles from St. Johns, and in a village containing two stores, one hotel, one dram shop, a steam saw mill, and several dwellings.

In the afternoon I preached in the excellent farming town of Fulton, in a neighborhood where I found Congregationalists, and church members of other denominations, who are desirous of organizing a Congregational Church, and of once again listening to the old, New England, Puritan Gospel. One intelligent man, formerly a New Hampshire Congregationalist, told me that he had lived on his farm eight years, and in all that time, never once listened to a Congregationalist minister. There are other openings in the county, where Congregational brethren are asking to be remembered and cared for. My heart feels for the people in these destitute places; but what can I do for them? I have more than I am able to do, for my own people.

ILLINOIS.

From Rev. E. G. Smith, Tremont, Tazewell Co.

Liberality—Expenses.

There has been a growing liberality, on the part of the people, of late. I think that they have done more for various objects, the last quarter, than during any year previous, for a long time. You have had an installment of this in Mrs. Bascom's donation of \$30 to the Home Missionary Society. Calls come faster than we can respond. Sanitary, Christian, and Freedmen's Commissions, have all been generously responded to. And just now, the agony is, to raise money to fill our quota, without having a draft. We have succeeded, within the district embraced by this church, and by dint of great exertion and sacrifice have raised \$350 for each of thirty four recruits; which, together with county and government bounties, gave every soldier \$600. Your humble servant was liable to the draft and had to pay his share. Where the money is

coming from, to meet all these calls and the increased expenses of living, is more than I can tell. I had serious thoughts of offering my services to my coun-

try, before this draft came; but, on the whole, it seemed to be my duty to remain and trust Providence for ways and means of living.

MISCELLANEOUS.

Puritan Churches on The Pacific.

The Pacific newspaper for October 18th, 1864, brings us an account of the late meeting of the General Association of California. As so many of the churches there represented are the fruit of Home Missionary labor, and the State is still so largely a missionary field, we have thought that it would interest the Society's patrons, to receive some account of the doings at this meeting.

The Association was convened at Oakland, on the 5th of October, 1864. Rev. I. E. DWINELL, D.D., was chosen Moderator; Rev. W. C. Pond, Scribe; and Rev. W. F. Snow, Assistant Scribe. Seventeen ministers and twelve delegates were present at the opening exercises.

The daily services were commenced with a season of prayer and conference. A sermon in the interest of the American Home Missionary Society was preached by Rev. J. H. WARREN, the Society's Agent; and the Associational Sermon, by Rev. I. E. DWINELL, D.D.

Reports were received from Committees on the better observance of the Sabbath; *The Pacific*, newspaper; the spiritual interests of the Indians on the Pacific Coast; the state of the country; Home Missions; the present aspects of the Temperance cause; education; the narrative and statistics; religious publications; destitutions and supplies; and various other matters of less general interest.

We are able to make room for only the following extracts from these interesting papers:

MINISTERS AND CHURCHES.

The Committee on *Narrative and Statistics* reported:

Our effective ministerial force the last year has been somewhat increased. We

have lost for the time our brethren Lacy and Zelig, and Bro. Bartlett is but slowly recovering. These are all real losses, which have affected our interests unfavorably. In lieu of these brethren, Rev. G. W. Finney has been reëngaged in active labor as pastor, Rev. W. F. Snow has come to us by the way of "the Islands," Rev. E. C. Bissell, Rev. J. A. Johnson and Rev. M. J. Savage have been sent out by the American Home Missionary Society. . . . Our whole number of ministers, now on the ground, is twenty eight. . . .

Two pastors have been installed over churches, Rev. J. A. Benton and Rev. I. E. Dwinell.

Three new churches have been formed at San Mateo, Somersville, and Dutch Flat.

The Second Church in San Francisco and the church in Redwood City have dedicated their new houses of worship, the Third Church in San Francisco are just completing the basement of their new edifice. The meeting house at Nevada, reduced to ashes, has been rebuilt.

We have now twenty two churches against nineteen last year. Some of the churches have not reported, but it is plain that our members have increased in numbers. There were 985 at our last meeting, there must be at least 1,075 now.

Revivals of a more or less cheering character, though not extensive, have occurred during this year, as at Clayton, El Dorado, and Nevada.

The Benevolent contributions of the churches have largely increased, amounting to, at least, \$7,000, while last year they were only \$4,000. . . .

In review of the year, it seems to us we have much occasion to thank God and take courage. Our course has been steadily onward for the year past. Never were our churches so numerous. Our laborers increase. New fields open before us. There are reasons for hope that the oldest of our churches will soon be

ably supplied, and we hope also to receive additional reinforcement to other churches from the East.

A sermon was not long ago published, setting forth in an original manner that the Congregational churches are by their constitution peculiarly thrown upon the Divine Spirit. They owe nothing to any magnificent or compact system of human organization. With nothing between, they stand close to Christ and Christ's Spirit. Let us bear this thought in mind, and let our future Narratives and Statistics more and more show that the Spirit of God is the life of our churches.

GEORGE MOOAR, Chairman.

Lay Preachers.

The following resolution, in relation to licensing laymen to preach the Gospel, was offered by Dr. Dwinell, and passed:

Resolved, That in the opinion of the General Association of California, the time has come when the great number of destitute fields in the State, the sparseness of the population, the small number of regularly educated ministers, and the impossibility at present of providing an adequate supply, make it desirable to authorize and encourage laymen in entering upon the work of preaching the Gospel, where it can not be enjoyed otherwise; and that we advise local Associations, or Councils of Churches, to grant licenses to that effect, when men of approved piety and promise of usefulness can be found to engage in the work.

TEMPERANCE.

The subject of Temperance is again interesting the public attention. The following resolutions express very plainly the views of our brethren in California, upon this most important matter.

The Committee on Temperance submitted this report:

Amount of Intemperance.

From the written replies to a series of questions proposed to all the pastors present in the Association, and from other facts in our possession, your Committee, in the present aspects of the Temperance cause, regret to find:

1. That the use of intoxicating liquors as a beverage, is still an almost universal custom; intemperance being scarcely, if at all, diminished.

2. That most of the pauperism and crime in this State, as elsewhere, can be traced directly to drunkenness as its source.

3. That the grog-shops ply their murderous traffic, not only unchecked, but very generally unrebuked; and this, not simply through the week, but more than at any other time, on God's holy day, giving to our Sabbath desecration its most revolting and destructive features.

4. That the waste of life, of which we have no reliable statistics for this State, is yet known to be appalling, and the waste of property scarcely less appalling; the people paying over the counters of our grog-shops, as the mere price of the liquors consumed, not less than \$20,000,000 annually.

Manufacturers and Dealers.

5. That the production of domestic liquors, particularly of native wines, is largely on the increase.

6. That the dealers in intoxicating drinks are organized to oppose all attempts at suppressing the traffic, and especially to resist the enactment and execution of laws against opening their saloons on the Sabbath.

Counter Organisations.

7. That, to counteract these evils, there are no Temperance organizations which are calculated to reach and move the masses of the people; only a few close societies which are doing something for a limited number of members, and one or two open societies—such as the "Dashaway," which is doing a noble work, but yet much too limited.

8. Especially, that almost nothing is being done directly to keep the children from falling into this snare.

Your Committee are glad to learn that all the pastors, not only practice total abstinence, but are also in the habit of preaching it, or have it in their plan to preach it in their pulpits.

They would recommend that the efforts in this direction be continued, and, if need be, largely increased, with special reference to practical results through organized effort among the people; and more especially, that vigorous efforts be made to secure the young against this fatal snare.

Native Wines.

They would also suggest that the subject of the manufacture and use of native wines demands special attention. Your Committee believe it to be a threatening evil; that under the plausible plea of developing the resources of the State, our vintagers and vintners are entailing upon the State, the woes of drunkenness and the curse of poverty

We believe that France is poorer for every vintage in it; that the 700,000,000 gallons of wine which her people annually consume, are so much bread taken from the hungry people—so much wealth worse than wasted; and that it will be in California as in France, and in all wine-producing countries, that the people will be impoverished by every dollar of money, and every hour of labor, and every acre of land, which is devoted to the production of wine.

Recommendation.

Your Committee would also recommend the appointment of a *Standing Committee* to report on the general subject of Temperance at the next meeting of the Association, with special reference to the inquiry whether it is not time to enter upon some more general and systematic efforts for the suppression of this vice, and if so, whether these efforts should not take the form of a State organization.

Respectfully submitted,
 E. G. BECKWITH, }
 W. A. TENNEY, } Committee.
 G. W. FINNEY, }

THE COLLEGE OF CALIFORNIA.

The Committee on Education made a most interesting report in regard to this Institution. We make the following extracts:

Students.

During the past year its first diplomas have been awarded. It has now four Alumni. Of these one is already studying Theology; two are expecting to do so; and one is studying law. There are at present upon its roll four Seniors, three Juniors, three Sophomores, and seven Freshmen. It is noteworthy that of these under-graduates, one has come from Harvard College, one from Princeton, and one from Oahu, in the Sandwich Islands.

Funds.

The funds of the College are in a hopeful condition. The Salaries of the Professors are quite too small, but such as they are, are provided for for *three years* by the generous subscriptions of gentlemen in San Francisco, Oakland, Sacramento, and Stockton. . . . Six hundred and fifty volumes have been added to the library by donation from the East, and are on their way hither.

Need of Preparatory Schools.

The prospect of classes in the future, hopeful. About fifteen are understood

to be preparing in the College school to enter the next Freshman class. And there is ground to expect that these preparatory classes will increase from year to year.

But there is great need of more preparatory schools. They should be established throughout all the central and more thickly settled portions of the State, and at least one in each county, as soon as possible.

The Congregational ministry have a work to do in this respect. If we would be true to our denominational history, if we are not willing to prove ourselves unworthy children of a wise, forethoughtful, generous ancestry, we can not neglect these indispensable stepping-stones to a generous and christian culture. We must not wait for a demand. We must seek to create a demand. It is one of the beneficent results of such schools that a demand for them—a general sense of need respecting them—follows their establishment. We can not afford to wait till there is a prospect that such schools will pay their way. We might wait thus in vain forever. Some must be ready to go in advance of the demands of the people, in the way of providing for their higher necessities.

Primary and Grammar schools are indispensable to these High schools, just as these are to the College. We rejoice in a constantly increasing interest on the part of the people in our public schools. We congratulate the people on the passage of a law by the last Legislature, levying a tax for the increase of our State School Fund, by which its amount will be nearly doubled. We observe with pleasure improved school houses, a higher standard of qualifications required and obtained in teachers, and a more earnest and practical attention to their duties on the part of school officers of every grade. This is the foundation of all liberal culture, and indispensable to general intelligence, to political freedom, to our national existence, and to a developed, progressive, and fruitful Christianity. Christian ministers should every where be known as the earnest and laborious friends of public schools; as the projectors and patrons of High schools wherever they can be established; and as appreciating and stimulating others to appreciate the most thorough discipline of the mind.

Professional and Theological Schools.

The College can not long stand alone. We understand it to be the desire of its Trustees to associate with it, profession-

al, scientific and agricultural schools. The fact that of its four Alumni three are contemplating preparation for the ministry, suggests that the time is coming and now is, when a Theological Seminary should be a matter of definite consideration with reference to practical action. It is needed not simply to educate those already desiring to enter the ministerial service, but also in order to be the means of drawing towards the work those who should enter upon it. We can not but anticipate a time when the ministry for this coast must be raised up upon the coast; and we should be preparing to meet its demand upon us. Without definitely proposing any present action, we have felt that this topic should no longer be absent from our consultations. We would recommend the appointment of a Standing Committee who shall have this matter before their thoughts, and report progress from year to year.

We observe with interest an increasing number and a higher character in our Protestant institutions for female education. But have been furnished with no facts respecting them. We are not able to suggest any declarations additional to those hitherto adopted by the Association.

All of which is respectfully submitted.

WM. C. POND, }
H. CUMMINGS, } Committee.
J. W. TOWNE, }

The Committee on the state of the country reported, we do not need to assure our readers, a series of thoroughly patriotic resolutions, for which we are sorry that we have not room.

That the ministers and churches of this young State have not forgotten their friends and helpers at the East, is abundantly testified in the following Report on

THE AMERICAN HOME MISSIONARY SOCIETY.

The Committee on the American Home Missionary Society, reported as follows:

Your Committee on the American Home Missionary Society, recommend that a permanent Committee be appointed, to consist of four laymen and three ministers, who shall have a Treasurer and a Secretary, and shall meet each month, to take the oversight of Home Missionary affairs in this State, to assist the Agent of the American Home Missionary Society in the discharge of his duties, to enlist the churches in this good work, and to provide for a special

Home Missionary meeting during each session of this Association.

The Committee propose the adoption of the following resolutions:

Resolved, That we are grateful to the American Home Missionary Society for its many good works among us, and for the men it has sent hither in former years; and that we are especially gladdened by the arrival of three new men of late, to engage in the work of preaching the Gospel on our shores, under its auspices.

Resolved, That we hail with joy, the appointment of a resident Agent of the American Home Missionary Society for the Pacific coast, and that we will heartily coöperate with him in the work intrusted to his hands.

Resolved, That our churches be urged to a livelier and deeper interest in the work of the American Home Missionary Society, and that they be requested to take a collection each year, without failure, in aid of its funds.

Resolved, That all our churches be requested to observe a Monthly Concert of Prayer for Missions, both Foreign and Home, and in all possible ways to cultivate and maintain a missionary spirit among their members.

J. A. BENTON, }
GEO. MOOR, } Committee.
J. H. WARREN, }

From the editorial columns of *The Pacific*, we extract the following

REMARKS UPON THE MEETING.

The tone of the narratives of the state of religion at the Oakland meeting was more hopeful than has been common. Indications of spiritual reviving in the churches cheered us. At least they made us more hopeful concerning the future. Our churches are making steady and substantial progress. In 1859 there were eleven churches 579 members; in 1860, twelve churches 659 members; in 1861, fourteen churches 737 members; in 1862, sixteen churches 858 members; in 1863, nineteen churches 985 members; the present year twenty two churches were reported, with at least 1,075 members.

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Circulation of The Home Missionary.

From one of the Society's Agents at the West.

I preached, yesterday, and took a collection for Home Missions. It was

small. There are some special reasons, just now, for small contributions from this place—as, the failure of the wheat crop, and the recent outlay in making repairs on the house of worship. But, underlying all else, is a surprising amount of *ignorance* on the subject of Home Missions, for so old a place and so intelligent a people. I met a female member of the church, after service, the wife of a wealthy farmer and the daughter of a man more wealthy than her husband, who said that she supposed there were no Home Missionaries in Wisconsin. After an extended conversation with her, and seeing her so much in the dark, I got her subscription of fifty cents for the HOME MISSIONARY.

Now, I have stated these particulars, mainly for the purpose of inquiring, Whether means can be taken to extend, very widely, among the members of the churches, the reading of the HOME MISSIONARY? I believe that it would pay well, to circulate the paper gratuitously to every family in which there are church members. But, How to do it? is the question. It seems impossible for the Agent to go through the churches and see the members, one by one, and

obtain their subscriptions; and I presume that the ministers would say, that it is impossible for them to do it. I have very often called their attention to the subject, in addressing them collectively, and it would seem useless to repeat the calls. I *know*, that those who read the HOME MISSIONARY, with any thing like regularity, contribute much more than those who do not.

We trust that our friend's efforts have not been so fruitless as he fears. His suggestions, in regard to the importance of making the members of our congregations more familiar with the facts of missionary experience, and the religious destitutions of the country, are unquestionably sound. Will not our brethren in the ministry, the pastors of churches, *immediately act upon the hint thus given*, and endeavor to secure some valuable additions to our subscription list? They will thus be promoting the general cause, while doing a real favor to the members of their own congregations—bringing them into direct communication with Home Missionaries in all parts of the country.

APPOINTMENTS IN NOVEMBER, 1864.

Not in commission last year.

Rev. Frank Glibert, to labor in Iowa.
 Rev. Glover C. Reed, Gaston, Iowa.
 Rev. L. S. Williams, Platteville Township, Iowa.
 Rev. Charles F. Boynton, Fort Dodge, Iowa.
 Rev. J. G. Sabin, Sparta, Wis.
 Rev. A. W. Smith, Clark's County, Wis.
 Rev. George M. Jones, Berier and New Cambridge, Mo.
 Rev. F. P. Woodbury, Olivet, Mich.
 Rev. Dean Andrews, Marshall, Ill., and West and South Vigo, Ind.
 Rev. J. D. Stevens, Owen and Burrill, Ill.
 Rev. William Russell, Garrettsville, Ohio.
 Rev. H. C. Hitchcock, South Amherst, Ohio.
 Rev. J. F. Boughton, Ransom, Mich., and Pioneer, Ohio.

Re-commissioned.

Rev. M. B. Starr, Copperopolis, Cal.
 Rev. Isaac E. Heaton, Fremont, Neb.
 Rev. E. B. Hurlbut, Elkhorn City, Neb.
 Rev. Edward Brown, Zumbrota, Minn.
 Rev. Gardner K. Clark, Saratoga, Minn.
 Rev. W. Windsor, Davenport, Iowa.

Rev. O. French, Blairstown and Fairfax, Iowa.
 Rev. Samuel N. Grout, New Liberty and Big Rock, Iowa.
 Rev. Elijah P. Smith, Wayne and Crawfordville, Iowa.
 Rev. James Hall, Centre, Wis.
 Rev. Henry M. Chapin, Markesan, Wis.
 Rev. John A. Wells, Warren, Malone, and Richmond, Wis.
 Rev. Francis M. Lams, Menomonee, Wis.
 Rev. L. L. Radcliff, Mount Sterling, Wis.
 Rev. Charles Spooner, Greenville, Mich.
 Rev. N. K. Everts, Ada and Cannon, Mich.
 Rev. J. W. Kidder, Middleville, Mich.
 Rev. J. M. McLain, Lowell, Mich.
 Rev. Jacob Chapman, Onargo, Ill.
 Rev. George Schlosser, Paxton, Ill.
 Rev. A. A. Whitmore, Henry, Ill.
 Rev. O. A. Harvey, Sandwich, Ill.
 Rev. D. J. Jones, Dunleith, Ill.
 Rev. John W. White, Morrison, Ill.
 Rev. Calvin Selden, Buda, Ill.
 Rev. Darius Gore, Lamolite, Ill.
 Rev. John L. Jenkins, Kokomo, Ind.
 Rev. John C. Hart, Franklin, Ohio.
 Rev. George R. Entler, Meredith, New York.

RECEIPTS IN NOVEMBER, 1864.

NEW HAMPSHIRE—

Exeter, on account of legacy of Miss Elizabeth Gillman, by G. C. Lyford, Administrator, \$250 00
 Keene, legacy of Daniel Adams, less \$10

U. S. tax, of which \$60 is to const. Daniel L. Adams and William S. Briggs, L. Ma., \$190 00
 Nashua, Mrs. Mary H. Bradford, by Rev. B. P. Stone, D.D., 10 00

VERMONT—

Georgia, Ladies' Miss. Sew. Soc., by Miss Loralne M. Gilbert,	\$8 50
Middlebury, "C. O. S.,"	4 00
Vergennes, Mrs. Ann E. F. Smith, by J. D. Vermilye,	10 00
West Rutland, Cong. Ch. Sab. Sch., to const. Joseph E. Manley and Mrs. Carleton Giddings, L. Ma., by Rev. H. M. Grout,	82 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	3,000 00
Blandford, Mrs. Electa Shepard,	5 00
Cummington, William Packard,	1 00
Hill and Village Chs., by Mrs. Sarah B. Orcutt,	46 12
New Bedford, balance of legacy of Margaret Nickerson, by Isaac D. Hall, Exr.,	90 00
Sheffield, First Cong. Ch., by Dwight Boardman,	5 60
South Egremont, Cong. Ch. and Soc., in part to const. Piny Karner a L. M.,	24 00
Stockbridge, Cong. Ch. and Soc., in full to const. Sidney P. Lincoln, Henry C. Byington, and Miss Elizabeth Hunter, L. Ma., by G. P. Bradley,	86 00
Sunderland, Dorcas Sew. Soc., by Ellen M. Gilbert,	5 00
Worcester, Salem St., Ch., Ladies' Benev. and Social Soc., by Emma Brown,	3 00

CONNECTICUT—

Received by F. T. Jarman—	
Milford, Miss C. N. Balrd,	\$5 00
New Haven, Mrs. Lois Chaplin,	80 00
Abington, Cong. Ch., by Rev. G. H. Morse,	7 20
Birmingham, Cong. Ch., of which \$80 is from George W. Shelton, to const. William E. Downs a L. M.,	140 70
Colebrook, Ladies, by Dea. Munson Cole, Hartford, on account of legacy of Hon. T. S. Williams, by J. C. Parsons, Exr.,	1,030 00
Kent, legacy of Miles Bordwell, less \$80 U. S. tax, by Hugh Gelston, Exr.,	940 00
Litchfield, on account of legacies of Benjamin and Mrs. Maria Tallmadge, by Am. Bible Soc.,	288 00
Madison, Ladies' Cent Soc., to const. Mrs. Pardon Hill a L. M., by Sarah E. Grave, Treas.,	30 65
New Britain—	
Center Ch. and Soc., by Rev. Lavallette Perrin, \$180.17; Sew. Soc., by Mrs. A. E. Perrin, \$3,	188 17
New London, E. Chappell, to const. Joseph D. F. Strickland a L. M.,	80 00
Pomfret, "Special Donation,"	50 00
Prospect, Cong. Ch., by W. Atwater, Treas.,	2 00
Rocky Hill, Cong. Ch. and Soc., by R. Sugden,	18 68
Sherman, Cong. Ch. and Soc., to const. Rev. Solomon J. Douglass and Dea. Levi Stuart, L. Ma.,	60 00
South Britain, Cong. Ch., to const. Dea. Simeon Platt and Dea. Nelson W. Mitchell, L. Ma., by Rev. John M. Wolcott,	61 00
Stafford Springs, H. E. Bacon,	9 00
Stamford, "A. E. A.,"	20 00
Stratford, Col. G. Loomis,	5 00
Weston, Cong. Ch., to const. Edwin Beers a L. M., by Rev. Z. B. Burr,	48 00

NEW YORK—

Received by Rev. L. S. Hobart—	
East Bloomfield, Cong. Ch.,	\$81 65
Howell's, Cong. Ch., to const. Rev. George J. Means a L. M.,	85 65
Otisco, Mrs. Almon Brewer,	8 00
Smyrna, Cong. Ch.,	12 82
Albion, from the estate of Edward P. Farwell, \$6; C. Farwell, \$6,	12 00

Albany, on account of legacy of Samuel Gates, by John S. Perry, Exr., \$126 50
Brooklyn—

Clinton Av. Ch., in part, by W. H. Harris, Treas., \$600; G. W. Snow, \$200,	800 00
South Cong. Ch., by Rev. Edward Taylor, of which \$200 is from Mrs. A. L. Rhoades, to const. herself, F. E. and Mrs. F. E. Taylor, Mrs. Jane G. W. Taylor, Warren W. Selleck, and Mrs. E. D. Selleck, L. Ma.; \$100 from Joseph Merwin, to const. himself, Mrs. Lucy K. Merwin, and William D. Barnett, L. Ma.; \$50 from H. C. Hulbert, to const. Mrs. Susan C. Hulbert a L. M.; \$30 from O. H. Parsons to const. Mrs. Esther R. Parsons a L. M.; \$30 from J. S. Bailey, to const. Mrs. Augusta C. Bailey a L. M.; A. Mason, \$50, others, \$196 60, to const. Joseph H. Colton, H. G. K. Catef, Valentine P. Strong, E. A. Lawrence, Mrs. Frances S. Stebbins, Mrs. Caroline A. Edwards, Mrs. Sophia B. Turner, Miss Eliza J. Puffer, and Mrs. Harriet N. Chids, L. Ma.,	656 63
Commack, Cong. Ch., by Rev. J. A. Woodhull,	2 00
East Bloomfield, Ladies' Home Miss. Soc., by Mrs. M. Adams, Treas., \$70.50;	120 80
Josiah Porter, \$50,	
Ellington, Cong. Ch., \$1.75; Rev. W. I. Hunt, \$3.25,	5 00
Harlem, Cong. Ch. Mon. Con., by James Riker,	6 89
Livonia, Presb. Ch., by Rev. A. H. Parmelee,	40 10
Martinsville, Miss Harriet B. Dean,	2 00
Mt. Sinai, Cong. Ch., by Rev. A. Snow,	22 25
Napoli, Cong. Ch., by Rev. L. Newcomb, New York, on account of legacy of Amson G. Phelps, Sen., \$10,000; "S. R. S.," \$300; H. T. Morgan, \$300; Mrs. M. A. Parker, \$50; "P.," \$80; John Elderkin, M.D., in part to const. a L. M., \$10,	10,647 00
Ogdensburg, Miss M. L. Newcomb,	50 00
Oramel, Cong. Ch., by Rev. J. C. Richardson,	4 00
Penn Yan, Charles C. Sheppard, to const. Henry B. Bennett a L. M.,	50 00
Utica, John Griffiths,	5 00
Warsaw, Cong. Ch., of which \$25 is from J. H. Darling in full to const. Edward M. Darling a L. M., and balance to const. L. E. Walker a L. M.,	56 25
Watertown, E. M. Mack,	10 00

PENNSYLVANIA—

Edinburgh, Mrs. Huldah West,	10 00
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MARYLAND—

Baltimore, "M. H.,"	250 00
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FLORIDA—

Barrancas, Rev. J. D. Sands,	5 00
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OHIO—

Centerville, Welsh Cong. Ch., by Rev. E. D. Jones,	14 40
Mount Vernon, Cong. Ch., to const. Mrs. Hannah M. Monroe and Mrs. Julia A. Guernsey L. Ma., by Rev. I. Kelsey,	60 50
Saybrook, Cong. Ch., to const. Dea. L. C. Johnson a L. M., by Rev. J. M. Fraser,	80 00
Twinsburg, Cong. Ch. and Soc., by D. W. Richardson,	12 55

INDIANA—

Westchester and New Corydon, Cong. Ch., by Rev. J. H. Jones,	5 20
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ILLINOIS—

Received by Rev. J. E. Roy—	
Geneseo, Mrs. Stough,	\$5 00
Granville, Cong. Ch., to const. Rev. S. N. Moore a L. M.,	40 80
Lee Center, Cong. Ch.,	5 00

Lisbon, Cong. Ch., to const. Dea. Sherrill Bushnell, Dea. Philip Tompkins, and Henry L. Langdon, L. Ms.	\$90 00
Naperville, Cong. Ch.,	2 55
Pittsfield, Cong. Ch., by Rev. William Carter,	26 80
Roscoe, Cong. Ch.,	4 54
Sycamore, Cong. Ch., to const. Dea. Harry Martin a L. M.,	88 92
Barry, Cong. Ch., \$7.25; Mrs. Lucy Digby, \$10; Beverly, Cong. Ch., \$5.15, Brighton, "A Family Thanksgiving Offering,"	22 40
Como, Cong. Ch., by Rev. J. W. Cass,	7 50
Fremont, Cong. Ch., by Rev. C. O. Adams, Genoa, \$3.10; District No. 10, \$4.10; Buck's District, \$6; Juliett Blne, \$0.75, by Rev. Lot Church,	17 00
Monticello, Presb. Ch., by A. W. Corey, Treas.,	18 95
Oswego, Cong. Ch., to const. Walter Loucks a L. M., by Rev. R. Brown,	84 00
Viola, Cong. Ch., by Rev. C. H. Eaton,	80 00
	7 55

MISSOURI—

Hannibal, Cong. Ch., by Rev. J. E. Roy,	10 55
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MICHIGAN—

Eaton Rapids, Cong. Ch., by Rev. J. R. Stevenson,	15 00
Greenbush, \$4.25; Essex, \$1, by Rev. G. Hitchen,	5 25
Greenville, Cong. Ch., by Rev. C. Spooner,	18 00
Lamont, Cong. Ch., by Rev. J. A. McKay,	11 29
Leroy, Cong. Ch., by Rev. J. Scottford,	20 00
Lima, Cong. Ch., by Rev. S. Phillips,	88 80
Port Sanilac, \$9.60; Worth, \$2.25; Birchville, \$3.90, Cong. Chs., by Rev. D. Berney,	15 75
Sharon, Cong. Ch., by Rev. G. C. Strong,	5 00
Somerset, Cong. Ch., by Rev. A. S. Kedzie,	20 00
Union City, Cong. Ch., by Rev. R. Hatch,	10 00

WISCONSIN—

Black Earth, Cong. Ch., additional, by Rev. A. S. Allen,	1 00
East Ithaca, Cong. Ch., by Rev. G. M. Smith,	5 25
Menasha, Cong. Ch., by Rev. H. A. Miner,	31 50
Princeton, Cong. Ch., by Rev. Lucius Parker,	2 50
River Falls, Cong. Ch., by Rev. J. E. Roy,	15 40
Sun Prairie, Cong. Ch., \$8; Rev. O. M. Morehouse, \$4.50,	12 50
Wautoma and Richford, Cong. Chs., by Rev. R. Everdell,	6 00
West Kau Claire, Cong. Ch., \$8; Durand, Mrs. M. M. Buffet, \$0.50, by Rev. J. M. Hayes,	8 50

IOWA—

Columbus City, Cong. Ch., by Rev. R. Hunter,	8 45
Danville, Cong. Ch., by Rev. D. B. Davidson,	12 45
Dyersville, Cong. Ch., by Rev. W. H. Hen De Bourck,	10 00
Fayette, Cong. Ch., to const. Rev. T. N. Skinner and Mrs. E. Bagby L. Ms, by Rev. J. Guernsey,	60 00
Lucas Grove, Cong. Ch., by Rev. T. H. Canfield,	11 50
Muscadue, Cong. Ch., by Rev. A. B. Robbins,	50 00
Saratoga, Cong. Ch., by Rev. Edward Teele,	18 20
Sherrill's Mount, Ger. Evan. Cong. Ch., to const. H. Bruns a L. M., by Rev. C. F. Veltz,	25 50
Toledo, Cong. Ch., by Rev. G. H. Woodward,	23 75

MINNESOTA—

Received by Rev. R. Hall—	
Northfield, Cong. Ch.,	\$35 00

St. Anthony, Cong. Ch.,	\$29 45	\$57 45
Mazeppa, Cong. Ch., by Rev. W. Bigelow,		25 00
Rochester, Cong. Ch., by Rev. W. K. Stevens,		15 00
Winona, Cong. Ch., by Rev. D. Burt,		31 50
HOME MISSIONARY,		18 75

\$19,779 77

Donations of Clothing, etc.

Attleborough, Mass, Ladies' Miss. Sewing Circle, by Nancy M. Daggett, a half barrel,	\$78 44
Colebrook, Ct., Ladies, by Mrs. Jeannette C. Stillman, a barrel,	58 41
Enfield, Mass., Ladies, by Mrs. J. B. Woods, a barrel,	80 03
Georgia, Vt., Ladies' Miss. Sew. Soc., by Miss Loraine M. Gilbert, a barrel,	116 50
New Britain, Ct., First Cong. Ch., Sew. Soc., by Mrs. A. E. Perrin, a half barrel,	88 00
New Milford, Ct., Cong. Ch., Ladies' Sew. Soc., by Julia Murdock, barrel, \$90; cash, \$53.35,	143 35
New York, from Mrs. M. A. Parker, a box. Norwich, Ct., a bundle of clothing. Pittsfield, Mass., "Free Will Soc.," by Mrs. John C. West, a box.	
Ridgefield, Ct., First Cong. Ch., Ladies' Miss. Soc., by Mrs. Jane A. Kendall, a package of clothing.	
Sunderland, Mass., Dorcas Sew. Soc. by Ellen M. Gilbert, box and cash,	54 78

Receipts of the Massachusetts Home Missionary Society, in October, 1864. BENJAMIN PERKINS, Treas.

A Friend to Home Missions,	\$400 00
Acton, Cong. Ch. and Soc.,	20 00
Andover, Prof. Barrows,	10 00
South Ch., balance of collection,	5 00
Ashby, Cong. Ch. and Soc.,	25 00
Ashland, Cong. Ch. and Soc.,	80 00
Boston, Phillips Ch. and Soc., to const. George P. Smith, John Arnott, Lewis J. Bird, Samuel C. Capen, Friend Tilden, L. C. Homes, Mrs. J. P. Marrs, Mrs. Eunice Waldo, L. Ms,	245 71
Boylston Center, Cong. Ch. and Soc.,	10 00
Brighton, Evan. Ch. and Soc.,	100 00
Brookline, H. J. P., \$2; "E. S. C.," \$1, Harvard Ch.,	3 00
Dunstable, Cong. Ch. and Soc.,	15 00
East Randolph, Winthrop Soc.,	25 92
Fairhaven, Mrs. Sarah Pope, to const. Margaret P. Shaw a L. M.,	19 58
Groton, Union Orthodox Ch. and Soc.,	80 00
Harvard, Evan. Ch. and Soc.,	56 75
Hingham, Evan. Cong. Soc.,	61 80
Hyannis, Cong. Ch. and Soc.,	18 00
Littleton, Orthodox Ch. and Soc.,	3 20
Lunenburg, Evan. Cong. Ch. and Soc., to const. Mrs. Martha A. Turbell a L. M.,	45 00
Lynn, First Cong. Ch. and Soc.,	83 67
Medway, Village Ch. and Soc., to const. Mrs. Sarah T. Mason and Mrs. Mary E. M. Cole L. Ms,	81 47
Newbury, Ladies' H. M. Soc., 1st parish, to const. Miss Sarah Adams a L. M., \$30; from his sister to const. Dea. Charles Coffin a L. M., \$30,	57 25
Norfolk Conference, Meeting at E. Randolph,	60 00
North Brookfield, First Ch. and Soc.,	17 00
Oakham, Cong. Ch. and Soc.,	183 07
Randolph, First Ch. and Soc.,	29 40
Rowley, Rev. Mr. Pike's Soc.,	81 63
Roxbury, Vine St. Ch., Mon. Con.,	25 65
Rutland, Cong. Ch.,	10 00
Shirley Village, Cong. Ch. and Soc.,	15 50
Somerville, Orthodox Cong. Ch. and Soc.,	80 00
South Hadley, First Cong. Ch. and Soc.,	51 49
Townsend Center, Cong. Ch. and Soc.,	120 00
Waquoit, Cong. Soc.,	82 45
West Draught, Cong. Ch. and Soc.,	11 75
West Roxbury, So. Evan. Ch., Mon. Con.,	12 00
	6 00

\$1,904 54

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

VOL. XXXVII.

FEBRUARY, 1865.

No. 10.

THE PULPIT'S PLACE AND POWER.

[THE question discussed in the following discourse is of great practical importance, and is now awakening much attention among the churches. The able and, as we think, conclusive, argument which we present to our readers, is from the pen of Rev. JOHN TODD, D.D., of Pittsfield, Mass.]

"It pleased God by the foolishness of preaching to save them that believed."—
1 COR. 1: 21.

WE are not to suppose that the apostle in our text intended to teach us that the plan of making "preaching" the great instrument in converting men was a foolish plan—or that foolish preaching is just as good as wise preaching; but that, what to "the wisdom of this world" would seem foolish, is God's plan. In all the arrangements of God's plans in nature, in providence, and in grace, we constantly meet with what to us seems unwise—else we should not complain of the weather, envy our neighbor's lot, worry about the future, doubt his providences, disbelieve his word, or reject his authority.

A thousand experiments are made to discover some method of saving men, quicker, wiser, and more efficient than the old way of preaching the Gospel by the living voice of the living preacher. Men forget that God used Moses to "speak" unto the children of Israel; the prophets to "proclaim" his instructions, his advice, and his warnings; that Nineveh and Babylon had no other means than the "voice" of prophets; that Christ entered his ministry by "declaring" God's name, "proclaiming" his kingdom, and calling upon men to repent; that his great charge was that his disciples should go into all the world "and preach the Gospel to every creature;" that the day of Pentecost was made powerful through preaching; that the great work of the apostles was "to preach" the Gospel. And the experience of the church is, that this instrumentality is greater than all others. No enlightened Christian would ever think of naming any other instrumentality in comparison with it, any more than he would think of lighting the world by any thing besides the sun. For this reason, our fathers and their children, up to this day, have

been anxious to have an educated, a pious, and a powerful preaching ministry. What was the practice, even of inspired men? Nehemiah says, "Thou hast appointed prophets to *preach* of thee." Isaiah—"The Lord anointed me to *preach* good tidings." Jonah—"Preach to it (Nineveh) the preaching that I bid thee." Matthew—"From that time Jesus began to *preach*"—"He (Christ) departed to *preach* in their cities." Luke—"That he might send them forth to *preach* the Gospel." And so through the New Testament, the great work of the apostles was to "*preach*" the Gospel.

At the present day there is an effort made to set aside *preaching*—at least half the time—and substitute something else; to have but *one* sermon on the Sabbath, and to have the afternoon service given up to the Sabbath school; and to make this the custom of all our churches and congregations. Some churches and pastors have fallen into the practice, and the subject has been gravely and solemnly discussed in Conventions and Conferences. I have tried to give this subject some thought, anxious thought, for, if the custom prevail, it must revolutionize our whole system of means of grace. Now let us look candidly and solemnly at the subject, and first,

THE ARGUMENTS IN FAVOR OF THE CHANGE.

Better Attendance.

1. It is said that if we have but *one* service on the Sabbath for preaching, *it will be better attended*.

Perhaps it may be so in some one church. But we can't plan for particular churches—such perhaps as are in cities. We must look at the good of the whole. It may be that for a time the congregation *would* be larger—and so it might be larger still, if we had but one sermon in a month. But we must remember that in all our rural towns at least, there are some who can not go to church but half of the day. I mean mothers with little children, families in which are sickness and watchings. A part of such families go one half of the day, and a part the other half. If you have but one service, you cut them off from public worship entirely, every other week. Is this right or wise? Does not the mother who is shut up in her little family need to have her weary spirit bathed in the waters of the sanctuary, at least oftener than once in a fortnight? So of the faithful watcher over the sick bed. Then there is our domestic help, they often can not attend worship but a part of the day. Shall they hear but twenty-six sermons in a year? My impression and belief is, that in a short time actual experience would demonstrate that the congregation would not be as large as it now is; and I reason from the fact that in places where they have preaching but half the day, or once in two weeks, in our thinly-populated towns, the people are very little interested in the service, and not at all anxious to attend. Experience has as yet been too limited to throw much light on this new experiment.

Better Sermons.

2. It is said that if you have but one sermon on the Sabbath *you will have better sermons*; more study, more thought, more instructive, and more powerful. Is this so? Does not every minister know that he is made up of nerves, and glands, and flesh, and blood, and that more depends on the state of his system than upon the time that he has? Does he not know too, that the excitement of the morning preaching—both on his part and on that of the audience—carries him along so that the afternoon service is more effective than the morning? Don't he know that the morning service is more for the rousing the intellect, and that the afternoon sermon is by far the most powerful on the conscience? Do the Bishops in the English Church who preach but once in six months, preach with power in proportion?

Or are they truly "visitation" sermons, for which the hearer is thankful that the "visitation" comes but twice a year? I may not doubt that if we had to prepare but one sermon a week, we should try to gather more thought; but would there be warmth, unction, earnestness, in proportion? Would it meet the last charge of Paul to Timothy, "Preach the word, be instant in season, out of season?" What has been the experience and practice of the most successful and godly ministers that have ever preached Christ? Did they not "abound" in preaching the word?

Easier for the Ministry.

3. It is said that by having but one sermon *we should make it easier for the ministry*, that ministers are wearing out, and breaking down, and so if they should be permitted to preach but one sermon a week, it would be easier for them.

So it would, and easier still if we preached but once a month! Now, the fact is, the ministry don't expect, and don't want, to have their work easy. Most of them were educated by the church—at the expense of the church; and all men, merchants, physicians, lawyers, mechanics, all classes, work hard and so must ministers. We don't expect, or want, to be an exception. It is a necessity of the age to work hard. All classes want more comforts and more luxuries than their fathers had, and they know that they must work hard in proportion. And if we have to work hard and fast, we have great facilities. We have warm studies, we have better books, we have more thought on the wing, than ministers once had. Our congregations, most of them, are willing that we have an annual vacation—they are willing that we should favor ourselves, and are always glad to see us taking measures to preserve our health; and I am very slow to believe that it is *work* that kills ministers, though I am willing to confess to some hard and constant work. But we lack the knowledge or the self-denial required, to take care of our health. It requires a vast deal more self-denial to take regular exercise and obey the laws of health, than it does to groan and die with dyspepsia. And if a minister finds that he must break down, he can change his field of labor without any loss of character, (though he must for a time feel a loss of influence). Now I have no belief that the ministry want to be released from hard work, or that they can be, without a great loss of moral power. If a minister finds that two written sermons are too much for his strength, and he *will* find it so—let him preach one sermon expository. This he will soon find easy and delightful to himself; and no preaching will be so acceptable and useful to his people as expository preaching, *after they have become accustomed to it*. In no other way can the congregation be so well instructed in the Scriptures as in this.

Easier for Sabbath School Teachers.

4. It is claimed that it would make it easier for the Sabbath school teachers to have but one sermon, and so have the Sabbath school take the place of the present afternoon service.

I reply, the Sabbath school teachers are usually the young and the healthy and the vigorous of the church. They can work hard, and do work amazingly hard on the week days. They feel that they *must*, or Mammon won't give them even the crumbs that drop from his table, or the dust which sticks to his fingers. They understand, too, that this is an age of hard work, and that in the church as out of it, they must work hard. If, however, out of the fifty in each congregation who are teachers, (and they won't average so many)—there are *ten* who can not attend both services, let these attend one besides the school. I don't believe that our teachers, if they rightly understood the thing, would wish to have one half of th

services of the sanctuary given up *for their ease*. "I feel that I should do them wrong to believe any such thing. Nor do I believe we are so destitute of self-denying disciples that we must make a great and hazardous experiment in order to make the work of Sabbath school teaching easy."

Congregational Bible Class.

5. It is said that if we have our Sabbath school in the afternoon *we can get the whole congregation together to study the Bible*.

A very beautiful theory; but in practice a thing out of the question. Ask a congregation to do it, and what would they say if they *spoke* as they thought? Those who *now* come but half a day to church, would say nothing, but they *certainly would not come*. Many would say, "I have no time to study the lesson so as to be questioned on it. I read my Bible in my humble way and enjoy it, but neither my failing eyes, nor my family duties, nor my discipline of mind will allow me to meet the teacher and recite, and be catechized, and have my ignorance exposed!" And besides, they would say, "we have all been through the Sabbath school in childhood, and we feel that childhood is the season in which to attend the school, and we can not consent to be in the place of childhood all our lives." Now we know that the complaint is almost universal in our Sabbath-schools that when a boy is grown up, he leaves the school. The reason is, he feels that he is no longer a child, to be numbered with children. There are, and will be, exceptions to this, but as a general rule, our congregations will either have the preacher prepare and come and pour instruction in upon them, or they will not have any. As for making and keeping a whole congregation in the Sabbath-school a very long time, I have no belief—from what I have seen of such experiments.

After all, there is a heavier objection to the change, which comes in here; and that is, that however valuable the Sabbath school may be, it is yet, in a certain sense, certainly an experiment in the church. *It is not a divine appointment* as the preaching of the Gospel is. I have no doubt that great alterations in the system have yet to be made. And, though I will yield to no one in my estimation of the importance of instructing our children, and beginning early, nor yet of my estimation of the Sabbath school as an auxiliary instrumentality; yet I do not believe that the children (who are not a fourth part of the community) should have half of the Sabbath, and half of the sanctuary given up to them. It seems out of all reasonable proportion; for, though we are commanded to feed Christ's lambs, we are also commanded to feed his sheep. That a man who is thus led through a Sabbath school occupying one half of the Sabbath, would in comparison with one who was trained in the old way, at the age of fifty, be a stronger, more balanced Christian, I have no faith. Human nature, and especially American human nature, delights to run to extremes, and to feel that almost any change must, of course, be an improvement, and in proportion to the greatness of the change.

So far I have attempted merely to answer the reasons urged for this giving up one half of the Sabbath to the Sabbath school and having but one sermon.

ARGUMENTS AGAINST THE CHANGE.

I now wish to advance a little *and urge my reasons against the change*.

A Feeble Ministry.

1. I think it would result in having *a feeble ministry*. Now, as things are, when the young man, say at eighteen, makes up his mind to enter the ministry, he looks forward to years of confinement and hard study—years of privation and self-denial. But he looks forward to a great work: that of being an ambassador from God to men! He looks forward to preaching the Gospel as the great work of life—and a

hard work of course. His mind is filled with the magnitude of the work. He knows that our fathers never preached less than twice on the Sabbath, and most of them much more than this. But suppose he knows that when he gets through all this preparation, he is to preach but one sermon on the Sabbath, that the pulpit is on a level with the Sabbath school, that he is not expected to preach more than about thirty or thirty five sermons in a year—taking out his vacation and the calls of agents, and exchanges, he probably can have opportunity for not more than thirty or thirty five sermons annually to his own flock; that if his ministry last twenty years he will have preached actually not over about six hundred regular sermons, and to a part of his people only half that number! Is *this* the way to encourage men to give the strength of life to the pulpit? Is this the way to make strong men, and give our churches a powerful ministry? If you want strong men you must make them lift heavy burdens. Even gun-cotton, the most powerful of all material agencies, is six times as strong as gunpowder only as you compress it. Why, you have told the man that he is a dwarf in comparison with his fathers. And the result inevitably will be, if I read human nature aright, that instead of raising up *strong* men, you will train up very weak men. If the pulpit is no more important than the Sabbath school, then the man who can fill the office of superintendent can also fill the pulpit.

Destruction of Church Music.

2. *The plan will destroy our church music.*

All who have been in the ministry for years know that this part of worship is a *very* important part, and a very difficult one also. My own experience is, that you can't have a good choir, any more than you can have any thing else that is good, without great labor and painstaking, on their part. They *must* meet for rehearsal and practice once a week the year round. They want also, an organ, and eventually all our churches will have organs, of some kind or other. Now suppose you tell the choir that you don't want their services but half a day, to sing twice, or at most, three times a week! Are they to have zeal enough to meet weekly just for that preparation? Is the congregation to be at the expense of an organ and to procure somebody with skill to play it, merely for a half-day service? It is not in human nature to do it. Very few in a congregation have any conception of the labor required, in order to have good church music: and if you belittle that service as the proposed plan will, how are you to have good church music?

Allow me to say, too, to those who have no ear for music, and hardly know one tune from another, that they would run away from a church which had no music; and if the music is poor, they feel it and complain. Let any minister preach even in a school house where they can not sing, and he will tell you the meeting was a failure. He could not preach nor could they hear.

Perhaps you will say, "Give up the choir and have congregational singing!" Were this the time and place I think I could convince you that this can never prevail in our churches. I have no hobby to ride, but my observation teaches me that in *this* part of the country there is too much cultivation, and too much refinement of taste ever to be long satisfied with congregational singing. A good choir and good music are indispensable to profitable public worship—and this I do not believe you could have if you cut the Sabbath in two, and give half to preaching and the other half to class teaching.

Spiritual and Intellectual Leanness.

3. *The plan would result in having our church lean in spirituality and our congregations in intelligence.*

It is claimed that if you hear but one sermon on the Sabbath, you will remember it better, digest it better, and improve more by it. Perhaps if you were to inquire of those who now come to the house of God but once on the Sabbath, you might get some light on this point. I shall not say that they are *not* of all the congregation the most benefited, and I am sure you will not expect me to say that they are! The observation of my life leads me to say that very few of our congregations *remember* much of what they hear from the pulpit. If the best Christians remember enough to make any allusion to a sermon in the Sabbath evening prayer meeting, I always feel abundantly satisfied! But Christians grow in spirituality, and a congregation grows in intelligence, not by memory, but by the *impressions* they receive. Instruction goes into character, as food into the body. We don't know that we are to-day using the food eaten yesterday, or last week. We only know that we feel vigorous. The mind forgets what it reads, but it grows in strength and power by reading. You come to the house of God and hear a sermon, and it mostly fades from the memory, but the soul retains the *impressions* received, and these become a part of your character. You may tell me that the afternoon sermon covers up the morning discourse, and makes it faint on the memory. Undoubtedly. And if we depended on the memory for the good received, we should esteem this a great calamity. If a man received no good from reading his Bible in the morning except as he remembered it, his reading would do him but little good. It is the *effects* of bathing his soul in the river of God, and not the water that remains on him that does him good. So, if you can not remember the morning sermon as well after hearing the afternoon discourse, you gain in continued deepening impression, which eternal truth makes on the spirit. Take away one half of this impression, and this kindling the intellect, and you inevitably dwarf the soul; and as to the *intellect*, the benefit of the pulpit is not so much that it communicates great or original thoughts, as that it puts the hearer's own thoughts in motion; he may not *remember*, but he *must think*, if the preacher be a "workman rightly dividing the word." Remember that this age is not one of meditation and solitary thought. Character is formed now by *impressions* made on the soul in public. Those who attend public worship are no exception to the rest. The reason why we multiply meetings and preaching in a revival is, not that men then *remember* any better than at other times, but *impressions* are made and repeated, and we never have any fear lest one sermon shall destroy the previous one. And so, if you take one half, at least, of all the impressions which the pulpit makes, you leave the heart and the intellect to be dwarfed. I put it to your common sense, and ask if you do not believe that the church and congregation who have two discourses from the pulpit would be stronger in faith and in intellect, at the end of ten years, than if they had but one sermon? You may say that the Sabbath school is a service—and so it is, but it is a *school service*. Out of the whole day, your two sermons, with the worship, occupy perhaps three hours. Is that too much for the adult portion of the community in which to worship and to receive instruction from the man of God? And you know that men will look up to the pulpit and to the true minister of Christ, as they will to no other teacher, and I, for one, should not dare lay my hand on this influence and diminish it at least one half.

Indifference to our Church.

4. *The plan would be likely to destroy attachment to our own church.*

From the very nature of the case, you can not expect to induce all churches and congregations to come into the plan. Well, then, suppose my church has but one sermon; the result will be, that all those who do not like the plan, will take seats

in other churches which *do* have an afternoon service. They will go there, and in proportion as they do, their attachments to their own church and form of worship will be weakened. This result is certain, and it would not take a long time so to weaken this feeling of attachment, that we should be indifferent where we went, or whether a part of our families went to one church and a part to another—and the idea of the Puritan churches will exist only in the past. I do not dwell on this point, simply because you can all see that it *must* be so.

Sabbath Desecration.

5. *The plan would result in having the Sabbath desecrated.*

It is perfectly idle to think that we shall get our congregations into the Sabbath school whenever we have it. By efforts, and by the presence of the pastor, doubtless we could enlarge it and make it more efficient than it now is; but what of the great number who would only attend but one service, because there *is* but one? To them, the Sabbath will terminate with the forenoon, and they not only will have the opportunity to walk and ride and visit in the afternoon, but they will *take* it. They are tempted to it. They are not to be shut up in the house one half of the day, because you virtually shut them out of the church—unless they attend the catechetical service—to which they will not submit. They will go somewhere else. And my belief is that in a few years, the Sabbath would lose its sanctity and be desecrated as it is in Europe, where almost universally, they have but *one* service, and the Sabbath becomes a holiday. If you put guns in the hands of men they will want to shoot them; if you put half of the Sabbath into vacancy, it will be occupied for pleasure and amusement. Even now the Sabbath is in danger of being injured if not buried up by the world. The world has taken from us the good old Saturday night preparation season, and the world now votes the Sabbath ended at dark, so that all kinds of visiting are proper, and now if the world takes one half of the day, how small a portion have we left for God and for the soul! I put it to you—and ask, if the change would not be hailed with joy by those who are now troubled by the sanctity of the Sabbath? Would not the moral instincts of all who want to live without submitting to the bonds of the Gospel, hail the change with great joy?

We know that the Jewish worship was in the morning and in the afternoon; and we know that the apostles made preaching the great business, end and aim of life, and we know that God has appointed it as the great means of saving men, and we know that hitherto it has been more efficient than all other instrumentalities united—and so I believe it will be; and I have no fear that our churches, should they throw away one half of the pulpit's opportunity and power, would long adhere to the plan—for the church would soon see that she must go back to the old paths or she is ruined. But I don't want our churches agitated and troubled by the question, or heated by the change; and I feel confident that the sound judgment of New England will go against it. The change would inaugurate the commencement of future experiments which would lead—we know not where. Certainly I have no interest in the question except as I believe it makes for or against the cause of Christ, the good of our churches, and the salvation of men. I am not ready to throw aside the experience of our fathers ever since New England was settled, and what we know is in the line of God's own appointment, for the sake of an experiment. I want new church edifices, and new organs, and new hymn books, now and then, and will never object to changes that affect not the great plan of God; but when you come to take away half the altar of God that you may have need of less fire, or that you may make it the teachers'

platform, I must have reasons for the change, such as have not yet been advanced. "It pleases God by the foolishness of preaching to save them that believe!" And it is his own wisdom that selected this instrumentality! Is it wise, then, to make a doubtful experiment? "I speak as unto wise men, judge ye what I say."

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Agent.

A MONTH'S WORK.

Clayton.

My work for the month may be summed up thus.—The first Sabbath, I spent with the Congregational Church in Clayton, Contra Costa county. This church was organized two years ago, with ten or twelve members, under the labors of Rev. J. J. Powell, who now preaches as your missionary in Somersville, five miles from Clayton. It now numbers twenty seven members. It has been without a minister about a year. Occasional visits from neighboring clergymen have given them a few sermons. I found the church in very good condition, spiritually. They keep up weekly prayer meetings, and these meetings are well attended and most always interesting. When they have no minister, instead of doing as many churches—have no meetings—they come together on the Sabbath and one of them reads a sermon. The Sabbath school is very flourishing, embracing about all the children of the neighborhood. Within the last year, this little church has enjoyed a precious revival, and from the fruits of it the membership was more than doubled. Oh, how they long for a minister—a man of God, to break to them the word of life. The members of the church are poor, as to this world's goods: there is not *one rich man* among them. They have figured up, for the support of a minister, \$400; and with a man on the ground, reckoning what can be collected at the outstations, the amount may swell up to \$500 or upwards. They seemed to be doubtful and anxious about receiving any aid from the Home Missionary Society, because they could do so little themselves. I told them, that it was

for just such churches as they were that the Society was organized.

Clayton is but a small town, as yet, and will probably never be a large place. It is most charmingly situated at the base of Mount Diablo, in the midst of a rich pastoral and agricultural region, and also in the neighborhood of coal and copper mines. From Clayton, as a center, a minister could strike out into three other places, where he could hold regular services. Two of those places, Pacheco and Antioch, are central points and really important.

The church in Clayton are moving for a parsonage. With some assistance from San Francisco, they hope to complete one, by spring. Here, then, is a field open for a good man. The man particularly needed for this place, is one of ardent piety and devotion, warm heart and fresh experience. This must come first. They are a people that can appreciate an able sermon and all that, but they want, first of all, the spirit of the Gospel, then ability, and the rest. They have the good sense to know, that they can not command the first class talent; but they feel that they can not be without the Holy Spirit. Would that this were true of all our churches.

If, therefore, you can find a man who has had some experience as pastor or preacher, and is willing to go to Clayton and share with the people their poverty and their graces, I do not hesitate to say, that in one or two years, the burden of support will be taken off your hands.

From Clayton I went to

Dutch Flat.

Dutch Flat is the largest town in Placer county, and is situated on the route of the great Pacific Central Railroad. It contains about 1,200⁰ to 1,500 inhabitants. Its mines are extensive, rich, and will not be exhausted for eight or ten years.

On my arrival, I found an Old School Presbyterian minister on the ground. He had been there some weeks, and expected to remain permanently—provided the people voted in favor of a Presbyterian church. The community to whom the church would be obliged to look for support of a minister, was mainly of New England origin, and the money held by christian people was in the hands of Congregationalists. When the matter came up for decision, the vote was unanimous, with a single exception, for a Congregational church.

The reasons assigned were two. 1st. The Congregationalists were out and out loyal to the country. 2d. A Congregational church could be better supported there, than any other. Two first rate reasons certainly. Accordingly, on the Sabbath I was there, I assisted them, according to request, in organizing a church, which they call "*The Plymouth Church.*" A council is to meet, in two or three weeks, to complete the good work.

Sierra Valley.

I went to Downieville and supplied Rev. Mr. Pond's place, while he went to Sierra Valley. This valley, he had visited before, as county superintendent of schools, and made an extensive acquaintance. Much was said, at the time, about a Congregational minister for the Valley. On his second visit, he succeeded in organizing an ecclesiastical society, and brought back with him an application for a missionary. Such are the present wants and prospective importance of that large and rich Valley, that we should have felt authorized in sending Rev. Mr. — right to that place, had he made his appearance with the others.

Sierra Valley is on the eastern boundary of the State—thirty miles from Downieville. It is about thirty miles in length and twenty in breadth—a very rich and productive valley, while its proximity to the Washoe market adds much to its value. It is all taken up, and the whole valley is fenced. The assessor of the State taxes has assessed the property, this season, at \$350,000. It is largely settled by New England families, and a Congregational minister is needed there, very much. The place will be kept open for B., provided he comes on by spring.

So much, for the month: One church (self-supporting) organized; one ecclesiastical society formed; and an en-

deavor to comfort and encourage one of the Lord's own churches. There is more of the same kind of work, needing immediate attention.

NEBRASKA.

From Rev. B. Gaylord, Omaha City, Douglas Co.

A Nine Years' Retrospect.

Yesterday closed the labors of another missionary year; closed, too, my special labors with this church, as their spiritual teacher. Nine years since, I made my way, with my wife and three children, in the midst of winter exposure and peril, by a land journey of three hundred miles, to this place; where, till the present time, I have endeavored to hold up the light of a pure, gospel Christianity. Our first experience in a frontier city, where, fifteen months before, but one cabin marked the spot, was severe in the extreme. The first year brought sickness and death to the family circle. It was ours, to begin the work of organization, to lay the foundations of a church, to make provision for a house of worship, and to put in operation all the appliances of the Gospel. Regular preaching, a weekly prayer meeting, and a Sabbath school constantly maintained, have been steadily exerting their silent but salutary influence, in a place where worldliness and wickedness abound.

A Visit to Old Friends and the Old Home.

The constantly increasing burden of labor for years, without any rest, at last wrought its legitimate result, in impaired strength and wasted energy. In consequence of this, on the 28d of May last, we left Omaha for the East, and availed ourselves of the opportunity thus afforded, of enjoying intercourse with christian friends in a region of country where the institutions of the Gospel were established long ago.

Very pleasant was the cordial greeting of old friends and acquaintances, and their heartfelt sympathy in the pioneer Home Missionary work. It was refreshing, after so long a period of isolation, to come in contact with, and feel the warm pulse-beat of christian hearts; and to be permitted to awaken their interest, as opportunity presented, by recounting what the Lord had done in the great Northwest, and the providential movements, tending to settle the wider region, westward by Google

It was a rare privilege that I enjoyed, and one not soon to be forgotten, of listening to the preaching of such men as Dr. Storrs, Dr. Budington, and Rev. H. W. Beecher, of Brooklyn, and Dr. Thompson and Dr. Adams, of New York, as well as of others, and of mingling in the deliberations of the venerable ecclesiastical bodies of Connecticut and Massachusetts, with the more youthful one of New York, and of representing there the great and growing interests of Nebraska and the region beyond.

But most precious and tender of all was my visit to Norfolk, my birthplace, the home of my mother, who still lives to pray and labor, at the advanced age of ninety. We wept, and rejoiced, and prayed together. She is full of patriotism, and spends much of her time in knitting and sewing for the soldiers. With memory perfect, her first sight restored, and all her faculties unimpaired, having outlived all of her eight children but two, she waits joyfully the coming of her Savior, to take her to himself.

At Work Again.

We reached home on the tenth day of October, much improved in health, and strengthened to enter upon the work to which the Executive Committee of the American Home Missionary Society has seen fit to appoint me. The field assigned to me is new, and yet one of immediate prospective importance. The valley of the Missouri stretching through it, from North to South, and the valley of the Platte, from its western border to the Missouri river, both of them affording rare attractions for settlers.

During the five weeks since I reached home, I have been very busy. Besides the preparation and the preaching of sermons on the Sabbath, I have written a large number of letters, attended a meeting of our Association at Nebraska City, fifty miles from here, and a meeting of the trustees of our institution at Fontenelle, forty miles distant.

KANSAS.

From Rev. D. Ellex, (colored,) Lawrence, Douglas Co., by Rev. R. Cordley.

Rev. Mr. Ellex desires me to report to you for him, for the past two quarters. The progress of his church seems to be steady. No additions have been made to its numbers, but it is gaining

otherwise. The other denominations (Methodists and Baptists) have about suspended. His service is the only regular one held in town, among colored people. The congregation is growing, and often fills the house to its utmost capacity. There is a good degree of interest in their meetings. The Sabbath school is very full and encouraging. The children are learning very fast, and some of them are becoming quite good scholars.

The Freedmen and the Invasion.

All our interests have suffered, the past month, from Price's invasion. The militia were all called out, all business was stopped, and every man compelled to enter the ranks. The colored people did their part well. Brother Ellex shouldered his musket and started for the border with his company. Over a hundred of them went down with the militia, and as many more were enlisted for home defense. When on the border, not one flinched. They got no chances to fight; for Price kept out of range of their muskets, never coming nearer than four miles. The cavalry and artillery only could reach him. The "iron-clads" came back in good spirits. Government furnished them with the best arms in the service—Enfield rifles. We hope now that the danger is over. A few guerillas remain in Missouri, but they are trying to get out before the leaves fall. We trust that our people can now settle down to the pursuits of peace, and that they will be able to give attention to the interests of another world.

Services among the Colored People.

Rev. Mr. Ellex preaches twice, every Sabbath, and holds prayer meetings, on Friday evenings. Besides these meetings, they have a meeting on Sabbath afternoon. This is a general meeting; at which they sing for practice, and at which the Sabbath superintendent tells them the news of the week, especially in its bearings on the colored race. It is a meeting for general information. It may seem a little out of place, for the Sabbath; but when we remember that these people can not read, and are dependent on some such medium for all they know of passing events, it will not seem so much out of the way. A religious impression is always left, and many valuable lessons are impressed on their minds. I regard them as among the most useful meetings.

MINNESOTA.

From Rev. C. Secombe, St. Anthony, Hennepin Co.

The Home Field and the Foreign.

Our collection for the Home Missionary Society has been forwarded to Rev. Mr. Hall. We have also made a donation to the American Board, during the last quarter; not, however, altogether in the shape of dollars and cents. We have furnished from our church a wife for Rev. J. N. Ball, who is soon to sail for Adrianople in Western Turkey. The lady whom he married was Miss Martha A. Haines, a teacher in one of our public schools, who united with us on profession of faith one year ago, last March. She took a very decided stand when she gave herself to Christ, and became a very devoted Christian. They were married on Sabbath afternoon, in church. The house was crowded; and the other exercises were those of the monthly concert, Rev. Mr. Ball occupying most of the time. The ladies of our church did what they could in helping to furnish an outfit; and a collection was taken up at the concert for the benefit of our missionary friends.

It gives us great pleasure, to feel that we have sent one laborer into the Foreign field. We have, before this, furnished one or two wives for the Home Missionary field; and one young man who united with us on profession, has since been through the Seminary, and is now preaching in Maine. In our weakness, we feel the loss of such persons very much; and yet we should be glad to give half of what remains, if they could be so well employed.

IOWA.

From Rev. L. Jones, Bellevue, Jackson Co.

Mode of Conducting a Sunday School.

I came here at the urgent request of your Agent. After a few weeks, I made direct efforts to get the church into working order, but found this and no more—that they were willing that I should work, and do all the good I could. I saw that I could hope to do but little, and that slowly, in this way; and therefore bestowed a large part of my attention upon the children and young people

of the village, who were not reached by any of the churches. I took charge of the Sabbath school. By the use of various means, the attendance soon increased; and now it averages one hundred and twenty. The greater part of these are between the ages of fifteen and twenty years. We have fourteen classes. I have used as teachers any adults who would act. That the school should not fail in its objects on account of inefficiency on the part of teachers, I have conducted it as follows: *Twenty minutes* are given to singing, prayer, recitation by the school, in concert, of the Sabbath school rules (which are: 1st. Be regular. 2d. Be punctual. 3d. Keep order. 4th. Give attention. 5th. Remember what is said. 6th. Practice the good we learn). *Twenty five minutes*, for class exercises. *Five minutes* for class book accounts. Then, *thirty minutes*, for the consideration of a subject given out, the previous Sabbath.

I prepare, each week, a subject, and announce it as the one for consideration on the following Sabbath. Each class furnishes one Bible text, as near as they can to the point; and I select such verses as I think they may not find, and arrange them, if the subject admits it, topically. During the time of the class exercises, I visit the classes, to see that they have a passage. They seldom need assistance. When the time comes, after insisting upon obedience to our 4th rule (which, now, is seldom needed), I ask for the subject; then call upon the classes, in order, for their verses; refer them to other verses when necessary; put the subject before them in proper shape; and, when I can, illustrate each point, with one or more short stories. In this, I am very much aided by The "Cyclopedia of Moral and Religious Anecdotes." Sabbath before last the subject was, "What does the Bible say of the punishment of the wicked?" With a few verses added to those of the classes, I put the subject thus: Does God say he will punish the wicked? Verses. *Where and when* will it be inflicted? Verses. What will be its character? Verses. *How long* will it last? Verses.

Our last subject was, What does the Bible say of our hearts? Are they good or bad? The verses from the classes were all to the point, and the best. I endeavored to show the difference between one's heart and one's actions. I spoke of the conduct of wicked

ed kings who had done as they pleased, there being nothing to restrain them; also of the probable conduct of all persons, if there were no laws; and as to their own probable conduct, if they were to do always as they desired, or thought of doing. I then tried to show them that God is a *searcher of hearts*; he looks not only on the conduct but also, and chiefly, on our hearts.

Martial Music.

Allow me to say, in concluding, that, a few weeks ago, an army officer, at home on a furlough, noticing that the minister was doing about all the singing on the Sabbath, kindly offered to lend me money enough to buy a Monitor organ, for use in the church, on the following terms: "As long as I wanted it, and without interest." Pretty good terms. I accepted his offer; and we expect, every day, the arrival of an organ worth \$150.

A Concert.

Last week, we sent to Boston for fourteen copies of Dr. Kirk's "Songs for Public and Social Worship." On Friday evening of last week, after two months of drilling, the scholars of the Sabbath school gave a concert, for the benefit of their library. One hundred and ten tickets were sold, at twenty five cents each. All children were admitted free, and many tickets were given to poor people, who wished to attend, but could not pay. The concert was pronounced by all a "perfect success;" and the receipts, \$27.50, will help our library very much. We are to give another concert; the proceeds to be used to furnish our soldiers and sailors, who are sick in hospitals, with reading matter.

From Rev. G. H. Woodward, Toledo, Tama Co.

He Taketh the Lambs in his Arms.

Sickness, especially among children, has been severe and quite fatal. This has called for special labor, as their minds have been very open to religious instruction. At their own request, I am frequently sent for to visit them; and when they are too feeble to see other friends, they request my presence. I have been instructed and reproved by their clear views of truth, and the evidence which some of them have manifested, of the teaching of the Spirit.

A lad of ten years died before the close of my last quarter. His mother is a member of our church, and his father quite a regular attendant in the sanctuary. He gave very striking evidence of spiritual light. He talked very freely and intelligently, of death and the future world; and so faithfully exhorted his father, to seek salvation, in earnest, that his father could not refrain from giving a promise which he seems disposed to redeem. The same parents have recently buried a little daughter. May their afflictions prove not in vain.

Somewhat earlier in the season, another little boy, fourteen years old, died. His mother is a member of our church. His father is not a member; nor has he heretofore cared much for these things. The little son lingered for some months, with a painful disease. All the while, God was opening his heart to divine impressions; and his clear mind so apprehended the truth, that his words became weighty even with his father. That father has been an attentive hearer of the Gospel every Sabbath since. The child seemed to meet death like a mature Christian.

About a month later, another lad of ten years, died. Like the others, already mentioned, he had been a regular attendant on our Sabbath school, and had usually been present at the Wednesday evening prayer meeting. His parents are both members of our church. The father is absent, a surgeon in the army. Domestic religion is very prominent in this family. The Bible is constantly studied; and, in the father's absence, the mother leads in family devotions, and each of the four children follows with a prayer. The fever preyed sadly upon little Freddie, day after day. He said, when taken ill, that he wished his pastor and all good people to pray for him; and often, in his lucid moments, asked his mother to read the Bible and pray with him. One day, the physician had thought him convalescent; but about midnight, he woke his mother, and putting his arms about her neck, kissed her, said he was going home, and asked her to read the Scriptures and pray with him, saying that Christ was his shepherd and his Savior.

Funeral sermons, specially prepared, were preached at the funerals of these dear children; and full and attentive auditories seemed to desire to know, what these things meant.

WISCONSIN.

From Rev. S. A. Dwinell, Reedsburg, Sauk Co.

Funerals.

This church has lost one member by death—the first in nearly five years—an exemption for which I am thankful to God. She died in great peace and triumph. During the quarter, I have attended one funeral, each month, in our meeting house, on the Sabbath. Many will attend on such occasions, who seldom or never are seen in the house of God on any other. I endeavor to make them especially profitable. This very dry season we have expected would bring unusual sickness; but upon my field we have not suffered more than usual.

The War.

During the quarter, the deaths in the army from my field have been larger than before. Many have fallen—most of them in battle. I united in marriage, last spring, three veterans, at home on their furlough. Two of them have fallen in battle. From Ironton, two brothers, leaving families, fell at Atlanta. Many are in deep sorrow among us; among them, several families of members of my churches. One has lost a husband; another, a son; another family has a son wounded and a prisoner, and another son very sick. More than usually, therefore, I have been called to be a minister of consolation.

Large numbers have left us, to labor in government service, aside from the army. Of twenty three families nearest me, in this part of our village, thirteen are in permanent or temporary widowhood and orphanage, made so mostly by the war.

Severe as are our trials we are not despondent. We expect that God will give us success in the army and at the polls. His hand has been most manifest, in lifting us up during the last few weeks, and in casting down the enemy, North and South.

Our sons have been with us, on veteran furlough of forty days, and have just left again for the front, in good health and spirits. They are in the Eighteenth corps. They enjoyed their much needed furlough very much, and I trust it was not without real spiritual benefit to them.

Our people are suffering severely from loss of crops and the drafts of the war. The taxes in our town, this year must

be about \$10 for each man, woman, and child, or \$10,000 on a population of about 1,000. How it is to be met, many do not know. This does not include our road and school district taxes. To sustain the gospel ministry under such circumstances, will require much self denial and perhaps suffering, but I know of no minister of any denomination in these parts who is disposed to turn to other labor for a support. None will do so except as a last resort.

Our great need is, a baptism of the Holy Ghost. We hope and pray for it. Will you, brethren, unite your prayers with ours for this great blessing?

From Rev. W. W. Thorpe, Hudson, St. Croix Co.

Providentially Thwarted and Guided.

The long expected "commission" came safely to hand, about two weeks since; for which I am very thankful. It removes every apprehension with regard to continued support during the coming winter, and bids me go cheerfully forward with my work among this people.

In my present field of labor, I find great reason to "thank God and take courage." I am inspired with the conviction that God has sent me to deliver a message to this people. It was only after the most earnest solicitation, on the part of Rev. J. C. Sherwin, your Agent, that I consented to spend a few weeks in Hudson, and visit the surrounding country. I arrived here the third week in April. I was cordially received by one of our most prominent citizens and a leading man in this church. When he had read my letter of introduction he said, grasping my hand warmly: "We are very glad you have come among us. You are the man we have been praying for, these many months." I came with the fixed resolve that I would not, under any consideration, remain for any great length of time; but the people rallied around me, and urged the immediate demands of the church with so much seeming earnestness that I could not find it in my heart to refuse them the word of life. The failure of our own plans, and the disappointments with which we meet, serve, frequently, to bring us into spheres of labor, where we may accomplish far more for God and man than if our fondest hopes were realized.

"Our indiscretion sometimes serves us well

When our deep plots do pall; and that
should teach us,
There's a divinity that shapes our ends,
Rough-hew them how we will."

Providentially Rewarded.

I found the church in a lamentable condition of spiritual languor and decay. Numbers of her pious young men had gone into the army; many families which had added to her numbers and graces had removed; and many individuals who remained had become absorbed by other denominations. The Sabbath school, once prosperous, was reduced to ten pupils, under the care of a single female teacher, who labored on without "bating a jot of heart or hope." God bless that pious woman! The church edifice, though well designed, was out of repair, and, to some extent, in an unfinished condition. An old debt, of about two hundred dollars, lay like an incubus on the hearts of the few remaining members. And in addition to the calamities already enumerated, discord, arising from a claim of a former pastor, had driven his plowshare through a once happy and prosperous society. Indeed, the church was almost obliterated. On her closed portals seemed inscribed, "*ichabod*," the glory has departed.

To resuscitate such a lifeless body, to breath into it the breath of life and impart to it a healthy and vigorous vitality, seemed, to all human view, a difficult undertaking. And yet nothing should be regarded as too hard for God. My labors here have, thus far, been successful, even beyond my most sanguine expectations. I have raised by subscription, \$250 for painting, papering, and otherwise repairing our little church. The work is completed, and results in our having one of the finest edifices in the Northwest. The debt which has been standing more than five years, has been *liquidated*. Two hundred and fifty dollars have been paid on my salary. Forty dollars have been raised to defray the incidentals the coming winter. The little Sabbath school, numbering, six months ago, only ten, now has fifty pupils and a score of efficient teachers, and is rapidly increasing. The congregation, which during the first month of my administration numbered, all told, less than thirty, has increased to one hundred and fifty regular and attentive listeners to the word of God. Last Sabbath we commenced our evening service for the winter; and before the hour for worship arrived the

house was filled. There is no other regular evening service held in the city, on the Sabbath; hence ours supplies a felt demand and promises well. The Wednesday evening prayer meetings and the monthly concert are largely attended by the old and the young; and on several of these occasions we have been led to exclaim, "The Lord is here." They are delightful gatherings, model meetings, in which nearly all who attend them take an active part. At our last communion I received two persons into the church on profession of their faith in Christ. Since that time, four others have come to my study, anxiously desiring to learn the way of life. Three are now hoping in the mercy of the Savior. May we not labor for and expect immediate results? "Say not ye, there are four months and then cometh harvest. Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

Need of a Bell.

But there is still one thing that we greatly need, and which would contribute much to our comfort and prosperity as a church: that is, a church bell. For years, there has been but one bell in the place, and that, a mere apology for one, made of *iron*, weighing only five hundred and nine pounds, the tones of which can not be heard over half a mile. Western men will not pull out their watches to see if it is time to go to church; for they, too often, care but little about the Sabbath; and we need a bell which will send its thrilling tones into their homes, into their saloons, into their *consciences*, awakening the associations of childhood, touching their hearts, reminding them of duty, and solemnly inviting them to attend the holy convocation. When I recall the remarkable fact, that every little native church on the Sandwich Islands is furnished with a first quality bell, transported, at great cost, from the United States, I sometimes wish we might be less heathenish than those heathen. It would be more than refreshing, to hear the tones of a bell ringing out on this clear, cold air, on a Sabbath morning; it would be heart thrilling, soul stirring music. We should forget that we dwell in a "city" in whose streets bears and wolves are killed almost every week, but should be transported, in imagination and heart, to our dear old homes in New York or New England, and live over again those Sabbath scenes of our childhood. But my people have done

what they could. There is a last straw which breaks the camel's back. This current year, I can not conscientiously ask them to subscribe to this object, though they deeply feel and acknowledge its importance, and desire to secure such a boon. The country is comparatively new; the war has made fearful gaps and seams in their ranks; and they are poor. A good bell—and we want no other—weighing 800 lbs., with the transportation to Hudson, Wisconsin, will cost about \$450. Is there not some benevolent individual in some of our Eastern churches who would delight to serve the common Savior by aiding us in the effort to secure one for our little missionary chapel? “Cast thy bread upon the waters.”

MICHIGAN.

The Year's End.

Another year of Home Missionary labor has been expended—the last sand has fallen from its hour glass, and the record has gone on to the judgment. At the longest, I shall soon be there to meet it. The results of this year's labor I can not now gather up, nor is it for me to say what they will be. All I can say is, I have tried to be faithful to the trust committed to me; but in numerous instances, I can discern faults and failures, which sadden my mind and give me misgivings in sending in this closing report of the year's labor. I have not accomplished my heart's desire; this is an achievement that stretches itself far into the future, leaving room for weeks, and months, and years of toilsome labor. Nevertheless, I may say in truth—“perplexed, but not in despair, cast down, but not destroyed.” Nor am I greatly discouraged. A lifetime of toil, perplexity, and self denial, would not make me any thing but an infinite debtor to the grace that comes to me through the Gospel.

Encouragements.

The following particulars may indicate the progress, if any, that has been made during the year. 1st. One year ago, the congregations averaged an attendance of less than fifty; but now over twice that number. 2d. The increase in our congregations has compelled us to enlarge our house. We were absolutely straitened for room; and so we cut the house in two, and put twenty two new seats into the center. This was quite a work and came heavily

upon me; for in the scarcity of help I had the entire superintendence of the work, and many of the details to do myself. I was carpenter one day, and perhaps mason the next, and man of all work the next, and then paper hanger. I papered the entire audience room with my own hands. But we got through with the work, and reopened the house with a dedication service; and although the enlargement and repairs cost over \$700, it is all provided for; and the house looks enough better, to pay the cost; and the people are

All Satisfied

with it—so well satisfied, that the very next week after dedication they turned out, *en masse*, one evening, and came upon me, old men and women, young men and maidens, little girls and boys, taking me entirely by surprise—filled up the house and had every thing in general in their own way. The first thing in the demonstration was, to require myself, wife, and family, to take a position in the center of the crowd, and, with the people all surrounding us—the chairman of their committee, appointed for the purpose, read to us a very affectionate written address from the young people of the place, which closed with the presentation of their (the young people's) *gift of appreciation*—a very nice overcoat, the cost of which was \$35. To my wife, they presented a purse containing \$15, collected by a lady, entirely from “outsiders”—(I quote their own language)—“calling themselves sinners, or those who do not belong to any church.” Next, they presented a dress to my daughter, and then changed the scene, by appointing a secretary and calling for voluntaries, which came in thick and fast, until the sum of \$28.75 was made up and presented to me, to be used in whole or in part, according to discretion, for the other members of the family.

In the meantime, and while the excitement was going on, certain persons, who were that way inclined, availed themselves of the occasion and got into our wood house, by a back door, and committed such depredations as they were disposed unmolested; for when they were gone, and daylight came, we found that they had left behind them huge pumpkins, squashes, potatoes, turnips, apples, and even flour and butter, as the tokens of their *pleasure*.

Thus passed one of the pleasantest episodes in the experience of my life-

time—all the more valuable because unsolicited and wholly unexpected.

3d. Our Sabbath school has more than doubled its number during the year. Would that I could report a corresponding growth in grace and in holiness, during the year. My prayer is, that God will revive his work among us. Nor am I without some encouragement, that the day is not distant, when this may be the case.

Salary.

The church are making an effort to increase my salary, a little, if possible; which, for the year past—donations added—has not paid expenses, so that, for the first time, I close the year in debt. I have thought, once or twice before, that I should have to close in debt, but have escaped unexpectedly to myself, and may do so again; but the margin, this time, is almost too large, to justify the expectation. Expenses have been more than double what they formerly were. I have reported to the church the assurance "that the Home Missionary Society would meet the churches half way," in trying to raise their minister's salary; and under this encouragement they are trying to increase their subscriptions a hundred dollars.

ILLINOIS.

From Northern Illinois.

Germans.

In my last report, I mentioned that the constant influx of Germans into this portion of the State, is something of a hindrance, at present, to the multiplication and growth of our American Protestant churches. Since I came here, I have had more of an opportunity of acquainting myself with the German character than ever before; and, I am happy to say, I am rather favorably impressed.

They are industrious, and mind their own business. Were they acquainted with our language, when first coming among us, no doubt they would conform more readily to our usages. As it is, they are slow in uniting with us in society matters. Their churches (Lutheran) are multiplying about us. Their congregations are large—because all go to church; an example to us Americans. With one good, they have introduced among us one bad example—that of devoting the remainder of the Sabbath, after service, to visiting.

The Germans are inveterate smokers. The pious gait and becoming manners of a New England congregation on their way to the house of God, is in striking contrast with those of our Illinois Germans—going to their devotions, on Sabbath morning, with pipe in mouth, smoking as they go. That you may have an idea how large a portion of our population are from "Deutschland," I would say: We have three stores, one American, and two German; one hotel, German;—and a dreadful house it is, with billiards, gambling, drinking, and dancing, all under one roof.

OHIO.

Ministers Wanted.

We have many churches in this region destitute of ministers. The strength of many of these already feeble churches is still being drawn away, by the necessity of defeating the enemies of our government and overthrowing forever this great, slaveholders' rebellion.

If we, as soldiers of Jesus Christ can but faithfully hold the ground that we have already gained, and maintain deep-souled piety in the church, the Sabbath school, and the prayer meeting, which are the strong bulwarks of God on earth, for the resistance and overthrow of the powers of darkness, we can then have some reason to hope that at the close of this dreadful war, a brighter day will dawn upon us, when many, at least, of the great obstacles that are now in the way, of our spreading abroad the blessed Gospel, will be removed.

Twenty Years, Difficulty—Progress.

For twenty years I have labored under the kind patronage of the American Home Missionary Society; and were it not for the aid which I have yearly received, I could not have remained a single year; for I have never had any New England or New York families, to coöperate with me in building up the cause of freedom and the religion of Jesus according to that excellent pattern laid before us by our Puritan Fathers. The great majority of emigrants who have settled among these rough hills and valleys of Southern Ohio and almost in sight of old Virginia, are of Southern origin, and brought with them over the Ohio river many of the principles, habits and customs of the South. I have, for these twenty years, been obliged to contend against the

poisonous influences of slavery, and have preached Jesus and him crucified amidst many discouragements and trials that to many, are quite unknown. I have been threatened, and many have, at times, withdrawn what little support they agreed to give, because I would not sympathize with slavery. In contending with such difficulties, and in overcoming such obstacles, with but few to sympathize with me, I have sometimes been ready to falter, and have longed for the free air of New England. But, by the help of a kind, Heavenly Father, I have continued in this field to the present time, with some happy results to comfort me. By the blessing of God, two Congregational churches have been organized among this people; two Congregational meeting houses have been erected, without much help from abroad; and about one hundred persons, the fruits of several revivals of religion, have made a public profession of faith in Christ. Our congregations are increasing; we have four Sunday schools in operation, larger the present season than ever before; and the spirit of freedom is in the ascendancy.

In looking back upon the past, I can behold the steady march of the principles of freedom and the Gospel in the Puritan style. I shall hope not to draw from your Society much longer; but for the present, shall still need aid; as we are about to make efforts to erect a larger and more comfortable meeting house, and it will tax every effort and all the means I can spare to accomplish our object.

NEW YORK.

Pray that Ye Fall Not.

The terrible scourge of intemperance

has been exerting its baleful influence upon us. Some of our church members, who were formerly addicted to habits of drinking, have fallen repeatedly into this sin. We "have borne and had patience," I have sometimes thought, too long. But when there has been a willingness to confess, with other evident tokens of repentance, it has seemed to us a duty to forgive. But alas! after abstinence for a few weeks or a few months, another sad fall would occur.

Oh, how was I cut to the heart, when one or two of these falls took place during a series of religious meetings. There were evident tokens of a revival; God's people were greatly quickened; the impenitent were attentive at meetings; some of them were thoughtful and inquiring. It was indeed trying to us, at such a time, when we hoped to have our hands stayed up by the prayers and coöperation of every Christian, to be compelled to turn off from the great work of pointing sinners to the Lamb of God, for the purpose of looking after wandering brethren, who had brought a fearful scandal upon the church and upon the precious cause of Christ, by drinking even to intoxication. We endeavor to be faithful in efforts to restore the fallen. May God help them by his grace, to withstand the power of a morbid appetite, and the strong social and political influences which favor drinking customs. We have formed a Temperance organization among the children and youth, called the Band of Hope, which promises much good; we have engaged an able speaker to give us some lectures on Temperance; and we are hoping, laboring, praying for, and expecting a Temperance revival. And our waiting eyes and longing hearts are still towards the Lord for the descent of the Holy Spirit upon us.

MISCELLANEOUS.

The Connecticut Home Missionary Society.

This Auxiliary held its last Annual Meeting at the First Church, in Hartford, on Wednesday evening, June 22d, 1864. Prayer was offered by Rev. GEORGE J. TIL-

LOTSON, of Putnam. The Annual Report of the Directors was read, and addresses were made by Rev. ISAAC P. LANGWORTHY, of Chelsea, Mass., Rev. REUBEN GAYLORD, of Omaha, Neb., and Rev. JOHN P. GULLIVER, of Norwich.

The following paragraphs are extracted from the Report of the Directors:

The Treasury.

The receipts of this Society for the year ending June 1, 1864, were \$7,750.01. During the same period, the receipts of the American Home Missionary Society from Connecticut were, \$23,594.95. Add the receipts of the Missionary Society of Connecticut, \$2,299.39, and it makes \$33,643.35 — the amount contributed by our denomination in this State to Home Missions the present year.

The amount of disbursements for the year ending June 1, 1864, were \$7,815.84, in aid of 39 churches and congregations.

The State Missionary—His Work and Field.

Since the last meeting of the General Association the State Missionary has addressed 15 clerical and ecclesiastical bodies, 44 Sunday schools, and 126 churches, including all the churches now aided by the Connecticut Home Missionary Society. In the prosecution of this work, the missionary has been cordially received by the ministers and the churches; his measures, and the diligence and wisdom with which he has pursued them, have the entire and unanimous approval of this Board; and in the indications of his success we have evidence that his labors have been accompanied by the blessing of God. It does not seem necessary to exhibit publicly the details of his work; but the ample documents in possession of the Directors justify the commendations which we have thus expressed.

The duties assigned to him are threefold: (1.) The visitation of the aided churches—and of the self-supporting churches as he has opportunity—to encourage them to greater diligence in every department of church work. (2.) The calling of the attention of the churches to the necessity of effective labor in behalf of those in their own vicinity who do not attend public worship. (3.) The raising of funds for the promotion of the work of Home Missions as carried on by this Society in our own State, and by the American Home Missionary Society in the country at large.

The Work can be Done.

In our large cities there is an alarming increase of the non-church going population. In our rural districts there are

large neighborhoods deplorably destitute of the influence of the Gospel. Is it credible that churches which have been able to devise means to reach the heathen of India, and to raise in a quarter of a century the Sandwich Islands from the depths of barbarism to the position of a civilized and christian land, are to be baffled by the problem of reaching the masses of our own citizens, educated in our schools, guided by our periodical press, intelligent in all the duties of freemen, and abiding under the very shadow of our churches? The supposition carries absurdity upon its face. This work can be done. The churches are even now prepared to enter upon it. They need only guidance and encouragement from their pastors and religious teachers. Let us not be faithless, but believing. Let us seek to fill our neglected sanctuaries by kindly visitation and personal solicitation. Let us send out bands of brethren and sisters to establish mission Sabbath schools. Let us build large churches with many and consequently cheap sittings. Let us appoint lay preachers, setting them apart to their special work by the vote and ordination of the churches to which they belong. Let this Society commission, as it did in its early operations, clerical missionaries who shall be local preachers or circuit preachers, wherever such labor is demanded. And let us not fail to inculcate upon the churches the great truth that we shall be held responsible by our Master for the salvation of the multitudes of the ignorant, irreligious, and neglected around us.

At the same time, in view of the large and increasing demands on the attention of the American Home Missionary Society, growing out of current political events, and in view of the consequent exigencies of its treasury, the necessity of increased attention to the matter of home missionary contributions becomes more grave than ever before.

Vermont Domestic Missionary Society.

This Auxillary held its Forty Sixth Anniversary at Woodstock, June 22d, 1864. Rev. CHARLES C. PARKER, Vice-President, presided, and prayer was offered by Rev. HENRY M. GROUT, of West Rutland. An abstract of the Annual Report of the Directors was read by the Secretary, Rev. CHARLES S. SMITH, and addresses were

made by Rev. ELDRIDGE MIX, Rev. C. E. FERRIN, Rev. W. J. HARRIS, and Rev. JOHN PIKE, of Rowley, Mass.

The following items are selected from the Report of the Directors:

Ordinary Department.

Thirty four missionaries have been employed, a part or the whole of the year, in thirty three churches, and have performed twenty eight years of labor. Twenty churches report hopeful conversions, amounting in the aggregate to ninety. In Barnet a gentle work of grace followed the week of prayer. In Underhill twenty eight, it is believed, have given their hearts to Christ. In Roxbury there has been a decided quickening of the people of God—a resurrection of the church, as it were, from the dead—and several cases of hopeful conversion. There have been added to the missionary churches 115 members—74 by profession, and 41 by letter; 23 have been dismissed, and 28 have died—leaving a gain of 64 members.

The contributions of the missionary churches show a large increase over previous years. It is believed that *relatively* they have given more for the great objects of christian benevolence than the self-sustaining churches. For the cause of Home Missions they have contributed \$846.94; for other objects, \$1,174.55—making a total, so far as reported, of \$2,021.49.

The Itinerant Department

has been conducted much as in past years. As the Missionary Superintendent, appointed at the last Annual Meeting—Rev. W. W. Thayer—desired, in the present limited condition of the work, to be excused from acting, the labors in this department have devolved wholly upon the Secretary. There have been performed, by thirty five itinerant missionaries, 290 weeks of service, in twenty nine different fields. Twenty four of these laborers were students, under-graduates from five different theological seminaries, and have been, for the most part, faithful and efficient men. In eighteen of these fields there are feeble churches; in the other seven no church organizations exist.

In regard to the importance of the itinerant work, it can hardly be overestimated. There are nearly forty broken, discouraged, and destitute feeble churches in the State, that have not enough of energy and spiritual life left to make any persevering effort to arise

and build. They need to be visited and encouraged, and to have a missionary sent to them, or they will soon cease to exist. It is doubtless too late to save some of them. Others may be resuscitated, and the communities around them preserved from Universalism, Spiritualism, and Infidelity—the forms of error that most quickly spring up from the ruins of decayed churches.

The Treasury

contained, at the close of last year, \$2,463.92.

There have been received, for the Ordinary Department, from collections and donations, \$5,079.99; from legacies and interest on notes, \$1,201.57; for the Itinerant Department, in donations, \$770; from the fields, \$1,045.28—making the total resources for the year, \$10,587.76.

There have been disbursed in the Ordinary Department, \$4,093.72; in the Itinerant Department, \$2,728.77—making the total disbursements, \$7,632.49. There remains now in the treasury, \$2,935.27.

Ladies' Home Miss. Soc. of the Center Church, New Haven, Ct.

This efficient Auxiliary has recently held its Annual Meeting, and reported its operations during the past year. It appears that it has expended in providing missionary families with clothing, etc., \$2,008.75. If all the latent benevolence of the female members of the churches were as thoroughly organized and as effectively employed as in this church, every missionary family would soon be comfortably clad, and a flood of sunshine would light up the shady side of missionary life. We have room for but a single paragraph of the interesting Report of this Society:

Since its organization, this Society has forwarded to different and distant States more than eighty barrels of clothing, all of which have reached their destination safely and in good condition, with one exception. Our work has gone on as usual during the last year, and ten barrels have been sent away to eight different families. *Twelve* were sent last year, but the estimates of value can not well be compared in figures which represent the inflated prices of the times; but of the acceptableness of these supplies in the present emergency,

it is unnecessary to speak; and of the continued need of such for the coming year, there can be no doubt. Indeed we feel sure that our work in this department will never cease being urgent; nor do we desire that it should do so, for besides its pleasant influence on ourselves and on our church, it consciously links our interests and our sympathies with the best prosperity of those wonderful emigrations which are peopling regions hitherto hidden from the tread of men and reserved—for what? That the answer to this inquiry is closely involved in the faithfulness of the present generation of Christians at the East, who can doubt? This is so often said that the repetition of the remark is exceedingly trite; but its truthfulness is becoming more evident in the assured fact that Home Missions have kept the northwestern section of the Union true to their place under the stars and stripes, and have inspired that lofty and heroic patriotism which commands our admiration.

Excursion to Middle Park.

The following graphic sketch of an excursion to the Middle Park of the Rocky Mountains is furnished by Rev. William Crawford, a missionary of this Society in Colorado. The journey it describes was an episode in missionary life, and the region to which it refers is not yet "missionary ground;" but we doubt not our readers will prize the information it contains respecting the Alps of this Western Hemisphere.

It was on Wednesday morning, Aug. 10th, about 9 o'clock, that we started out from Empire City—a little village by no means equal to its name, fifteen miles west of Central. Our party consisted of twenty one persons, among whom were the family of Gov. Evans, an Episcopalian minister, a Congregational minister, a banker, a Jewish merchant, a mining agent, seven ladies, three little boys, three servants, a guide, etc. We were mounted on ponies, our tents, provisions, and camp equipage being carried on three pack animals—a horse, a mule, and a Mexican donkey. Just as we were starting, three hunters joined us; and several friends from Empire rode out to escort us a few miles upon the way.

Clear Creek Valley.

A mile beyond Empire City we forded Clear Creek, there a rapid stream twenty feet wide, and came upon the Russell road, which extends some ten miles farther to the Berthoud Pass. This road, bridging the creek three times, running along the precipitous mountain sides, and in some places penetrating through ledges of solid rock, is an achievement of considerable importance, and very creditable to the enterprise of Col. William H. Russell, under whose supervision it was constructed. It will be continued over the Range, through Middle Park, and onward toward Salt Lake City, and when completed, promises to be one of the great thoroughfares of California travel.

The scenery along Clear Creek is very striking. The valley is about an eighth of a mile wide, the mountains forming an abrupt boundary on either side. Below you, the water, clear and cold from the mountain snows, dashes and foams over its rocky bed. Pines and firs form a shade over your head, and flowers carpet the ground under your feet. Here and there the beavers have built their dams, which are still in good repair and filled with water; on your left, brooklets fringed with osiers thread their way down the steep mountain side; on your right, huge cliffs, blank and bare, rise perpendicularly more than a thousand feet. At noon we stop to rest and lunch by a crystal brook which laughs and sings among the evergreens and flowers. Here we find that the large Sibley tent, on which we were mainly depending for shelter, must be left behind. The pack animals are overloaded, and can not carry it. Indeed, they are not disposed to go any further at all, and only with considerable shouting and racing are they started again.

Vasquez Pass.

About four miles farther on we come to Vasquez Pass, by which we are to cross the Range, and the command comes from the guide, and is passed along the line, "Halt! tighten the girths!" All dismount, *cinche* the saddles as closely as possible, re-mount, and begin the ascent, turning off from Clear Creek to the right, and at a right angle with it. And now come two miles of such clambering as would appall a party fresh from the East. There is nothing but a narrow, zigzag trail, where, if your pony

makes a mis-step, you are sure to roll to the bottom. To the left is a brawling streamlet, which tumbles down in a succession of cascades, giving moisture and support to many large, bright water flowers. One of the boys is frightened at the wildness of the place and begins to cry. Two or three ladies are dismounted and must be helped into the saddle again. The animals pant loudly, for we are now so high that the light atmosphere is very sensibly felt. The thunder begins to roll, and a hail storm beats upon us for half an hour, adding to the romance of our situation.

Vasquez Pass, at its highest elevation, is about twenty rods wide and a mile long, and bounded by peaks at least a mile high on either side. The trees here become stunted, bushy scrubs, which look as if they had grown against the sky and been beaten back. The grass is thin and crispy, hardly giving color to the ground. The flowers are brighter than in the valleys below—sunflowers, painted cups, ranunculus, and several species of cruciform flowers. On the western limit of the pass is an immense pile of snow, twenty rods long, of a reddish hue, and so hard that our animals walked over it with ease. This is the source of the little streamlet already mentioned. The flowers grow up to the very verge of the snow, and some of the hardier ones even shoot up through its margin.

View from the Summit.

Looking back across Clear Creek, a scene of indescribable wildness was presented. Just opposite to us, a winter torrent or an avalanche had rushed down the mountain, its course marked by a belt of shattered trees. A little higher up was a lode of iron or copper, with bright and varied hues, looking as if a stream of blood had flowed slowly down, spreading in ripples until it was spent. In another direction were some of the green plats of grass which are a conspicuous feature along the eastern line of the Range, their western arcs bounded by jagged walls of rock; and beyond them the peaks of the Snowy Range, still crowned with white.

The view in the other direction, consisting of the Middle Park, with its meadows, groves, and rivers, and the white mountains beyond, is no less imposing. We are now standing on the great water shed of the continent, which divides the waters from the waters.

"Camp Foul-weather."

The descent is even worse than the ascent; for the ground is now wet and clayey, and our ponies must pick their way with care. After riding about two miles—the last mile through yellow pines of ordinary size—we come to a little park, with rich, thick grass, where we camp for the night. The animals are turned loose, with a long lariat trailing after each one, so that they may easily be caught. The ladies' tent is pitched close by the woods, where we can easily gather fuel for the camp fires, and near a brook where we can draw water. A fire is lighted, the kettles suspended over it by a pole resting on two crotched sticks, and the party, stimulated by a sharp appetite, hasten to prepare the supper. The cloth is spread upon the ground, the food served on tin plates, and the coffee in tin cups; and we gather around on buffalo robes, in Oriental style. After tea comes the work of building booths, and collecting wood for the night. We are close by the highest points of the mountains, and the air will be sharp before morning. Just at dark the rain begins to fall, driving all into the ladies' tent. Here the evening is spent in telling stories, singing, and jollity, until the hour for retiring, when a hymn is sung, prayer offered, and we disperse for the night. The more cautious of us picket our ponies, allowing them to run to the length of the lariat, the prescribed measure for which is forty feet. Our men, we observe, have stretched themselves out in the open air, before a large fire, their beds made of rubber blankets, quilts, and robes, so that the rain might beat upon them all night without disturbing their slumbers. All you can see of them is several rolls of rubber cloth, as large as mummies and as still, pointing toward the fire. For us who were not so well provided for, suffice it to say, that we greeted the first gray dawn with delight, and with some doubts whether the Feast of Tabernacles (or booths) was really as joyous a festival as it is represented to have been. The morning is cold and misty—a "morning spread upon the mountains." (Joel 2: 2.) We name our camp "Camp Foul-weather."

To be continued.

Resignation of Rev. Mr. Noyes.

In reference to the resignation, by Rev. Mr. Noyes, of his office as a Secretary for

Correspondence of this Society, of which the public have already been apprised, the Executive Committee, at their meeting, January 3d, adopted the following minute:

Whereas, Rev. Daniel P. Noyes has tendered the resignation of his office as one of the Secretaries for Correspondence of the Society, in order to accept the Secretaryship of the Massachusetts General Conference of Congregational Churches, to which he has been appointed,

Resolved, That the Committee desire to record their testimony to the ability and acceptance with which Mr. Noyes has discharged the duties of a Secretary of this Society, for nearly eleven years

since his first election to the office—that his intelligence, his fidelity, his kind and gentlemanly bearing, and his genial christian spirit have endeared him to our hearts; and that we deeply regret that he feels called, in Providence, to relinquish his connection with this Society, for another post of christian labor.

Resolved, That, as a Committee, and as individuals, we shall follow him, in his new sphere of responsibility, and in all his future pathway, with the deepest interest and sympathy, commending him to those who may be his fellow-laborers as one whom we have learned most highly to esteem, and to our Heavenly Father for his special guidance and blessing.

APPOINTMENTS IN DECEMBER, 1864.

Not in commission last year.

Rev. Peter Valentine, De Soto, Sterling, and Wheatland, Wis.
Rev. T. M. Ashley, Goodrich, Mich.
Rev. P. R. Van Frank, Otto, Mich.
Rev. Lemuel Leonard, McLean, Ill.
Rev. Walter P. Doe, Williamsbridge, N. Y.

Re-commissioned.

Rev. Charles Shedd, Mantorville and Wasioja, Minn.
Rev. G. S. Biscoe, Cottage Grove, Minn.
Rev. A. Blumer, (German,) Shakopee, Minn.
Rev. W. W. Allen, Council Bluffs, Iowa.
Rev. T. W. Judesch, (German,) Grandview, Iowa.
Rev. Tudor Jones, (Welsh,) Georgetown, Iowa.

Rev. J. W. Pickett, Mount Pleasant, Iowa.
Rev. A. Wright, Durango and Concord, Iowa.
Rev. C. F. Velts, (German,) Sherrill's Mount, Iowa.
Rev. A. Harper, Port Byron, Ill., and Le Claire, Iowa.
Rev. J. H. Langpaap, (German,) Lansing, Iowa.
Rev. Thomas A. Wadsworth, Sheboygan Falls, Wis.
Rev. R. Hassell, Leeds, Wis.
Rev. L. Bridgeman, Westfield, New Haven, and Packwaukee, Wis.
Rev. D. Jones, Arena and Mill Creek, Wis.
Rev. Fayette Hurd, Lansing, Mich.
Rev. James A. McKay, Lamont, Mich.
Rev. John R. Bonney, Mattison, Mich.
Rev. David Berney, Worth, Port Sanilac, and Bridgehampton, Mich.
Rev. R. Brown, Oswego, Ill.
Rev. N. C. Clark, Ringwood and Greenwood, Ill.
Rev. G. C. Judson, Westbrook, N. Y.

RECEIPTS IN DECEMBER, 1864.

MAINE—

West Bethel, Leonard Grover, \$10 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
Treas. N. H. M. S.—
Amherst, John Fletcher, to const.
him a L. M., \$30 00
Campton, legacy of Joseph
Chandler, Jason Cook, Exr., 181 04
Derry, legacy of Alfred Reynolds,
314 92
Exeter, James D. Bell, 1 75
Fisherville, legacy of Rebecca
Rolf, \$200, less \$12 U. S. tax,
Asa H. Morrill, Exr., 188 00
Palham, of which \$10 is from Mrs.

H. C. Wyman and Mrs. E. W.

Taylor, \$18 00 \$678 71
Francesstown, Joseph Kingsbury, to const.
Albert J. Donnell a L. M., by Rev.
Charles Cutler, 80 00

VERMONT—

Benson, "Two Individuals," 8 00
North Brookfield, A Friend, 8 00
Westminster West, Ladies' Benev. Soc.,
by Mrs. Ira Goodhue, 2 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 3,000 00
Attleborough, Ladies' Miss. Sew. Circle,
by Nancy M. Daggett, 4 00

Brimfield, balance of legacy of Lucy Bishop, by Solomon Homer, Exr.,	\$19 00
Chicopee Falls, legacy of Elias Carter, by E. O. Carter, Exr.,	100 00
Conway, Ladies' Benev. Soc., by Maria H. Avery,	4 00
East Hampton, Payson Soc., \$310.75; Mon. Con., \$140.43, by Seth Warner, Treas.,	451 18
Fairhaven, First Cong. Soc., by Rev. John Willard,	8 00
Florence, Cong. Ch., to const. Rev. H. O. Hovey & L. D. Mrs. Helen L. Hovey, Dea. Leavitt Beale, and Dea. Anson B. Clark L. Ma, by A. L. Williston,	190 00
Hampshire Miss. Soc., by E. Williams, Treas.,	
Hadley, legacy of Martha B. Kellogg, \$400, less U. S. tax \$20, by P. S. Williams, Exr., \$380 00	
Williamsburg, Cong. Ch.,	70 06
Hatfield, Cong. Ch. and Soc., by John A. Billings, Treas.,	74 52
Kingston, Thomas Newcomb,	5 00
Lenox, Eldad Post,	5 00
Oxford, Mrs. Abigail Marsh,	50
Pelham, Rev. R. D. Miller,	1 00
South Amherst, Cong. Ch., by Rev. W. Barton,	21 50
South Hadley Falls, First Cong. Ch. and Soc., by Rev. R. Knight,	39 00
Westfield, on account of legacy of Mrs. Hannah K. Mix, Dea. Henry Fowler Exr., by Gillett & Stevens,	400 00
West Newbury, L. P. J.,	10 00

CONNECTICUT—

"A Connecticut Man,"	50 00
Bethel, Cong. Ch. and Soc.,	17 74
Bridgeport, First Cong. Ch. and Soc., Miss. and Benev. Soc., of which \$30 is from Miss Ann B. Wordin to const. Edward Bradley & L. M., by E. E. Hubbard, Treas.,	120 95
Center Bridge, Cong. Ch. and Soc., by Rev. John G. Baird,	15 00
Central Village, Cong. Ch., by William A. Lester,	43 55
Cheshire, Cong. Ch., by J. A. Hitchcock, "Treas.,	38 00
Cornwall Bridge, Dorcas Soc., by Rev. S. Fenn,	6 50
Cromwell, A Friend,	5 00
Harwinton,	2 00
New Hartford, North Cong. Soc., "Anonymous," by H. W. Brown, Treas.,	50 00
New Haven, Mrs. Ira Atwater, to const. herself & L. M., by Rev. William S. Porter, \$30; Rev. Joel Mann, \$5,	35 00
Southport, Ladies, by Miss V. M. Tompkins,	5 00
Stonington, Mrs. John D. Palmer, in full to const. Henry S. Stanton & L. M., by Annie Smith,	90 00
Terryville, Cong. Ch., Mon. Con., by Milo Blakesley, Treas.,	5 00
Thompson, Cong. Ch., by Rev. A. Dunning,	21 00
Westbrook, Cong. Ch., by A. Bushnell,	19 08

NEW YORK—

Bellport, \$10; Fire Place, \$2, Cong. Chs., by Rev. John Gibbs,	12 00
Brighton, Cong. Ch., to const. Joseph G. Wheeler & L. M., by Rev. James Orton,	44 77
Brooklyn, Dea. E. Palmer and wife, by Rev. Edward Taylor,	18 00
Clinton Av. Ch., James W. Ewell,	500 00
Clarkson, Cong. Ch., by Joel Palmer,	15 90
Ellenburgh, Union Religious Soc., by Rev. George Hardy,	10 00
Geneva, on account of legacy of Henry Dwight, by Edmund Dwight, Exr.,	2,100 00
Gouverneur, Miss Nancy W. Wright,	5 00
Hamilton, Mrs. Maria Manchester, in full to const. her & L. M., \$10; Mrs. Gilbert Tompkins, \$1, by Rev. W. E. Tompkins,	11 00

Harpersfield, Mrs. M. Boles and Sarah Hotchkiss, \$5; Rev. Harper Boles, \$2,	\$7 00
Knowlesville, R. S. Eggleston, \$5; Mrs. E. T. Eggleston, \$3,	8 00
Lewiston, Presb. Ch., by O. P. Scovell, Clerk,	10 00
Livonia, legacy of Mrs. Susan Fowler, \$100, less \$5 U. S. tax, by James Richmond and Peres B. Pitts, Exrs.,	95 00
Meredith, Cong. Ch., by Rev. G. R. Entler; New Road, \$28.35; Westbrook, \$4.02; Sidney Center, \$2.80, Cong. Chs., by Rev. G. C. Judson,	7 25
New York, Lloyd Aspinwall, by M. Howland,	85 17
Troy, Rev. Charles Redfield,	100 00
Warsaw, Cong. Ch., of which \$30 is to const. A. Blake & L. M., by J. H. Darling, Treas.,	75 00
	55 00

NEW JERSEY—

Elizabeth, Wilmot Williams,	10 00
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PENNSYLVANIA—

Centerville and Riceville, by Rev. U. T. Chamberlain,	30 00
Honesdale, legacy of Mrs. Elizabeth M. Speir, by C. P. Waller, Acting Exr.,	25 00
Pittsburgh, Plymouth Cong. Ch., by Rev. J. H. Lyon,	30 00
Smithport, Mrs. B. P. Bond,	1 00
Sterrettania, Cong. Ch., by Rev. William Irons,	22 92

OHIO—

Cincinnati, Cong. Ch., by Rev. B. K. Maltby,	8 30
Elyria, Presb. Ch., by Rev. H. Lawrence,	25 00
Lebanon, Mrs. J. F. Gould, to const. J. Franklin Gould & L. M.,	80 00
Ruggles, Bradford Sturtevant,	1 00
Siloam, Welsh Cong. Ch., by Rev. J. A. Davies,	15 00
West Mill Grove, Cong. Ch., by Rev. Samuel Kelso,	2 00

INDIANA—

St. Louis Crossing, Rev. Horace Bushnell, Jr.,	1 00
Terre Haute, S. H. Potter, \$1,000; "M.," \$1,	1,001 00

ILLINOIS—

Received by Rev. E. Jenney—	
Bunker Hill, Cong. Ch.,	\$43 90
Galesburg, Cong. Ch., in part,	86 05
Wayte, Cong. Ch., to const. L. T. Hoyt & L. M.,	52 80
Albion, Cong. Ch., Edwards Co., by Rev. T. H. Holmes,	25 00
Allen and Vienna, Cong. Chs., by Rev. S. R. Dole,	25 00
Atkinson and Shabbona Grove, Cong. Ch., \$16; Cornwall, \$7, by Rev. J. P. Richards,	23 00
Big Rock, Cong. Ch., by Rev. J. L. Richards,	14 00
Chandlerville, \$10; Berlin, \$2.50, Cong. Chs., by Rev. O. C. Dickerson,	12 50
Henry, Cong. Ch., by Rev. A. A. Whitmore,	8 00
Lawn Ridge, Cong. Ch., by Rev. L. Benedict,	16 00
Nora, Cong. Ch., by Rev. E. H. Avery,	12 20
Ontario, Rev. F. Wheeler,	5 00
Quincy and Fall Creek, Ger. Cong. Chs., by Rev. C. E. Conrad,	37 50
Rosemond, Cong. Ch., by Rev. E. B. Tut-hill,	15 00
Roseville, Cong. Ch., by Rev. Alfred Morse,	2 25
Salem, Cong. Ch., by Rev. B. F. Worrell,	10 40
Udina, Cong. Ch., by Rev. R. E. Snow,	10 00

MISSOURI—

St. Louis, First Trin. Cong. Ch., by Samuel C. Cochran, Treas., \$226 75

MICHIGAN—

Received by Rev. H. A. Read—

Alamo,	\$8 00
Allegan, Cong. Ch.,	10 35
Cooper, Cong. Ch.,	17 55
Galesburg, Cong. Ch.,	19 35
Hudson, Cong. Ch., to const. Mrs. Sarah Smith a L. M.,	30 00
Lodi, Cong. Ch.,	10 00
Olivet, Cong. Ch.,	24 35
Pontiac, Cong. Ch.,	43 73
Port Huron, Cong. Ch., to const. John Johnston a L. M.,	66 85
Rochester, Cong. Ch.,	22 10
Leoni, Rev. A. St. Clair, in part to const. him a L. D.,	35 00
Windsor, Cong. Ch., by H. H. Loomis,	9 00
Ada, \$4.00, Dorr, \$5.45, Cong. Cha., by Rev. N. K. Everts,	9 50
Adrian, Plymouth Ch., by Samuel Lathrop, Treas.,	26 00
Almont, Cong. Ch., by Rev. H. R. Williams,	27 55
Farmers' Creek, Cong. Ch., by Rev. G. Winter,	5 00
Grand Ledge, Jameson's School House, and De Witt, by Rev. W. P. Esler,	9 00
Kalamazoo, First Cong. Ch., of which \$30 is from Dr. and Mrs. Hitchcock, to const. Charles W. Hitchcock a L. M., balance to const. Miss Frances Lewis a L. M., by Martin Willson, Treas.,	76 79
Pinckney, Mrs. Jeanes Affbak,	8 00
Pine Run, Rev. Jonas Denton,	9 00
Utica, Cong. Ch., by Rev. William Platt,	17 50

WISCONSIN—

Burlington, Plymouth Cong. Ch., by Rev. S. H. Barreau,	14 00
Geneva, Presb. Ch., by Rev. D. Clary,	15 86
Kenosha, First Cong. Ch., by L. G. Merrill, Treas.,	20 00
Marquette, A Friend,	11 00
Oconomowoc, Cong. Ch. and Soc., by Rev. E. J. Montague,	9 00

IOWA—

Hig Rock, \$5.25; New Liberty, \$3, by Rev. S. N. Grout,	8 25
Burr Oak, Cong. Ch., by Rev. George Bent,	7 00
Lansing, Cong. Ch., by Rev. J. B. Gilbert,	20 00
Quosqueton, Cong. Ch., by Rev. A. Manson,	11 00
Warren, Cong. Ch., by Rev. A. R. Mitchell,	10 00

MINNESOTA—

Faribault, Cong. Ch. and Soc., by H. Riedell, Treas.,	18 00
Rushford, Cong. Ch., by Rev. W. W. Snell,	8 05
West Chain Lakes, by Rev. J. C. Strong,	1 00

CALIFORNIA—

Received by A. O. Nichols—	
Downville, Cong. Ch.,	\$50 00
Rev. Mr. Rowell,	20 00
	70 00

Received by Rev. J. H. Warren—

Clayton,	\$1 75
Downville,	15 90
Dutch Flat,	23 05
San Francisco, Dr. J. W. Clark	30 00
HOME MISSIONARY,	39 00
	\$11,649 08

Donations of Clothing, &c.

Conway, Mass., Ladies' Benev. Soc., by Maria H. Avery, a barrel,	\$65 94
Fairhaven, Mass., First Cong. Soc., by Rev. John Willard, a barrel.	
New York, by Mrs. Hannah Ireland, a bundle of clothing.	
North Coventry, Ct., Cong. Ch., Ladies, by Rev. W. J. Jennings, a half barrel, and freight,	61 00
Southport, Ct., Ladies, by Miss V. M. Tompkins, a barrel.	
Westminster West, Vt., Ladies' Benev. Soc., by Mrs. Ira Goodhue, a box,	30 00
Worcester—	
Central Ch., Ladies' Miss. Sew. Circle, by Mrs. W. H. Sanford, a box,	119 00
Salem St. Ch., Ladies' Benev. and Social Soc., by Miss Emma Brown, a box.	

Receipts of the Massachusetts Home Missionary Society, in November, 1864. BENJAMIN PERKINS, Treas.

Athol, Cong. Ch. and Soc.,	\$10 50
Boston, A Friend, to const. Miss Lucy R. Kirby a L. M., \$30; A Friend, \$3,	32 00
Shawmut Ch. and Soc.,	1,037 15
Dorchester, "A. S. F.,"	10 00
Village Ch., balance,	1 00
Edgarton, Cong. Ch. and Soc.,	25 00
Falmouth, Cong. Ch. and Soc.,	179 55
Fitchburg, Calvinistic Cong. Ch. and Soc., to const. Philander G. Barrett, Jonathan Whitman, J. Calvin Spaulding, Mrs. Fanny Peirce, Mrs. E. L. Caswell, Mrs. Catharine Brown, Mrs. R. B. Miles, Miss M. L. Haskell, and Miss M. Goodwin, L. M.,	806 00
Framingham, Hollis Evan. Ch. and Soc.,	132 00
Grafton, Evan. Ch. and Soc., to const. Joseph Merriam, Jr., a L. M.,	50 00
Haverhill, Center Ch. and Soc., to const. Frank S. McKenney and B. Milton Kimball, L. M.,	74 50
Medway, legacy of Seneca White,	10 00
First Ch. and Soc., to const. Elbridge Clark, J. S. Walker, Mrs. Martha Richardson, L. M.,	106 88
Middleton, Ladies' Sew. Circle,	10 50
Natick, John Elliot Ch. and Soc.,	20 15
North Bridgewater, Porter Cong. Soc., to const. Mrs. E. Crocker, Miss M. E. Lewis, and Miss E. K. F. White, L. M.,	90 00
North Weymouth, Rev. Mr. Emery's Soc.,	101 13
Pittsfield, German Evan. Ch.,	7 00
Rockport, Ladies' H. M. Soc.,	23 15
Roxbury, Vine St. Ch., Mon. Con.,	10 00
Salem, Tabernacle Ch. and Soc.,	270 90
Walpole, Cong. Ch. and Soc., to const. Dea. Everett Stilson a L. M.,	86 56
Watertown, Phillip's Ch.,	31 25
West Amesbury, Cong. Ch. and Soc.,	
\$73.87; Mon. Con., \$30,	133 87
West Gloucester, Cong. Ch. and Soc.,	20 00
West Newton, H. B. Braman,	1 00
Weston, Mrs. M. A. H. Bigelow, to const. Rev. M. C. Stebbins a L. D.,	100 00
	\$3,461 74

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVII.

MARCH, 1865.

No. 11.

OUR TRIAL AND OPPORTUNITY.

Popular Government Tested.

It is said, frequently and truly, that Republican institutions are now undergoing, in this country, their severest and final trial. The verdict is soon to be given for this and for all lands—for this and for all time. Has a popular government the strength and efficiency requisite for conducting successfully a protracted civil war? Will a free people voluntarily lay their sons and their property upon their country's altar; and when the conflict is protracted, and unexpected disasters are experienced, will they retain in power the administration by which enormous burdens have been imposed, and thus decree the continuance of the struggle, at every sacrifice, until a triumphant issue is reached? The conflict has continued already through four years, and on a scale unparalleled in the history of modern wars. Armies, such as the conscriptions of European despots never gathered, have volunteered to fight their country's battles. Tens of thousands of its noblest sons sleep in bloody graves, and almost every dwelling has been made a house of mourning. The enormous burdens of taxation have been cheerfully borne, nay, eagerly assumed. And now, by a majority almost unparalleled in the nation's history, the administration pledged to prosecute the war to the utter extinction of the rebellion, is again placed in power. The problem is solved. Popular government in the State *is* equal to all the exigencies of civil war.

The Voluntary Principle Tested.

Popular government and the voluntary principle in the Church are also on trial. It is the chief peculiarity and glory of our American Christianity, that the Church is divorced from the State. The former depends upon the latter only for protection—the same protection which is extended to all institutions. It does not ask, it will not receive, the patronage of the civil power. Not only the erection of houses of worship, and the sustenance of the ministry, but all the agencies of attraction and propagation which Christianity employs, are here supplied by the spontaneous gifts of individuals.

The efficiency of this system has challenged the admiration of Christendom.

It has borne the strain of commercial revulsions. It has resisted the strongest currents of infidelity and error. It has upborne the ark in times of spiritual languor and decay. It has not only kept alive the flame on the old altar, but has kindled it anew wherever the tides of the population have flowed. It has sent forth evangelizing agencies in the van of emigration, as it moved towards the setting sun. In all times of prosperity, and even of ordinary adversity, it has displayed an energy equal to all demands upon it. But now it is subjected to a new and unlooked-for test. The war has drained the churches of a large portion of their strength, and its manifold burdens bear heavily upon those who remain. Meanwhile, new objects of benevolence are making their appeal to the churches, and old ones demand larger outlays than ever before. The necessary cost of printing a Bible, or of sustaining a missionary in the foreign field, has been nearly doubled since the war began; and if the Home Missionary is kept at his post without a corresponding advance, it is done, let it be remembered, at the cost to him of severe privation and hardship. To carry forward the Home Missionary enterprise on the scale of former years, without largely increased expenditures, is impossible.

Benevolence Developed by the War.

Hitherto these exigencies have been promptly and nobly met. At the outbreak of the rebellion, the gravest apprehensions were felt lest the streams of benevolence should be diverted from their wonted channels, and that the institutions of learning and evangelism would become crippled and embarrassed. God has disappointed our fears. The resources of these institutions have been augmented with the demands of the work entrusted to them. The following table exhibits the income from donations and legacies of the four principal National Societies during the last three financial years :

	1861-2.	1862-3.	1863-4.
American Board of Commissioners for Foreign Missions,.....	\$389,080	\$397,079	\$531,985
American Bible Society,.....	192,146	188,976	254,587
American Tract Society,.....	78,707	91,723	116,158
American Home Missionary Society,.....	163,852	164,884	195,537

Other institutions have enjoyed a like measure of pecuniary prosperity. Those higher seminaries of learning on which the churches depend for laborers to carry forward their enterprises, have been still more signally favored. The following is an imperfect list of the benefactions bestowed upon a few of these institutions during the past two years :

Middlebury College, Vermont,.....	\$10,000
Williams College, Massachusetts,.....	25,000
Bangor Theological Seminary, Maine,.....	40,000
Harvard College, Massachusetts,.....	44,000
Dartmouth College, New Hampshire,.....	47,000
Andover Theological Seminary, Massachusetts,.....	50,000
Washington University, St. Louis, Mo.,.....	50,000
New York University, New York,.....	60,000
Bowdoin College, Maine,.....	72,000
Chicago Theological Seminary, Illinois,.....	80,000
Hamilton College, New York,.....	100,000
Rutgers College, New Jersey,.....	130,000
Trinity College, Hartford, Conn.,.....	100,000
Protestant College, Syria,.....	108,000
Amherst College, Massachusetts,.....	110,000
Princeton College, New Jersey,.....	100,000
Yale College, (including \$135,000 from the U. S. Government for its Agricultural School,).....	450,000

Such liberality in these times of trial and distress, calls for devout gratitude to God, and should inspire us with fresh courage and hope for the future.

The Work before us at the West and South.

But "let not him that girdeth on his harness boast himself as he that putteth it off." We know not what heavier burdens and sorrows await us; nor do we yet comprehend the vastness of the work which God is preparing to our hands, even in our own country. Though the tide of emigration has been retarded by the war, it has not been arrested, and we have not kept pace with the demand for laborers, even in the older and best furnished States of the Northwest. Hundreds of villages have sprung up, and are fast rising into importance, for whose religious wants no provision has been made. Along the whole frontier is a broad fringe of rapidly growing settlements, which, for want of the restraints of religion, are fast sinking into ignorance and immorality and barbarism. In the remote Territories which have sprung into being and gathered a large population since the war began—Nevada, Colorado, Idaho, Montana, Arizona—the work of evangelization has scarcely been commenced. The States of the Pacific coast have, for several years, been calling earnestly, and almost in vain, for reinforcements to aid in fighting the battles of truth and freedom on those distant shores.

And the needs of all these fields will be vastly increased as soon as peace shall restore the currents of business and of emigration to their wonted channels. Already the Free Homestead Act offers a farm, as a gratuity, to every fresh occupant of the national domain; and with returning peace, what crowds will rush to the frontier to take possession of this noble dowry! Meanwhile, the Pacific railway is steadily pushing its track westward, along which tens of thousands will soon be flying on the wings of steam, to the gold fields of the Rocky Mountains and the regions beyond.

The close of the war will also open a vast field for evangelical effort in the Southern States. To rebuild, on better foundations, the altars that have been swept away by the hurricane of war; to carry the institutions of the Gospel to regions hitherto unsupplied; to aid in that work of reconstruction, which is to rear a New South upon the ruins of that which is old and ready to vanish away; to give God's word and ordinances to the millions just elevated to the dignity of freemen: this is the stupendous work which is to be suddenly thrown upon our hands.

Such is the glorious opportunity which God is preparing for us. May he prepare us for it! It is such an opportunity as he has never given us before, and will doubtless never give us again. Alas, if we should prove not to have known the time of our visitation! Of the complete and speedy triumph of our arms there is doubt no longer; but if the highest and best results of these victories are to be realized; if the reconstruction that will follow is to be based upon the principles of truth and righteousness; if the new and momentous problems presented to us are to reach a right solution; if all sections and races are at length to be blended into a harmonious brotherhood; if our restored nationality is to be consecrated anew to the God of our fathers, then must the churches of the land gird themselves to the work of the nation's evangelization with a courage and devotion and large hearted liberality such as they have never exhibited before.

The Present Exigency.

But we shall be poorly prepared to meet the exigencies which shall arise when peace returns, if we neglect the tasks now pressing upon our hands. We can not, it is true, accomplish much towards the establishment of permanent christian

institutions in the South, while it is occupied by contending armies. It is of little avail to lay foundations which the storm of war may sweep away at any hour. But we can and we must strengthen our base. We can and we must man our outposts on the Western frontier. We can and we must do the work which Providence has set before us. Thus only shall we be ready for the summons when the soldiers of the Republic, the harbingers of the coming dispensation, shall have prepared the way before us over all the South. Such is our present and pressing duty. There are many abandoned posts that should be reoccupied, and there are many advanced positions that should be manned without delay. *Where are the volunteers?* This is now the all-engrossing question. We have repeated it often and earnestly, in these pages, during the past year. We repeat again, and with increased earnestness: Whom shall we send, and who will go for us? We wait to hear from scores of the younger standard-bearers of the Lord's host, the response: "HERE AM I, SEND ME."

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Agent.

Copperopolis.

Last week I visited Copperopolis, to assist in the organization of a Congregational church. It was a little more than two years since I drove down the first stake in that place, and I was not a little anxious to see how my expectations of the place then, tallied with the facts now. All I had expected was realized, so far as the growth and permanency of a town were concerned.

All the mines were not as flourishing as was confidently expected two years ago, yet flourishing enough to make Copperopolis an important and permanent place. In the town and immediate neighborhood, I should think there must be 1,200 or 1,500 people, and the extensive smelting works now under way will add largely to this number. Contracts are being made for the consumption of 2,500 bushels of charcoal a day, at these works: from this item you can judge of their extent. These works will also tend to keep every mining company fully manned to good advantage, as thereby they will be able to dispose of their second and third quality of ores, and realize on them immediately; whereas they now get no returns for their work except on first-class ores, which are shipped to foreign markets. In my opinion it is difficult to over-esti-

mate the future of this mining town. Its permanency, at least, is beyond question; and the money expended by the Society on this field will soon report itself as "bread cast upon the waters"—it will not be lost.

A very fine, large lot has been bought and inclosed, for school purposes, and money is raised and pledged, to erect at once a building commodious enough for a thoroughly graded school. The leading moneyed man in the place is determined that nothing shall be wanting to make it complete, and rank as a first-class school of the State.

The Church.

The church there is, therefore, a city set on a hill; and its prospect for usefulness is full of promise. They worship at present in the theater, but they are getting things in a shape to do better by and by. It did me good to give the right hand of fellowship to that church—few in numbers, indeed, but containing elements of real strength and growth. Mr. Starr is well received and the prospect before him is good.

NEBRASKA.

From Rev. R. Gaylord, Agent.

A Church Organized.

My first Sabbath was spent on Salt Creek, in Cass county, about thirty-five miles west of the Missouri and south of

the Platte. I went by special invitation to organize a church. I there met Messrs. Lewis and Platt, and delegates from Nebraska City and Weeping Water churches. We organized as a council, and on Sabbath organized a Congregational church of six members. There would have been five or six more in the organization if the weather had been pleasant. We had an interesting day. The church is located in a fine agricultural region, and in the midst of a good and growing settlement.

An Uncomfortable Ride.

I had a very uncomfortable ride on Monday, and arrived at the river only to find my way blocked up. The ferry boat on the Platte had sunk, so that there was no crossing. The boat on the Missouri at Plattsmouth was aground, in consequence of the falling of the river by a gorge of ice above. I was detained there three days, and did not succeed in crossing till Thursday noon, and then with great difficulty. I was then in Iowa, and passed up on the east side of the Missouri, to a point opposite Omaha, only to find no way to cross the Missouri that night. I left my horse and buggy, and the next morning rode on a wood wagon four miles up the river, crossed in a skiff, in an open place, and walked five miles to my home, which I reached on Friday about noon. I ate my Thanksgiving dinner (a cold lunch) riding in my buggy, yet truly thankful that I was making progress homeward.

MINNESOTA.

A Chapter on Bells.

I feel it a duty, in reply to an article in the October number of the HOME MISSIONARY, concerning bells, to write you a line, which you can use as you think best.

I improved an opportunity, a few years ago, to visit all the principal bell foundries in the East; for I felt it quite an object, to save *half* the expense, in the matter of a church bell; and again, it was of importance to avoid imposition. A little examination proved to me, conclusively, that the only bells, safe to buy, were the steel bells of English manufacture, and the regular bells, of bronze or "bell metal."

Having been a machinist, for years before entering the ministry, and in consequence somewhat acquainted with

such matters, please allow me to state a few facts for the benefit of such of your missionary churches as think of getting bells.

The *steel bell*, if *large enough*—weighing, say, from 2,000 to 3,000 lbs.—gives a very good tone, and is a little cheaper than bell metal. But as the size diminishes the quality of the tone diminishes also. They are not very liable to break; but if they do, they are of no value, except at the place of sale, Boston or New York.

The "*amalgam bell*" is nothing but cast iron, hardened by a certain admixture; which hardening process gives it what tone it has. I suspected this, and extorted a confession of the fact from one who sells them in New York. If I am not much mistaken, this amalgam is useless, except where made; and if a bell breaks, you can get for it scarcely enough to pay transportation.

There are three prominent foundries where you can get a bell that is a bell: Hooper's, in Boston; Meneely's, in West Troy; and Jones's, in Troy. If one of these breaks, you can get for the metal very nearly the original cost, at any brass foundry in the United States. And the chances of their breaking are very few, as compared with any other composition.

At the time of my inquiry, Mr. Jones was selling cheaper than any of the others; and—what I consider very important—his mode of hanging is the only truly *mechanical* method; being very simple, and securing more tone than any other, besides permitting the bell to be turned with great readiness, so as to present a new place for the tongue to strike, and thus diminishing the liability to crack.

Our bell weighs about 700 lbs., and is occasionally heard at a distance of *eight miles*. Perhaps the Minnesota atmosphere should have part of the credit.

A Missionary in another State, writes as follows:

You ask information about "*Amalgam bells*." There is one on the Academy building, in this place, which can be heard, with a fair wind, about half a mile, and the sound of a good cow bell in the distance, is music by the side of it. I am satisfied, that a country church is better off without one than with it.

Still another Missionary says:

We have a bell, lately received from New York, weighing five hundred and

twenty five pounds. This is the first church bell that has sounded out on our prairies, to call the people to the house of God; and you may be sure, this is a very agreeable sound. We have occasion to be thankful; for the bell was a gift from an esteemed friend of mine and a schoolmate of my early days, a friend also of the missionary churches. The bell is not an iron "amalgam," so bitterly complained of in the HOME MISSIONARY for October. Neither is it a Meneely bell. This we should probably have preferred. The one we have is a steel composition bell, manufactured by the American Bell Company, whose office is 91 Liberty street, N. Y. This bell is pleasant toned, and, so far as I have heard, gives good satisfaction. Many thanks to the kind donor. May others imitate his example, remember the Home Missionary churches, and encourage those who are without a bell, and unable to buy, by sending them one.

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From Rev. J. C. Strong, Chain Lake Center, Martin Co.

"In Houses of Clay."

This scope of country has suffered severely, the past two years, by drouth. By reason thereof, the water mills have not been able to saw lumber. This has prevented the people very generally from providing themselves with comfortable houses. I have seen a number of houses, composed almost wholly of prairie sod, from the foundation to the ridge, with no floor but the solid ground. People are thus living who never lived so before, but sawed lumber has been beyond the reach of the people, and they must submit to stern necessity, imposed by a good Providence withholding the rain.

Indian Forays.

In my last report I referred to the Indian outbreak, which then had just occurred, twenty miles to the north of us, creating all sorts of rumors. The Indians wanted horses, and did not design to murder. Two men refused to give up their horses, and were shot to death, and one boy was wounded. They obtained the horses they wanted, pillaged a few houses, and went off.

These Indian forays, together with the drafting now going on in our midst, keep up a constant excitement which I can not regard as specially favorable to missionary progress. But as these in-

fluences are only temporary, as we shall not always be upon the frontier, as the war will not always continue, and as the Home Missionary work is a permanent work, it will prevail and leave its appropriate impress in this country.

IOWA.

From Rev. C. F. Boynton, Fort Dodge, Webster Co.

Fort Dodge.

We invite the attention of religious families, about moving to the West, to the following account of the character of this town. It is an important center.

In many respects, this place stands superior to any New England villages within the writer's acquaintance. I have heard less profanity—if I may except the drivers on the Eastern line of stages—during the three months of my residence here, than in almost any single walk through the streets of many New England villages. But one case of drunkenness has met my observation, during this time, a thing unknown for so long a time before, since the days of "Maine Law" restriction, down East. No doubt there has been too much of drunkenness, but my eyes have been spared the pain of witnessing it.

No minister can fail to mark the candor and respect that are shown him by the young men in this place. Their uniform courtesy stands in marked contrast with the rudeness that is often exhibited by young men toward christian ministers. This civility extends to all classes of non-professors of religion.

The same is true of the deportment of the children in the street and in the public schools. There is an absence of that rampant rowdyism which annoys strangers in so many older (is it only confined to them?) towns.

Would there were no other side to this. But so far as the standard of morality in these respects is higher, the scale of spirituality is lower than in religious Eastern villages. The Sabbath, though more regularly observed, it is said, than formerly, is not kept with that strictness which its divine founder requires. There is a refined and easy laxity in regard to it, that makes one feel, in coming from a pious New England influence—yet without hardly knowing why—as though there were no Sabbath here.

Prejudices.

One finds in the West many prejudices against New England Puritanism; and often is it affirmed—by professed Christians, too—that the strict, straight-forward preaching of Eastern pulpits, will not do for the West. For here, people take greater liberty in their religious habits.

Many pungent gospel precepts are cast aside as "Puritanism," by those who seldom "search the Scriptures" to learn how "it is written," and much fault is found with the rigid preaching of New England ministers. We need all wisdom, patience, and humility. We may have puritan prejudices. If so, let us modify them; not, to suit the worldly habits of the West, but to draw the people closer round the Cross, and to bring them into the strict and narrow way of life. "Then, whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head; but he that taketh warning shall deliver his soul."

Otho.

In Otho, there is a Congregational church, of sixteen members. Since my appointment to this field of labor, I have preached in Otho every Sunday afternoon, at three o'clock, when the weather has permitted—usually returning to attend service at the Fort in the evening. This little church has kept up religious services regularly since its organization, in 1865, though, for the last six years, they have had little or no preaching. The Sabbath school, too, has been steadily supported. My congregation there has averaged about forty. Since the last of August the church has been blest with a spiritual quickening. Five or six have hopefully found the Savior; others have been awakened; some have resisted the strivings of the Spirit and have turned away back.

—♦♦♦—
From Rev. C. Taylor, Algona, Kosuth Co.

Immigration.

During the last three months, there has been a large migration into this township; so that the population is supposed to have doubled, within the last six months, and still they come. Whether this increase of population will add much, at present, to the strength of the

Congregational Society is doubtful. I can see, however, that my congregations, on the Sabbath, are somewhat increased, while some families who have moved into the town never attend any kind of religious meeting.

I am obliged to superintend the Sunday school, and teach a class; which, in addition to preaching three times, makes the "day of rest," with me, the most laborious day of the week.

Full of Work.

To show something of the spirit of the inhabitants of this county, I refer to the fact that we raised about \$400 for the "Northern Iowa Sanitary Fair," held at Dubuque, last June, being a little more than \$1 for every man, woman, and child in the county, according to the State census of 1862, and entitling us to the banner promised to the county which contributed the most according to its population. I do not take to myself much credit for this; for although I was obliged to start the matter and make considerable effort, at first, others soon engaged in it, and I was permitted to stand in the background.

A few weeks since, we were visited by an agent, or colporteur, of the American Bible Society, and contributed a little over \$50 to that object, organized a Branch Society and took measures to secure a depository of Bibles and Testaments here, for the accommodation of this and the adjoining counties. In this cause also, your missionary here was expected to take the lead, being appointed President, Treasurer, and Depository, and acting as principal collector.

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From Rev. J. M. Williams, Fairfield, Jefferson Co.

A Good Record.

My commission as your missionary expired yesterday. This church and society, at a recent meeting, extended to me the second unanimous invitation to become their pastor; promising me a salary not less than \$800, which they intend to raise among themselves, and thus relieve your Treasury of the further burden of this church. We owe a great deal to the patience and generosity of the American Home Missionary Society, in bearing with us so long; and we hope, in the future, to make some returns for the large amount we have received. I think you may now enter

us upon the list of its devoted and grateful patrons.

During the year, our Sabbath school has considerably increased; our congregations have increased three fold; our church has received an accession of sixty two members, fifty of whom are heads of families; fifty one have united by letter, and eleven by profession; a neat and commodious parsonage has been purchased and fitted up at a cost of fifteen hundred dollars; the outside of our church edifice has been re-painted, and money raised to grain and paper the inside; and the church which, a year ago, was small and desponding, has received a large accession of courage and hope. Now we wait for spiritual blessings, which we trust our great Head has in store for us.

Accept my thanks for the aid you have rendered us during the last year. I do not know how we should have got along without it.

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From Southern Iowa.

Cost of Living.

My congregations are on the increase and are attentive; and, so far as I know, every individual is pleased with my labors. Our Union Sabbath school is still in a flourishing condition. An interest in singing, is awakened; and our house of worship is receiving some repairs, the expense of which will probably amount to \$50, or more; a high school has recently been opened, with a female teacher, engaged for a year, who belongs to our order, the school being largely under the influence of our denomination. These are the favorable indications. The dark side of the picture has reference to my support. This church and congregation pledged me \$300; which, with what I receive, from the Society, makes my salary \$500—that is, \$1.61 a day. I supposed that I could barely live on this, at the time I engaged; but the cost of living has doubled here since I engaged. Some things are even dearer here than in Chicago. Wheat flour, worth from \$8 to \$9 a bbl., in Chicago, is selling here for \$10 a bbl.; corn meal costs \$1.50 a bushel—while corn, I am told, years ago, used to be sold here from 12 to 15 cts. a bushel; potatoes are selling at \$1 a bushel; beef, \$7 a cwt.; hay, at from \$12 to \$14 a ton; oats at 50 cts. a bushel.

The food for my four hearty boys

(from five to seventeen years of age), my wife, and myself, has cost me over \$1 a day, since I have moved here; and we have lived as cheap as possible. No tea, coffee, sugar, or sweetmeat is found on our table; and seldom, butter, cake, or pie. And yet it costs \$1 a day, thus to feed my family. And I have only 61 cts. left, to pay house rent (\$60 a year), for fuel, at \$3.50 a cord, the expenses of keeping a horse and cow, of clothing for my family, and to meet other incidental expenses, not to be named.

My people will undoubtedly redeem their pledges and "donate" something. But, with what they may give, I have no expectation of being able to say, at the end of the year, that I "owe no man any thing." Two hundred and fifty dollars before the war was better than \$500 now. I know that it is written, "Take no thought for the morrow" and also "he that provideth not for his own household is worse than an infidel." But I find it difficult to follow the directions given in the first mentioned passage, without being perplexed and troubled about the future; especially as my wife, by over work in moving and in fitting the present house for living in it, has so enfeebled her health as not to be able to take care of her family, at present.

My prayer is, that He who bringeth light out of darkness, may scatter these clouds, so that my usefulness among this people may not be hindered.

WISCONSIN.

Value of Missionary Aid.

In making out my last quarterly report of missionary labors on this field, for the current year, I wish, in the first place, to record my gratitude to God, for the assistance rendered me through you, in the support of my family in these war times. By means of that aid, I have been enabled to live in comparative comfort. We have been blessed with the necessities of life, and I am able to pay last bills, or shall have the means of doing so, so that I shall owe no one on my field any thing but love. I do not remember when the price of every thing has been so high. My people have been very kind, and have been able to fulfill nearly all their pledges. I think that, in the end, there will be hardly any deficit in this respect. Though suffering somewhat from ill-

ness, myself, and in my family—owing, I think to the drouth, that dried up streams, marshes, sloughs, and wells—I have been able to meet all my appointments on my large field.

Attending Funerals.

During the prevalence of the drouth, there was much wind; and the sandy roads were deep and mealy, dry and dusty. I have often driven through clouds of sand, when I could hardly see my horse or any thing else, when my eyes, ears, hair, mouth, nose, and clothes were filled with dust, and it would be piled in wavy heaps in my carriage. I have been called, far and near, to bury the dead, as I was the only minister in a condition to go. Nearly all applications for such services either came to me directly, or applications to others were referred to me. It is also a singular fact, that, though called ten or fifteen miles away, with horse and buggy to attend such services, hardly any ever seemed to think of making remuneration for such services. Many, I may say most, of the persons giving these invitations, are independent farmers or mechanics. If they thought at all about it, they seemed to conclude that the minister and his horse were *bound* to live, any way—that they must be in nice condition, or something was wrong in them—that abundant provision was made for them. Somehow, though precisely *how*, they did not know or care to know—that ministers should feel it their duty and privilege, as I certainly do, to attend such services, perform them well and faithfully, expecting no remuneration. Some *few* have desired to know, what I charged for such services? And I have uniformly said, “Nothing, you are welcome to my services; but if you feel able and willing to *give* any thing that I can use, it will be thankfully received.” One or two, out of more than twenty, have made a small present of something, for man or horse, that has been thankfully received. Some have promised, but have evidently been careful to forget or avoid it.

Services Unrecognised.

If the physician is employed, he makes his charges and expects his pay; but the minister—he is God's servant; and his Lord is bound to take care of him. The doctrine of Providence, in such a light, is a blessed doctrine to such men.

I have often been urged by our good

physician, a member of our church, and by others who have questioned me and know my circumstances and wants, to “make a charge” and demand payment. I can not make up my mind to it; nor even to dun a parishioner for a subscription due. I would rather go without it. I wish to avoid “the appearance of evil;” and think that I lose nothing by it in the end. Funerals in the country, you know, are different from those in the city. When the dead are buried, of whatever age, a funeral discourse must be preached, rain or shine, cold or warm; and the service is held, either at the house of the deceased, or at the school house, or in the sanctuary—in some instances miles away—and then another distance is to be traveled, long or short, to the place of burial. Often it takes a whole day, from early in the morning till evening, to attend a funeral. To one in feeble health, as I have been, of late, it is a day of weariness, exhaustion, and pain. Sometimes, I have no food for myself and horse, till I return home.

The Opportunity at Funerals.

After all that I have said, I will further say, I feel it a duty and privilege to attend such funerals as I have done for twenty five years, and expect to do while I live, and would do, could I live a life twenty times over, or could I live to the age of Methusaleh. They are among the most affecting and effective services, I believe, that I am permitted to conduct. Many men, women, and children attend no other religious meeting. It is the *only religion* of some, to attend on funerals. Of course, these occasions furnish excellent opportunities for bringing out the most solemn and awful, the most humbling, comforting, and cheering truths of the Gospel. Some ministers say, they never want to attend a funeral: they don't know what to preach about. I have never felt so. I have always felt, “it is better to go to the house of mourning than to the house of feasting: for this is the end of all men, and the living will lay it to his heart.” I have always felt richly paid, in one sense at least, for attending such services. This may be one reason why I have always been so frequently called upon, to attend them.

Within the last quarter, I have preached sermons for deceased soldiers, and in two instances, for their only children, when their widows were left childless, and were very sad in their loneliness, as well as for many others bereaved, of all

classes. While grief may sometimes blind to a sense of religious duty, yet affliction has its benefits.

• Need of Sanctuaries and Pastors.

Labors have been too much spread abroad on this field in former years. A minister should have been located here; but instead, there has been but one minister for three churches. Services were so far apart and so infrequent, that they did not accomplish so much as they would, if concentrated. Each of these towns might now have had a good sanctuary, and been in a condition, now, to do more good than all combined can do, as things are. No church can permanently prosper unless it has a sanctuary, a pastor to preach every Sabbath and gather a permanent congregation, a Sabbath school, a Bible class, prayer meetings—in a word, all the means and ordinances of divine grace. These churches have not enjoyed these advantages. There is not, therefore, the spirituality and activity, requisite to prosperity.

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*From Rev. L. Bridgman, Westfield,
Marquette Co.*

Why Continued Aid is Needed.

The brethren who are left on the field of my labors feel very much discouraged, and hardly know what to do. The civil war has called so many of our active men into the army, and the remainder being so few and scattered, though they love the Gospel and are not willing to live without it, they feel utterly unable to do much, pecuniarily, towards its support. There are not men enough left to till the ground that has heretofore been brought under cultivation. In the present scarcity of laborers, but little more can be done than to raise sufficient food for their dependent families, even in fruitful seasons. But the last season was peculiarly *unfruitful*. Hence, through all this region farmers have literally nothing to spare, and many of them not enough to "bread" their families till the next harvest. One man, of large heart, and who signed \$10 for my support last year, told me that he sowed, last spring, some 60 to 100 bushels of wheat, but did not gather any thing. It was totally ruined by the drought and fly. His oats and other kinds of grain were but little better. Yet he has signed \$10 for the year now begun,

though his means are not large. What is true of this man's crops is true of multitudes throughout this country. So severe a drought has never been known in this part of the country since it has been settled by white men.

MICHIGAN.

Political Duties of Citizens.

I can not consent to absent myself from those "primary assemblies" which nominate our rulers. The ballot box and a choice between two rogues, whom other rogues in both parties may have managed, by tricks and bribes, to put into nomination, afford no remedy for bad rulers and bad government. If civil government is an ordinance of God, and civil law is obligatory on his people, then I judge it the business of his people to attend those meetings which bring out the powers which are to be, and, to the extent of *their* power, see to it, that they "provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such men over them to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens." A prominent cause, I doubt not, of the present fearful state of our country, is the former neglect of this duty by good men. Law must ever partake, more or less, of the character of the law maker; and law makers, in nine cases out of ten, are selected, not at the election by the ballot, but at the *caucus*, which good men, especially ministers, have so generally shunned, and which the drunkard, office seeker, demagogue, speculator, and slaveholder, seldom fail to attend. Hence, legislation on the descending scale, and always as bad as bad men dare to make it; and hence, the increasing indifference respecting oppression, fugitive slave laws, Dred Scott decisions, peculations, defalcations, perjury, and treason in high places. These evils may be checked and changed for a time by war, but never remedied except by wise legislation; which calls for good rulers, and these can be had, only by the active support of good men. I rejoice in the boldness and unanimity with which ministers and Christians of all denominations have entered into the support of this heaven directed "military necessity" to overturn the scheme for perpetuating slavery. If the sufferings of

the country, together with the success of their labors, shall so demonstrate these truths: that peaceful union rests on just law, and that just law can be had only by the perpetual vigilance of just men in providing good rulers—as to eradicate the false notion, that “ministers and pulpits should not meddle with politics;” imparting a moral courage like that of the old prophets, then will the war have produced one permanent result, at least, little less desirable than that of “delivering the spoiled out of the hands of the oppressor.”

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From Another Missionary.

Full of Work.

In my appropriate ministerial work, I have all the encouragement that I could reasonably anticipate. I have been very careful, not to excite denominational feeling, have said nothing about church order or doctrine, with reference to any particular church, and still have preached the unqualified Bible truth, as I understand it. I have usually attended the Methodist service once each Sabbath; and since we left our house of worship for the Baptist house, have met with them. The Sabbath school is coming almost wholly under our control and direction, and yet only because the other ministers do not attend, and other denominations give it up to us, of their own accord. I am becoming acquainted with the children and youth, and hope to do them some good. I am in the Sabbath school, in the choir, in the pulpit, and, during the week, in all manner of work—all done, I hope, with reference to the progress of the Gospel in this place. The meeting house must be put in order; and if I do nothing else this year except the securing this object, I shall feel that the year is by no means misspent. In a community like this, burnt over annually by wild religious excitements, and consequently full of skeptics and infidels, it is idle to expect a thorough renovation as the result of one year's labor in the right direction, or of five.

Better Churches Needed.

The skepticism is inveterate; and will abide until a better type of religion is exemplified and tested and proved. The chief hindrances that the genuine Gospel has to overcome—in all this Western world, at least—are *in the church itself*, and in no small part in the ministry of

the church. This has been the trouble here, beyond question. What wonder, then, if the very best portion of the community, as respects intelligence and general influence, stand aloof, and refuse to have any thing to do with any of the churches? The West is full of infidels—made such by the miserable hypocrisies and inconsistencies of professors of religion; and the very worst class of infidels have themselves been active church members—class leaders, exhorters, and even preachers. I might write on, indefinitely, in this same strain; but you need no information of this sort. You can, in part, understand the difficulties that this sort of thing puts in the way of the genuine Gospel of Christ. I sometimes feel, that I am no longer fit for the ministry, because I can not avoid seeing the utterly insurmountable obstacles, judging by human standards, which lie in the way of gospel progress—obstacles which will continue in the way until there is a far higher and more intelligent type of life in the churches themselves. My trouble is not with the world; for no help should be expected from that, but with the ignorance, the false activity, and the perversity of nominal friends of the Gospel.

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From Western Michigan.

“Minding the Stops.”

The close of a quarter always calls up peculiar feelings. I remember, when I was a boy, commencing to read, I was often told that I must “mind my stops.” And since I have entered the work as a minister of the Lord Jesus Christ, I have often been called upon to mind my stops. I am glad, I am happy that I can call myself a Home Missionary. Every three months, I am called upon to pause and reflect. Every three months, I must make to you a report of what I have done, and when I do so, I can not but ask myself, What have I done that my Master can approve? Alas, that every week and month finds me so imperfect, so weak that I must be ashamed of my shortcomings. I can see so much that ought to be done, yet I accomplish so little. I become more and more dissatisfied with my own self, and I wonder why God permits me to remain in his service. It is a great honor and a great privilege, to work in the Master's vineyard. Little as I accomplish, still I rejoice that I can see, here and there, the springing up of the

seed which I sow, not without many tears. I have seen little fruit, thus far; but still the good Lord gives me tokens of his favor, by bringing occasionally something to light, which tells me that my labor in the Lord has not all been in vain. When I am gone, when I shall rest from my labors, (and I fear that soon it will be over,) some good brother will reap the fruits and gather the lambs and sheep into the fold of Christ.

III Health.

For the last three months, I have labored as usual in this field, or rather I should say have tried to labor as usual. My health was not very good at the end of the previous quarter; but during the last quarter, I have been compelled, a few times, to omit one service on the Sabbath. My people have been very kind toward me. They were willing to allow me time to recruit. They would have been glad, had I gone to some more healthy locality; but we Home Missionaries have not the means of making long journeys, and my Society is too small and too poor to think of raising me an extra sum that I might use for my benefit.

Solitary.

I have been here now, two years and a half, and during all this time have had no vacation; and only three times has it been in my power to exchange pulpits with my brethren. You see that I am very closely confined. It is only seldom that I see a brother in the ministry with whom I can hold sweet counsel. Last April, I went to Kalamazoo, to attend the meeting of our Association; and from that time to the second Tuesday in October, when the Kalamazoo Association met, I had not seen the face of a single one of my brethren, and, as far as I can remember now, had not spoken with any one who professes to be a minister of Christ. Can you wonder that I often feel lonely and sad? Can you wonder that I often wish for another field? Gladly would I have left this place, for a few weeks, but I dare not allow myself to run in debt. Yet I would not mind this if my health and that of my family were better. My little boy has been sick almost all the time; and he is still so unwell that he requires our constant care and watchfulness. Many sleepless nights we spend with him; and I am sorry to say that my wife is only well part of the time. I confess that I am

in a strait betwixt two. I have a desire to go to some other place, where it is more healthy and where living is not quite so expensive as it is here, and yet how can I leave my dear people. They love me and I love them, and they are quite anxious to have me properly installed. I would be glad and thankful could some one tell me what duty is in this case.

Fruits Visible.

I have recently been permitted to see that my labor here has not been wholly without results. Slowly the right is gaining ground. I have never taken any very active part in politics, still on every proper occasion, I have made known my views, and have taught men what I believed to be christian principles. And now the effects can be seen. Some good is done here, by your kind care.

As a Church and Society, we are united, and are outwardly in a prosperous condition. What we now need, and what we daily ask of God, in our prayers, is, that we may have the abiding presence of the Holy Ghost.

From Southern Michigan.

The "Saloon" vs. the Church.

There is manifested here still, among the male portion of the inhabitants, that same don't-want-to-go-to-meeting disposition, of which I have spoken heretofore. The state of this little village at the present time is a striking illustration of the need of timely effort in the Home Missionary work. Could there have been an active, able laborer here on this field, fifteen years ago, who could by God's blessing and assistance, have laid better foundations, there might have been now a very different state of things. A good brother hit the nail upon the head exactly, when he said, "The saloon was established here before the church." The habits of the people have been formed accordingly. There are not more than five or six men in the place, probably, but that spend more or less of their time lounging at the saloon, most of them playing at cards, somewhat, drinking beer, etc. They either congregate there, upon the Sabbath, or remain at home. If I call at their homes, they are always pleasant and sociable, apparently glad to have me come; but when I speak to them of attending church, some excuse, sufficient to their minds, is always forthcoming.

ing. And yet they seem interested in my remaining.

Our Sabbath school is now in operation again. There are perhaps not quite as many children in it, as there were a year ago, but my Bible class is fully as large and as interesting. So, in the apparent darkness, I am trying to labor on, remembering the words: "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they shall be both alike good."

ILLINOIS.

How Much Owest Thou ?

Many churches insist that, while the cost of nearly every other article of necessity and luxury has been doubled, the privileges of the Gospel shall remain at the old price. The minister is required to pay *them* twice as much as formerly for all that they furnish him, while they expect to pay *him* the same as formerly for all that he furnishes them. Is this honorable? Is it honest? It is pleasant to record the following interesting colloquy and its result, which we commend as worthy of imitation:

At the present high prices of produce it is just as easy for the farmers to pay double for preaching as to pay double for any thing else, but it is pretty hard to make them think so. Our subscription list was doubled only by dint of persistent effort. The Committee waited on one man who was abundantly able to support the church himself, but who had been in the habit of paying \$15, which was about his share of the small sum paid for preaching previously. "Oh yes, the Gospel must be supported, put me down for the same as last year." "But we are proposing to double the salary of our minister this year," replied the Committee man, "and your last year's subscription will not be enough." "Well, then, double the amount." "But," persisted the Committee man, "that will not be enough," and handing him a list of names he showed him where some had signed \$60, \$50, and \$40. "Well," he says, "put me down for my share and I will pay it." It shows how much some farmers appreciate the Gospel when they are willing to pay such sums for preaching, and meet the other calls on their purses for the soldiers and missions.

From Rev. C. E. Conrad, (German,) Quincy.

Hungering for the Word.

By the Providence of the Lord, I remain in my old sphere, and a new door is opened for me to save souls by preaching the Gospel. The place is about fifteen miles distant from Quincy. I accepted this opportunity the more readily, and with joy, as it is a fruit of my former labors. One of the families that moved there last spring I visited once, on account of hearing that the old grandmother had since become blind. I found it was too true. But, oh, thank God! she is an ornament of God's people. The light of saving grace is wonderful within her. When hearing my voice she wept aloud, did cling herself around my neck and kissed me, and wept bitterly. So did the rest of the whole family. I took this scene, first, as a result of the fact that she was blind, and that I appeared so unexpectedly as their esteemed friend; but I was soon convinced that hunger for the bread of life occasioned this sight. The old father came, and the first he said was: "Friend, all is well, all is well; but we suffer for want of the word of God. We have no preaching on the Sabbath—no communion with the saints."

I came, therefore, just at the right time. I arranged it at once, and appointed a meeting with preaching. Hereafter, preaching shall be continued there every other Sabbath. If the grace of God conquers there over Satan's skill, to pull down his bulwark, we may get a pretty congregation.

From Rev. D. J. Jones, Dunleith, Jo Daviess Co.

Building a Sanctuary.

The great matter on our hands this season is the building of a house of worship. Although I can not report the building as finished and in occupancy, yet it is very near that point. The plasterers are now at work; and unless some great and unlooked for hindrance delays us, we shall be in the use of the new house within a few weeks.

We estimated the cost of this building, last spring, at \$2,000, and planned accordingly; but now, as nearly all the bills have come in, we find the entire cost is nearly, if not quite, \$3,000. Every thing in the line of building materials and labor has been mounting up

and up, ever since we began the work. We think, however, that we shall succeed in one way or another in freeing ourselves from debt. Yet the burden is heavy. We have only a few who take any great interest in this enterprise; and none of these few are wealthy—every man being dependent upon his daily labor for his support.

Our new church is a very neat and tasteful building, of brick, and looms up handsomely on the hill-side, in full view of the town. There is already hung in its tower a good bronze bell, weighing 700 lbs., and valued at over \$400—the gift of a generous friend and former resident of the place.

We value the building, not as some do, for its neatness and addition to the general appearance of the town, but as a means under the blessing of God of building up the kingdom of Jesus Christ in the hearts of this people. Without this house, we all felt crippled, and impotent to do the work needed here. With it, we hope that if we do our part God will pour out of his spirit upon us, and own this work which we have done, by setting to it the seal of his approbation in converting souls unto himself. If this result shall be attained I, for one, shall feel richly repaid for all the trials and discomforts of the past year.

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From a County near Missouri.

Hatred of Loyal Ministers.

We are no more than holding our strength. We meet determined opposition, vicious opposition. One of our wealthiest neighbors, the husband of one of our oldest church members, openly expresses a wish that all the old preachers were *dead*. He says that they should be placed in the front of our army, till they are all slain. Your unworthy missionary is the only minister here that dares to pray and speak for the government, the soldiers, and the poor slaves. Consequently, he has been wantonly assailed, with the hope to drive him from the field; but hitherto God has been his helper and they have been disappointed.

I feel happy to-day, to think that I am counted worthy to suffer for my blessed Savior. I have no desire to leave the field because of persecution; and as long as God gives me a full house to preach to, I will, by his grace, stand and declare the whole counsel of God, "whether they will hear or forbear."

Thanks.

I feel thankful to God that through the generous aid from your Society—the very prompt quarterly remittances—all our positive necessities thus far have been met. This would not have been the case, had not dear distant and strange friends furnished us so generously with clothing. Thanks to them and you.

INDIANA.

*From Rev. W. F. Day, Cool Spring,
La Porte Co.*

Encouragement for Christian Laymen.

The following communication is from a young man who labored with this feeble church for six months, while a member of the Theological Seminary. The church itself is a fruit of judicious and faithful effort on the part of a *layman*.

My labors commenced on the 17th of April last. I preach but once on the Sabbath. In the afternoon we have a Sunday school, of more than ordinary interest, it seems to me. I have spent considerable time in preparing to meet my Bible class, which is quite large for a school in the country. Mr. S. D. Hayward, of Michigan City, is our superintendent; and was, for some time before I came here. The school has been kept up, whether there was preaching or not, for some five years past. As we are in a farming community—there is no village here—and many of our congregation have quite a distance to go, we have not been able to have a meeting in the evening; and so we devote more attention to the Sunday school. We feel the absence of those who are in the army. On Wednesday evening, we hold our prayer meeting. I have been surprised to see the number of regular attendants at that meeting. The majority are young people; and of these, but few are professors of religion. During the harvest season, with its labor and heat, and scarcity of hands, these meetings fell off, somewhat, but were still well sustained. I have visited, a good deal, and engaged in earnest private conversation with impenitent or backsliding members of my congregation. I find that many are reached by this means who seem to be but little affected by a sermon. More than this, I get some of the best

thoughts for my sermons, while engaged in these private labors, and find myself disposed to speak more kindly, when touching some tender points, in my sermons.

This is a field which commends itself at once to the patronage of the American Home Missionary Society. A stranger passing through here would be surprised to see our neat and yet plain house of worship, after passing through some of the adjoining country. But a few years ago, the place was without a Sabbath, and cursed with a distillery; and the farms and buildings still show it. The distillery, however, is now converted into a flouring mill. About five years ago, D. J. Baldwin, Esq., of Michigan City, came into this neighborhood and started a Sunday school. Soon after this, Mr. Hayward began to assist him. He at once drew "a house full." Old people and young people came out; and a deep interest was awakened. Besides the school, Mr. B. held other meetings. At the close of the year 1861 and the beginning of 1862, a series of meetings was held, at the conclusion of which, a meeting was held, and a church was organized. Messrs. Baldwin and Hayward were chosen to superintend the Sunday school and conduct the religious exercises of the church.

The next year, Mr. Baldwin was called upon by the church, to act as their minister; which he did for one year, with the approval of the Kalamazoo Association. During this year, aided largely by Mr. B., both in time and money, a neat and attractive house of worship was built, and dedicated. Last spring, Mr. B., feeling the need of this church for a resident minister, set on foot measures which resulted in my coming here. At present, the church is quite weak, pecuniarily, but as a church is prospering. Mr. B. is laboring in an adjoining neighborhood in a Sunday school, and there is a good prospect that a church will grow out of the enterprise. The plan is, to unite the two churches under the care of one minister.

Here is a noble example for the laymen in our churches. Here, indeed, the Sunday school has proved to be the nursery of the church.—The labors of Messrs. Baldwin and Hayward have been wholly gratuitous.

A later communication reports an addition of eight members to the church.

From Rev. J. H. Jones, Westchester, Jay Co.

A Patriot Wife.

A lady who had been a member of this church for several years, died, of late, unexpectedly to us all. Her husband is the editor and publisher of our county paper, called the *Jay County Torchlight*. When the government called for volunteers, to serve for one hundred days, Mr. Loofborrow left the office in charge of his wife; and with other friends spent the summer in the service of his country. Mean while, Mrs. Loofborrow, with the help of a young sister, brought out the *Torchlight*, week after week, setting the type, doing the presswork, writing editorials, correcting the press, mailing the paper, keeping the books, and doing considerable job work besides. Her spirit was ready to do everything, "but the flesh was weak." After such exhausting labor, when the fall fever (to which all of us are more or less exposed) attacked her, she sank rapidly, and all the skill of her physician could not relieve her. Thus died, at 23 years of age, Mrs. E. A. Loofborrow, in the midst of a circle of friends and relatives, who hoped, and confidently expected that she would live many years, to be useful in the church and the world. Thus we feel the force and realize with sorrow the truthfulness of the declaration, that "God's thoughts are not like our thoughts, nor are his ways our ways."

OHIO.

Too Long Neglected.

This place has been sadly neglected, for many years. It is like a neglected field, that has grown up to briars and thorns. There is but a little semblance of religion, in the town. The great majority of the people care nothing about religion, and do not even observe the Sabbath, except as a holiday. Many worked all day, on Sunday, through the last haying and harvest. The morals of the people are bad. Young men are rowdyish. Yet, for some wise reason, the Lord has allowed the people to prosper in business, and the people of the whole town are generally well off as to property. I hope that it may yet be consecrated to the Lord.

So far as I can judge now, it must

take some time to work (what is needed) a radical change in society here. I have surveyed the field well. I find it morally a very hard one, and in some respects unpromising. We can not, at present, get the people out to meeting. This has been one great difficulty, for years past. I succeeded last year, in getting more out than had been got out for years before; but during my sick-

ness, they scattered. I am beginning to draw them in again, but slowly. I hope the Lord will incline them to come.

I have never before known a town where the people were so loth to attend religious meetings. On a funeral occasion, they will all turn out, and crowd our house to overflowing, but at other times they prefer to spend their Sundays in visiting.

MISCELLANEOUS.

Massachusetts Home Missionary Society.

This Society held its Sixty Fifth Anniversary at the Central Church in Boston, May 24th, 1864. The President, Rev. WILLIAM A. STEARNS, D.D., President of Amherst College, occupied the chair. An abstract of the Annual Report of the Executive Committee was read by the Secretary, Rev. HENRY B. HOOKER, D.D., and addresses were made by Rev. A. H. PLUMB, of Chelsea, Rev. E. TAYLOR, of Brooklyn, N. Y., and Rev. R. W. CLARK, D.D., of Albany, N. Y.

The subjoined extracts are made from the Report of the Executive Committee:

Summary.

Fifty two churches in this State have had the fostering care of this Society during the now closing year. Connected with these churches are 2,055 professed disciples of Christ, and average congregations amounting to four thousand seven hundred and fifty five persons, with Sabbath school scholars amounting to three thousand, and one hundred and seventy seven hopeful conversions have been reported during the year. Three of our laborious and faithful missionaries have died this year: Rev. James Ballard, of Carlisle; Rev. J. H. Dodge, of Wendell; and Rev. A. J. Clapp, of Shutesbury. Three churches have had pastors settled over them the present year, Pelham, Shirley, and Lynnfield Center.

The Treasury.

The friends of Home Missions in this State have not been deterred from generous donations to this cause, by the

many and urgent calls from other quarters, by the various exigencies of the war. The balance in the Treasury at the commencement of the year was \$2,850.51. The receipts into our Treasury for the year have been \$35,846.45, to which we add \$16,597.17, which was sent from this State directly to the National Society, without passing through our Treasury—making in all, \$52,443.62. Missionary aid has been furnished for feeble churches this year to the amount of \$7,136.45, which is \$1,000 above the last year; and \$46,597 have gone from this State to the National Society.

The Gospel our Only Safeguard.

We rejoice in believing that the cause of our country's evangelization has never had such importance in the view of Christians and patriots as at the present time. As they have inquired into the causes of this fearful assault upon the national life, into the reasons why so many States and so many people have risen up against the best of human governments, they have been satisfied that these reasons can be found only in that moral perversity of the human mind, and in the virulence of those powerful passions, which meet the most effectual of all antagonism in the Gospel of Christ. Thinking men are seeing, as they never have seen, the vast importance of disseminating and fixing in men's minds those moral and religious principles, which are the only basis of a virtuous character, and which underlie all substantial national prosperity. The realized spiritual power of the Gospel produces first of all loyalty to God, and consequently never failing loyalty to all the free and noble institutions of the country. Gospel influences produce a

moral atmosphere where every christian virtue is sure to flourish—where there must be heard the voice of a living conscience, where there can not but be deference for law, human and divine, and where all rebellion, both against the lawful government of God and of man, must come under the severest condemnation. There can be no conservator of the national life more effectual than the honored and obeyed Gospel. And this whole contest is making intelligent lovers of their country more in earnest than they have ever been, to make that Gospel a living power in all the land. Where it triumphs, law, government, freedom, all noble institutions abound and flourish. Piety and patriotism, therefore, unite in the all-powerful appeal—"Spare no pains to enlighten and sanctify all the inhabitants of the land."

New Hampshire Missionary Society.

The Sixty Third Annual Meeting of this Society was held in Hanover Street Church, Manchester, on Thursday, the 25th of August, 1864, LYMAN D. STEVENS, Esq., Vice-President, in the chair. The Treasurer, Rev. B. P. STONE, D.D., read his Report. Abstracts of the Report of the Trustees were read by the Secretary, Rev. WILLIAM CLARK, and addresses were made by Rev. J. G. DAVIS, Amherst; Rev. A. TOREY, Durham; Rev. E. W. COOKE, Hopkinton; Rev. J. M. PALMER, Biddeford, Me.; HORACE WEBSTER, Esq., Portsmouth; and Rev. ASA D. SMITH, D.D., President of Dartmouth College.

The following paragraphs are extracted from the Report of the Trustees:

Summary.

Our labors the past year have not been in vain in the Lord. We have had in commission, including the Secretary and General Agent, thirty eight missionaries, who have performed, in the aggregate, thirty four years of ministerial labor. These labors have been done in 41 different towns, in 88 of which are feeble Congregational churches. Several of these have been favored with seasons of special "refreshing from the presence of the Lord." Conversions are reported to the number of 140; additions to the church, 88, of which 55 were by profession. Sabbath school scholars, 2,006; average attendance on public worship,

8,079; baptisms, 44, of which 81 were adult. Total membership of the churches reported, 1,272; appropriations to feeble churches and congregations during the year, \$8,987.99. Two have died in our service the past year: Rev. Edmund Burt, of West Stewartstown, and Rev. E. H. Caswell, of Bennington.

The Treasury.

The receipts of the Society the past year, as appears from the Treasurer's report, have been \$7,017.80, of which \$1,959.10 were from Female Cent Societies. For the American Home Missionary Society, \$1,181.28. Sent directly to the Treasurer of that Society, without passing through our Treasury, \$589.81, making the total contributed in the State in 1863-4, for that Society, \$1,720.54; and the whole amount raised in the State for Home Missions, \$7,556.61—which is \$1,049.96 less than the whole amount raised in the State for the cause in 1862-3. This apparent falling off in the receipts of the year just closed is owing to the large legacies of the previous year, which were \$1,894.86. In 1863-4 they were only \$586.27; difference in the amount of legacies in the two years of \$1,358.15. While the legacies have been less the past year, the donations have been greater by \$388.91. Of this increase of donations \$122 is to be accredited to the increased donations of female cent societies in the year just closed.

The disbursements from our Treasury the past year, including the payment of a loan of \$500, and of \$1,181.23 to the parent society, have been \$6,710.30. The whole sum expended in this State is \$5,054.07, which is \$27.15 more than was expended in it the last year.

Home Missions the Necessity and Hope of our Nation.

In no former period of the existence of our country has the necessity for the religious prosecution of the Home Missionary enterprise been so imperative as now. Our vast domain, from the Atlantic to the Pacific, from the Lakes to the Rio Grande, is now organized into States and Territories, and, under the influence of the Homestead law, which secures, as a free gift, land sufficient for a good farm to every actual settler, hundreds of thousands of immigrants from the Old World are taking possession of our unoccupied lands every year.

Then, again, the inexhaustible mines

of precious metals, almost every where pervading the Rocky Mountains, are attracting to our shores, and will continue to draw, millions of foreigners. Comparatively few of these immigrants have any sympathy with evangelical religion. If not open, avowed infidels, they are controlled by the Man of Sin, or are the dupes of Mormonism. How shall the teeming multitudes, soon to people the prairies, the valleys, the mountains of the West, be brought under the influence of the Gospel, and the institutions of our holy religion be established among them? The power of these institutions they must feel, or these immense regions will become, in time, so many Sodoms, on which the wrath of God will fall. How shall they be preserved from moral and physical ruin? The Word and Spirit of God alone can save them. But these they will have, to no great extent, only through the living, christian ministry. This they can have, with few exceptions, only through Home Missions. How mighty the work to be done, then, by our churches in this department of christian enterprise!

Then, again, when the terrible war now raging shall have ended, and end it must, some time, who can doubt that the slave States will be open to the Home Missionary, and he be allowed to preach "the truth as it is in Jesus," without let or hindrance? The millions of those now in bonds, we believe, will, ere long, be free, and the missionary of the cross be permitted, undisturbed, to proclaim to them "the glorious Gospel of the blessed God." Since the world began was there ever a wider, a more inviting field for christian enterprise than that now and prospectively presented by our beloved country? Who can measure the responsibilities resting on American patriots and Christians, earnestly to address themselves to the cultivation of this field? Over the whole of this broad land—in every city, township, and neighborhood—the sanctuary and school house must be erected; and in them must be maintained the preacher and the teacher. Sabbath schools must every where be opened, and the masses of children and youth gathered into them. Academies, colleges, and theological seminaries must be established and endowed. The religious press must send its issues throughout every community. Our widely extended wilderness must become like Eden, and our desert as the garden of the Lord.

Excursion to Middle Park.

(CONCLUDED.)

By Rev. William Crawford, Central City, Colorado.

After an early breakfast, we pack our animals and are off again. About fifteen miles we descend along the St. Denis Creek, in a poorly beaten trail, now down declivities, when we must dismount; now over hard ground covered with tall, straight yellow pines; now through soft bogs, until about two o'clock, when we emerge from the woods at the head of the Park. By the side of a dilapidated log cabin, formerly tenanted by some trapper, we sit down and seize a lunch as though well nigh famished. Near by is the St. James river, heading in St. James' Peak, a few miles away. Several fine trout were caught from it during the hour we remained there—enough for a delicious evening meal. These trout are like those of New England, with the exception that the spots are black instead of red. Those caught by us varied from a half pound to three pounds in weight.

"Rainbow Camp."

After riding five miles farther, part of the way over rich meadow land, and part through sage bush, crossing the three St. Louis creeks, we came, at five o'clock, to an elevated plateau covered with pines, with rich grass land immediately below it. Here we pitched our camp for the night, beside a deserted log cabin. While doing this a light shower fell, followed by the most magnificent rainbow I ever saw. Hence we call this "Rainbow Camp."

In the evening a huge fire of logs was made, and the bedding which had been wet the night before was suspended on poles on either side of it. A few of us, straying away from the main fire, came to a smaller one, where our guide "Charlie" was lying.

The Guide "Charlie."

Imagine a beardless young man of twenty one, wearing buckskin breeches, with bright red leggins, and a buckskin coat gayly wrought with Indian embroidery. He left his home in Georgia when the first emigration started for Pike's Peak in 1858. A good deal of his time has been spent in the Park, hunting and trapping, and many encounters with wild beasts and hair-breadth escapes from Indians he has to narrate. During the last winter, he

tells us, he came by this very spot when the snow rose nearly to the tops of these tall trees. We think this a little extravagant, but of course can not dispute it. During the whole of our trip Charlie is respectful, active, accommodating, and in every way a model guide.

Traveling in the Park.

That night we lay in the open air, with only the blue sky and the stars above us. The next morning, early, we were again on our way, first following a little creek whose tortuous windings remind you of the Meander, then coming upon a level tract of sage bush, where we could ride at a brisk gallop, leaving the pack animals to come on at their leisure. Most of our road this day passed over a rolling country, producing only the "everlasting sage bush" and flowers. The asters were at their prime, large and bright, and of many varieties. Two or three species of mallows were very beautiful. In some places the willow herb covered the ground thickly for acres with its purple blossom. No living thing was seen during the day. Two or three divides afforded broad and beautiful views, the mountains always rising thick and high in the distance, and as we went westward becoming more gentle and rounded than on their eastern line. The last divide was covered with the quaking aspen—very much like the poplar—and the ground with strawberries now ripe. At three o'clock P.M. we came to the Rio Grande, here about 75 feet wide, and as deep as could easily be forded; crossed to the opposite side, and encamped close by the Sulphur Springs in a cottonwood grove. Here we remained until Monday morning. The rich grass by the river gave abundant pasturage for our animals, the trees a pleasant shade, the river afforded fish, and a log cabin shelter by night.

Physical Features of the Park.

And now we have traveled about 80 miles in the Park, perhaps half of its whole length, and yet we can give no adequate description of it. Like the North and South Parks, it is a great basin scooped out in the mountains, with the peaks of the Snowy Range on every side, yet having mountains, valleys, lakes, and rivers of its own. No one dwells in it save the Ute Indians, who make it their hunting ground, and the trappers, who visit it at the right seasons of the year. When we were there a band of Utes had recently passed by on their way to the better hunting

grounds of North Park. One stock of cattle has been pastured at its east end during the summer. Probably it will never be permanently settled, on account of its isolated situation and the severity of its winters. Were there any method of transportation, the hay might become a source of considerable revenue. At present, wagons can enter through the Arapahoe Pass, near the source of Boulder Creek, by a rough and dangerous road. To cross during the winter is almost impossible, as winds and storms are always holding carnival on the top of the Range.

The prevailing color of the vegetation here is silvery, and not fresh green as in the States. The grass when dead retains its nutriment, being almost as good as when cut and cured in the ordinary way. Hence stock turned loose will thrive during the entire winter, if heavy snows do not cover the ground.

As sportsmen, our party had little success. Twenty five miles farther on we should have found elk, antelope, deer, bear, and fowl in abundance; as it was, we were obliged to content ourselves with a few grouse and trout.

Sulphur Springs.

There are two noted sulphur springs on opposite sides of the Grande—the one hot, the other cold. The hot springs on the west side rise out of a bed of granite. Part of the water runs over the thin soil, sustaining some scanty rushes and white slimy sedge; another falls in a cascade, over a shelf of rock ten feet high, and then makes its way under ground to the river. Under this fall the bath is commonly taken. The temperature is so high as to be uncomfortable at first; but in a few minutes it becomes not only tolerable, but most delightful. The taste of the sulphur is strong, and the air around impregnated with the fumes.

The First Sabbath School in Middle Park.

It was our intention to have divine service on the Sabbath, but it was practically impossible. As we could not gather a larger audience, we called the boys into the tent, with a few others who wished to remember the Sabbath day, and had a Scripture lesson on the mountains of the Bible. We talked of Mount Sinai, where God came down for the giving of the law; of Mount Moriah, where the temple was built; of Mount Calvary, where our Savior was stretched upon the cross; and of that good and great God, who is round about his

people as the mountains are about Jerusalem. The first Sabbath school in Middle Park will be long remembered. In the evening, when devotions were concluded, psalms were sung until the hour of retiring, and thus the Sabbath was partly redeemed from the monopoly of pleasure.

Unexpected Meeting.

On Monday we returned, in little straggling groups, to Rainbow Camp. Here we met two friends from South Boulder, who easily persuaded the writer to spend the night at their camp two miles away. We found them by a crystal creek, in a region well stocked with strawberries, and grouse, and trout, as their table afterward testified. The women, six in number, were dressed in bloomer costume. The evening meal was made up of delicacies enough to satisfy the appetite of the most fastidious epicure. They had crossed by the Arapahoe Pass, bringing with them a cart loaded with conveniences and luxuries. The evening was spent in social chat around the fire, and closed with singing and prayer.

Ascent of the Peak.

Wednesday morning we started early for the purpose of visiting the top of the Range. Arrived at the highest point in Vasquez Pass, we turned to the left, and began to ascend where there was no trail, and the grade so steep that we were obliged to wind around the mountain, walking by the side of our horses. We were now above the line of vegetation, and yet, even here, the lichens would grow over the stones, and the mosses shoot up their tiny flowers, white, pink, and blue. On the highest peak, a scene of such grandeur was presented as beggars all description. We saw "all the kingdoms of the world and the glory of them." Below us, on the west, was Middle Park, set like a gem in the bosom of the mountains. All around it were the jagged, snow-crowned peaks, the long wedge-like Long's Peak just discernible in the distance. To the east, two thousand feet below, were beautiful stretches of green, running up against the blank mountain wall in semi-circles, with miniature forests and emerald lakes. Far away was the broad expanse of the plains, with the pine woods of the Arkansas. It was a moment of high, exulting, reverential joy, such as can never pass out of memory. No wonder the mountains were fabled, of old, to be the home of the gods.

The air was not only thin, but biting cold, and while we stood, the snow, beginning to fall, warned us to descend. For about a mile we rode along the divide separating Vasquez from Berthoud Pass, then dismounting led our horses over half a mile of the worst trail I ever saw, and struck the latter pass at a considerable distance below its highest point. Several ptarmigan were here seen, almost the only living thing that frequents these heights. The ground was thinly covered with dead pines, whose battered trunks and twisted limbs told how hard they had struggled to live. Some were low and scraggy; some crept along the ground like vines, the branches growing up from the horizontal trunk. When the trees had reached the height of fifteen or twenty feet, the grain wound round and round the trunk, and the branches all pointed off the mountains. Evidently they had lived a hard life, and suffered a painful death. They remind one of a noble nature battling with the blasts of adverse fortune, until at last some pitiless storm strips him of his beauty and leaves him to decay.

Berthoud Pass.

As we slowly picked our way down the trail of Berthoud Pass, we could hardly imagine that this would ever become a great thoroughfare between the oceans. And yet it may be so. To say nothing of the wagon road which will soon be completed, this is one of the projected routes of the great Pacific railway, and probably the most feasible one. Let a tunnel be driven through the mountain here for four miles and the principal obstacle would be overcome. A road going this way would pass through Denver and the mining districts of Colorado, while one going farther northward would touch no settlements of any importance.

We are now at the Russell road again; and here we rest, with this conclusion: No lover of nature, and especially of the grand and wild in nature, should be content to die without having seen the Rocky Mountains, and them he can not see without a trip to Middle Park.

Preaching by Proxy.

The late Hon. Benjamin F. Butler, of New York, during the last twenty six years of his life sustained a Home Missionary in the field by contributing annually, to this Society, a sum sufficient

for that purpose. Soon after his decease, which occurred at Paris in November, 1858, these facts were stated in the HOME MISSIONARY, and the question was asked: "On whose shoulders will his mantle fall?" A few days afterwards WILLIAM CURTIS NOYES, Esq., called at the office of the Society, and answered this question by proposing to take up the work which his departed friend had laid down. Though connected with a denomination not co-operating with this Society, he chose to make it the almoner of his gifts to this cause. He was elected a Vice-President of the Society in the place of Mr. Butler, eloquently advocated its claims upon the platform, and continued to his death its steadfast friend and benefactor. He has gone to a higher sphere of service: who that has admired his eminent christian virtues will succeed him as a preacher of the Gospel, by proxy, to the destitute on the western frontier?

Appointment of Rev. A. H. Clapp, Secretary for Correspondence.

In our last issue we announced the resignation, by Rev. Daniel P. Noyes, of his office as Secretary for Correspondence of this Society. We have now the happiness to state that the Executive Committee, at their meeting, January 9th, filled the va-

cancy thus occasioned, by the election of Rev. A. HUNTINGTON CLAPP, of Providence, R. I.; and that he has accepted the appointment and entered upon the duties of his office.

Mr. Clapp was first settled in the ministry at Brattleborough, Vt.; and, during the last ten years, has been the pastor of the Beneficent Congregational Church, in Providence, R. I., which now generously, though reluctantly, yields him to the service of this Society. His eminent gifts as a preacher; his large experience, both in the ministry and in business relations; his extensive acquaintance with the churches sustaining this Institution; and his enthusiastic interest in the cause to which it is devoted, combine to qualify him peculiarly, as the Committee believe, for the office to which he has been appointed. It is his privilege to enter this wider sphere of usefulness at the most eventful crisis of the country's history, when the work of its evangelization is assuming an interest and grandeur which it has never possessed before. His associates cordially welcome him to their fellowship in the toils and responsibilities of this service, and bespeak for him, in this new relation, the kind consideration and prayers of the missionaries and patrons of the Institution.

APPOINTMENTS IN JANUARY, 1865.

Not in commission last year.

Rev. A. D. Stowell, Omaha City, Neb.
Rev. Philo Canfield, Albert Lea, Minn.
Rev. H. Hess, (German,) Garnaville, Girard, and Elgin, Minn.
Rev. T. F. Graf, (German,) Davenport, Iowa.
Rev. Peter Weidmann, (German,) Muscatine and Pine Creek, Iowa.
Rev. William F. Harvey, Webster City, Iowa.
Rev. D. N. Bordwell, Charles City, Iowa.
Rev. Dudley B. Ellis, Franklin and La Fayette, Iowa.
Rev. E. E. Kirkland, Homestead, Mich.
Rev. Lemuel Leonard, Odell, Ill.
Rev. Samuel Ordway, Neponset, Ill.
Rev. Moses K. Wilder, Watertown, N. Y.
Rev. James G. Cordwell, Schenectady, N. Y.

Re-commissioned.

Rev. Edwin A. Harlow, Grasshopper Falls, Kan.

Rev. R. D. Parker, Wyandotte, Kan.
Rev. S. D. Storrs, Atchison, Kan.
Rev. G. C. Morse, Emporia, Kan.
Rev. J. J. Gridley, Medford, Minn.
Rev. William B. Dada, Clearwater, Minn.
Rev. W. W. Allen, Council Bluffs, Iowa.
Rev. W. H. Heu De Bourck, Dyersville, Iowa.
Rev. C. C. Humphrey, Cass Center, Iowa.
Rev. H. A. Miner, Menasha, Wis.
Rev. C. M. Morehouse, Sun Prairie and Windsor, Wis.
Rev. J. R. Stevenson, Eaton Rapids, Mich.
Rev. Charles E. Conrad, (German,) Quincy and Fall Creek, Ill.
Rev. W. A. Westervelt, Metamora, Ill.
Rev. F. L. Fuller, Dekalb and Malta, Ill.
Rev. Francis Lawson, Rockton, Ill.
Rev. H. A. Dickinson, Vermillionville, Ill.
Rev. John A. Davies, Elloam, Ohio.
Rev. L. L. Fay, Lawrence and Fearing, Ohio.
Rev. James B. Fisher, Port Leyden and Greig, N. Y.

RECEIPTS IN JANUARY, 1865.

MAINE—

Bangor, A Friend, \$30 00
 Bucksport, Isaac Oase, M.D., 8 00
 Newcastle, Rev. J. J. Bulfinch, 5 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
 Treas. N. H. M. S.—
 Nashua, Pearlstreet Church and
 Soc., \$67 96
 Richard C. Stanley, to const.
 him a L. M., 30 00
 R. W. Lane, in part to const.
 Sarah E. Lane a L. M., 15 00
 Monthly Concert, 26 94
 Lancaster, Cong. Ch. and Soc., 19 35
 Brookline, Asa Betterby, 8 00 162 25
 East Concord, Mrs. Lydia Kendal, 10 00
 Francetown, George Kingsbury, to const.
 George Kingsbury, Jr., a L. M., by Rev.
 Charles Cutler, 30 00
 Hanover, Ladies' Benev. Soc., by Mrs. C.
 O. Blaisdell, 20 00
 Pembroke, A Friend, by Edward Kimball,
 Salisbury, legacy of Mrs. Pettingill, by T.
 D. Little, Exr., 5 00 348 00

VERMONT—

Brandon, Two Friends, 5 00
 Burlington, Third Cong. Ch., Mrs. E. W.
 Buell, by G. G. Benedict, Treas., 100 00
 Clarendon, Mrs. Laura C. Herrick, by L.
 C. Herrick, 6 40
 East Hubbardtown, Mrs. D. S. Lincoln,
 Middlebury, "O. D.", 15 00
 Montpelier, Emeline H. Evans, 20 00
 Peacham, on account of legacy of Mrs.
 Lydia C. Shedd, by B. Perkins, 940 60
 Putney, legacy of Mrs. Melinda Whitney,
 by John Kimball, Exr., 200 00
 West Rutland, Luke Ward, to const. Mrs.
 Fanny Ward and Mrs. F. E. Freeman
 L. M., 80 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benj. Perkins,
 Treas., 2,000 00
 Dedham, on account of legacy of
 Mrs. Hannah D'Wolf, E. B. Bur-
 gess, Exr., by B. Perkins, \$118 32
 Legacy of Miss Roxana Alden,
 less \$25.00 U. S. tax, by Charles
 A. Hewins, Exr., 47 50 165 82
 Franklin, George A. Petton, 8 00
 Hadley, J. E. Parten, to const. himself a
 L. M., 30 00
 Hampshire Miss. Soc., by E. Williams,
 Treas.—
 Northampton, First Cong. Ch., \$523 43
Edwarda Ch. and Soc., 94 64
 Southampton, Females, 18 25 681 39
 Lenox, Cong. Ch. and Soc., by Miles
 Washburne, 30 00
 Newburyport, Mrs. John H. Spring, 20 00
 North Adams, Gardner White, by E. Rog-
 ers, 1 00
 Pittsfield, First Cong. Ch. and Soc., by
 James L. Knisga, 841 30
 Sheffield, Cong. Ch. and Soc., by Dwight
 Boardman, 1 55

RHODE ISLAND—

Little Compton, Isaac B. Richmond, to
 const. Henry I. Richmond, Horatio W.
 Richmond, Mrs. Georgia A. Bowen,
 Preston B. Richmond, William B. Rich-
 mond, Charles C. Richmond, Abbey E.
 Richmond, and Joshua B. Richmond,
 L. Ms., 240 00
 Providence, Misses Sarah and Lucy Kel-

logg, to const. John C. Thompson a L.
 M., by Rev. James C. White, \$30 00

CONNECTICUT—

Received by F. T. Jarman—
 New Haven, Mrs. E. S. Baldwin, \$5 00
 William Johnson, to const. Sam-
 uel D. Gilbert, William Wilson,
 and Charles C. Herrick L. Ms., 100 00 105 00
 Bridgeport, Sab. School, South Cong. Ch.,
 in full to const. Frederick N. Clute,
 William B. Hall, William K. Wickes,
 Mrs. Abbie A. Kellogg, Miss Mary A.
 Edwards L. Ma., by L. B. Stillman,
 Treas., 75 00
 Clinton, Cong. Ch. and Soc., by Rev. J.
 D. Moore, 86 45
 Cornwall Bridge, Miss Julia M. Swift, in
 part to const. her a L. M., 5 00
 Darien, Cong. Ch., by Rev. J. E. Barnes, 30 00
 Franklin, Mrs. N. Hastings, 5 00
 Greenwich, A Friend, 50 00
 Guilford, Third Cong. Ch., by Leverett
 Griswold, 25 00
 Greenville, Cong. Ch., Mon. Con., by F.
 W. Carey, Treas., 8 30
 Hawleyville, Abel S. Taylor, 50
 Mysic, Cong. Ch., by E. Denison, Treas., 5 22
 New Haven, Third Cong. Ch., by W. At-
 water, Treas., 29 00
 Old Lyme, First Cong. Soc., by Mary Still,
 Treas., 67 81
 Scotland, Cong. Ch., to const. Seth S.
 Safford and Nathan Fuller L. Ms., by
 Rev. L. H. Barber, 50 00
 Southport, Z. B. Wakeman, 300 00
 Stonington, Second Cong. Ch., in full to
 const. Stiles Stanton and Charles T.
 Stanton L. Ms., by Rev. Edward W.
 Gilman, 64 16
 Stanwich, Charles Brush and family, 10 00
 Stratford, Col. G. Loomis, 5 00
 Waterbury, A Friend, to const. Edward
 L. Bronson a L. D., 100 00
 Whitneyville, A Friend, by Rev. A. Put-
 nam, 1 00
 Winchester Centre, Sylvester Platt, 2 50

NEW YORK—

Albany, on account of legacy of Anthony
 Gould, by William Gould and Otis Al-
 len, Exrs., 1,500 00
 Arkport, Jarvis P. Case, 2 00
 Attica, First Cong. Ch., by Rev. John
 Wickes, 40 00
 Batavia, Mrs. P. L. Tracy, 5 00
 Bath, Cong. Ch., by Rev. Wm. Dewey, 5 00
 Binghamton, George S. Beach, \$10; Mrs.
 George S. Beach, \$10, 20 00
 Brooklyn, Ch. of the Pilgrims, M. C., by
 S. F. Phelps, Treas., 76 16
 Castle Creek, Mrs. Fanny Dimmick, \$5;
 A Sister, 50, by Rev. L. S. Hobart, 5 50
 Cooperstown, Pr. Ch., by H. Hollister, 30 38
 Coventry, Second Cong. Ch., of which
 \$30 is from A. J. Hoyt to const. Henry
 Hoyt a L. M., 60 00
 Coventryville, A Friend, by J. Blake, 2 00
 Fairport, Mrs. Aurault, by Rev. L. S. Ho-
 bart, 5 00
 Cong. Ch., by William Alling, 50 00
 Franklin, Mrs. Lydia Hotchkiss, \$5; O. F.
 Harper, \$2, 7 00
 Gouverneur, From two Friends, by Mrs.
 Mary H. Smith, 10 00
 Guilford Centre, Pr. Ch., by Daniel Bee-
 bee, Treas., 55 97
 Harlem, Cong. Ch., M. C., by James Riker, 8 10
 Klantone, legacy of Benjamin Jones, less
 \$10 U. S. tax, by A. Haselme and John
 O. Jones, Exrs., 190 00
 Napoli, Cong. Ch., by Rev. L. Newcomb, 1 00

New York City, Welsh Cong. Ch., Eleventh street, by Rev. Evan Griffith, \$18; Francis H. Slade, \$50; Mrs. Francis H. Slade, \$50; Charles Taylor, \$25; M. W. Lyon, \$10; C. M. Mather, \$5; Mrs. A. M. Pierson, \$5; William E. Dodge, \$250, \$408 00		Rosefield, Cong. Ch., by Rev. J. D. Wyckoff, \$20 00	
North Hammond, Brier Hill and Oak Point Cong. Chs., by Rev. S. Young, 14 00		Spoon River and Victoria, Cong. Ch., by Rev. B. F. Haakins, 11 15	
Osego Co., on account of legacy of Benjamin Rathbun, 7 27		MISSOURI—	
Perry Centre, A friend of Missions, 5 00		Hannibal, Cong. Ch., by Rev. E. B. Turner, 85 00	
Schenectady, A Friend, 10 00		MICHIGAN—	
Sherman, H. M. Haseltine, 2 00		Delta, \$9.50; Wacousta, \$7.50; Cong. Chs., by Rev. J. D. Millard, 17 00	
Strykersville, Dea. Milo Warner, \$5; Mrs. S. T. Woodruff, \$5, by Arden Woodruff, 10 00		Detroit, First Cong. Ch., by F. Raymond, Treas., 64 00	
Triangle, Cong. Ch., by Rev. H. W. Lee, 8 50		Detroit, First Cong. Ch., Anonymous, by F. Raymond, Treas., 5 00	
Utica, F. E. R., 4 00		Lansing, Plymouth Cong. Ch., by Theo. Hunter, 28 07	
West Stockholm, Cong. Ch., by Rev. H. Miles, 9 20		Memphis, \$11.50; Columbus, \$5; Cong. Chs., by Rev. W. P. Russell, 16 50	
PENNSYLVANIA—		Osego, Cong. Ch., m. c., by Rev. C. Temple, 4 65	
Susquehanna Co., legacy of Andrew Willard, Urbane Smith, Exr., by W. H. Jessup, 300 00		St. Joseph, Cong. Ch., by Rev. G. H. Miles, 6 00	
OHIO—		Wayland, \$5.90; Hopkins, \$5.50, Cong. Chs., by Rev. J. S. Kidder, 11 30	
Received by Rev. J. H. Newton—		WISCONSIN—	
Bellevue, Cong. Ch., to const. Rev. John Safford a L. M., \$30 00		Beloit, John C. Newcomb, \$10; Mrs. John C. Newcomb, \$10, 20 00	
Birmingham, Cong. Ch., \$9.40; Joseph Swift, \$6, 15 40		Elkhorn, Cong. Ch., by Rev. J. B. L. Soule, 6 00	
Cleveland, George A. Stanley, to const. him a L. M., \$30; Rev. James H. Newton, \$10, 40 00		Ionia and Emmett, Welsh Cong. Chs., by Rev. D. S. Davis, 5 00	
Chester, Presb. and Cong. Ch., 38 00		Fond du Lac, \$34.50; Fort Atkinson, \$50; Watertown, \$64, Cong. Chs. and from Allen's Grove, Rev. M. Montague, \$10, 158 50	
Crab Creek, Welsh Cong. Ch., 18 62		La Crosse, a member of the Cong. Ch., by Rev. J. M. Hayes, 1 00	
Cuyahoga Falls, Cong. Ch., 23 30		Springwater, Cong. Ch., by Rev. R. Williams, 8 00	
Elyria, Francis West, 1 00		Sheboygan Falls, Cong. Ch., by Rev. T. A. Wadsworth, 7 00	
Florence, Cong. Ch., 7 75		IOWA—	
Hudson, Cong. Ch., 40 00		Bentonsport, S. Richards, to const. Mrs. S. G. Sears, C. G. Richards, and W. S. Richards L. Ma., 100 00	
Mineral Ridge, Welsh Cong. Ch., in part to const. Rev. J. P. Thomas a L. M., 18 45		De Witt, Cong. Ch., by Rev. J. Van Antwerp, 15 00	
Paris, Welsh Cong. Ch., 9 30		Fontanelle, A Missionary's daughter, 2 00	
Parisville, Rev. David Davies, 5 00		Garnaville, Cong. Ch., by Rev. G. M. Porter, 14 60	
Peru, Cong. Ch., 18 50		Hampton and Chapin, Cong. Chs., by Rev. William P. Avery, 25 00	
Ruggies, Cong. Ch., 21 85		Independence, Mrs. Eli Pease, \$5; Sherrill's Mount, Cong. Ch., in full to const. H. Bruns a L. M., \$5, by Rev. J. Guernsey, 10 00	
Tallmadge, Welsh Cong. Ch., in full to constitute Rev. David Davies a L. M., 22 40		Sioux City, Cong. Ch., by Rev. M. Tingley, 85 00	
Youngstown, Welsh Cong. Ch., 11 96		Stellapola, Rev. Evan J. Evans, 7 50	
By a Clergyman, 5 00		Tipton, Cong. Ch., by Rev. M. K. Cross, 20 00	
Cleveland, on account of legacy of Eliza Taylor, by Elizabeth E. Taylor, Exr., 808 05		Wilton, Cong. Ch., \$5; Durant, Cong. Ch., \$15; Mrs. M. F. Bullen, \$5, by Rev. H. L. Bullen, 25 00	
Coolville, Cong. Ch., \$18.25; Rev. Francis Bartlett and family, \$10; Mrs. Bartlett and her S. B. class, \$3.52, 26 77		MINNESOTA—	
Elyria, Heman Ely, 50 00		Lewiston, Cong. Ch., \$30.30, and Cannon Falls, Cong. Ch., \$10.35, by Rev. J. N. Williams, 80 55	
Marietta, from the estate of Curtis Clark, deceased, by A. T. Nye, 25 36		Wayland and Warren, Cong. Chs., by Rev. W. Porteus, 5 10	
First Religious Soc., by M. D. Follett, 80 00		KANSAS—	
North Bloomfield, Cong. Ch., by W. O. Savage, 4 00		Carson, Cong. Ch., \$6.50; Albany, Cong. Ch., \$7.35, by Rev. G. G. Rice, 18 85	
Orwell, Cong. Ch., by Rev. T. L. Arnold, 10 00		Pleasant Grove, Edwin Kellogg, 5 00	
Tallmadge, Almira Scott, in part to const. a L. M., 10 00		OREGON—	
Wakeman, Second Cong. Ch., by Rev. H. S. Bennett, 11 00		Portland, Cong. Ch., by Rev. G. H. Atkinson, 13 00	
ILLINOIS—			
Barry, from Sarah R. Peabody, deceased, by Reuben Shipman, 180 50			
Dallas City, Cong. Ch., by Rev. F. A. Armstrong, 17 00			
Hillsboro, Central Cong. Ch., by Rev. G. L. Roberts, 38 00			
Mendon, Cong. Ch., by L. A. Weed, 22 30			
Moline, First Cong. Ch., by Rev. A. B. Hitchcock, 15 65			
Newton, Cong. Ch., \$10.45; Rev. S. Dilley, \$5, 15 45			
Payson, Cong. Ch., of which, from Samuel M. Spencer, in full for L. M., \$10, by D. Prince, Treas., 80 60			
Rockford, Second Cong. Ch., bal. of coll., by Spencer Rising, 96 04			

NEBRASKA—

Nebraska City, Cong. Ch., by Rev. E. M. Lewis, \$10 00

CALIFORNIA—

Nevada City, Cong. Ch., by Rev. H. Cummings, 15 00
Redwood City, Cong. Ch., by Rev. G. W. Finney, 8 45

CANADA EAST—

Eaton, Thomas S. Morey, 10 00
HOME MISSIONARY, 62 00
\$11,815 61

Donations of Clothing, etc.

Brookfield, Mass., Ladies, by Joshua Colt, a box, \$157 50
New Haven, Ct., Ladies' Home Miss. Soc. of Center Ch., 8 barrels.
Port Huron, Mich., Cong. Ch., by J. E. Hoyt, a box, \$59.75; cash and freight, \$10.50, 70 25
Torrington, Ct., by Mrs. Dea. Hinsdale, a half barrel.
Waterbury, Ct., Second Cong. Soc., by Rev. Eliza Whitteley, a barrel, \$112.35, and cash, \$24.40, 186 75
West Charleston, Vt., Cong. Ch. and Soc., by Charles Cummings, a barrel, 109 69

Receipts of the Massachusetts Home Missionary Society, in December, 1864. BENJAMIN PERKINS, Treas.

Andover Cong. Ch., West Parish, to const. P. M. Jefferson, S. H. Boutwell, Daniel K. Trow, Mrs. M. A. Russell L. Ma., \$142 10
Do., North Evangelical Ch., 40 00
Beverly, Dane street Ch. and Soc., 84 76
Boston, A Friend, 20 00
Do., Berkley street Ch. and Soc., 125 45
Boxboro, Evan. Cong. Ch., 16 80
Bradford, Cong. Ch. and Soc., 70 55
Braitree, Dr. Storrs' Soc., quarterly coll., 20 00
Brighton, Second Cong. Ch., from Young Ladies, 75 00
Campbell, Cong. Ch. and Soc., 62 00
Charlestown, Winthrop Ch. and Soc., 555 59
Dalton, Mrs. Eda B. Porter, 50
Do., Cong. Ch. and Soc., 66 70
Danvers, legacy of Israel Adams, deceased, by Philemon Putnam, Esq., Exr., 5,010 22
Franklin, Cong. Ch. and Soc., to const. Mrs. Harriet C. Philippe, and Miss Sarah A. Blake L. Ma., 70 84
Hancock, N. H., Christie Duncan, 1 00
Haverhill, North Cong. Ch. and Soc., 213 15
Hinsdale, Cong. Ch. and Soc., 191 81
Lawrence, Central Cong. Ch., to const. Samuel N. Weston a L. M., 43 22
Lowell, John street Church, 9 53
Malden, South Cong. Ch. and Soc., 16 00
Marshfield, First Cong. Ch. and Soc., to const. Miss Sarah D. Sherman a L. M., 37 15
Medway, East Cong. Soc., balance, 2 00
Newton, Rev. Mr. Furber's Soc., 73 85
Do., Elliot Ch. and Soc., m. c., 90 00
Do., West Parish, Cong. Ch. and Soc., 66 50
Newburyport, North Cong. Ch. and Soc., 90 97
Do., Whitfield, Cong. Soc., to const. Mrs. R. J. Spaulding, H. A. Ingraham, Thomas Griffith, Mrs. S. Newmarsh, Mrs. L. J. Emery, Mrs. M. H. Griffin, Mrs. M. S. Green, Mrs. A. Brown, Mrs. E. Carr, W. P. Chase, G. S. Bartlett, T. Ellis, Miss E. A. W. Pearson, Miss E. S. Gale L. Ma., 445 01
Peru, Cong. Ch. and Soc., 38 80
Plymouth, South Cong. Ch. and Soc., 10 00
Do., Pilgrimage Ch., Ladies' H. M. Soc., 40 00
Do., Mrs. Jane B. Gordon, to const. herself and Dr. T. Gordon L. Ma., 60 00

Plympton, Mrs. Hannah S. Parker, \$4 50
Roxbury, Vine street Ch., m. c., 11 00
Do., " " collection, 100 00
Royalston, Ladies' Benev. Soc., 10 00
Sandwich, Cong. Ch. and Soc., 17 50
Saxtonville, Cong. Ch. and Soc., 46 87
Sherborn, Cong. Ch. and Soc., 18 85
Stoughton, Cong. Ch. and Soc., 19 00
Topsfield, Cong. Ch. and Soc., 90 00
West Roxbury, legacy of Mrs. Hannah P. Bradstreet, by L. W. Sweet, Exr., \$300, less U. S. tax, \$18, 283 00
Webster, First Cong. Ch. and Soc., 94 30
Westford, Union Cong. Ch., in full to const. Mrs. Sarah K. Crofts a L. M., 9 75
Weymouth and Braintree, Ladies' Evang. Soc., 80 00
Wilmington, Cong. Ch. and Soc., to const. Mrs. Nancy L. Leavitt, Miss M. C. Wentworth, Mrs. Louisa Swain L. Ma., 95 45
\$8,612 07

Receipts of the Connecticut Home Missionary Society, E. W. PARSONS, Treas.

Bethlehem, Cong. Ch. and Soc., \$60 75
Bolton, Cong. Ch., by A. Warner, 9 40
Bristol, Gent. Assoc., H. Beckwith, Tr., 24 50
Coventry, E. B. Chamberlain, in full to const. Miss Ellen M. Chamberlain a L. M., 10 00
Durham Center, coll., by J. W. Sessions, to const. Miss Angeline Scranton a L. M., 80 00
Eastford, Cong. Ch. and Soc., 18 00
East Granby, Rev. N. H. Wells, 6 00
East Hartford, Cong. Ch., coll., by G. F. Clark, Treas., of which \$80 is from Walter Pitkin, to const. Hugh Stanley Halsey, of Ithaca, N. Y., and Mrs. H. D. Moleneaux, L. Ms., 295 00
East Windsor, Cong. Ch., coll., by Rev. F. Munson, 30 92
Enfield, Cong. Ch., Mrs. S. Parsons, 10 00
Falls Village, Cong. Ch. and Soc., 8 00
Gilead, Ch. and Soc., W. T. Warner, 19 63
Gulford, (S.) in silver, 50
Hadlyme, Cong. Ch., by E. Geer, 6 25
Hartford, Center Ch., additional, by S. P. Kendall, 25 00
Do., by E. H. Perkins, Treas., 593 55
Do., A Friend, 3 00
Do., Mrs. T. Day, 50 00
Do., A Friend, (J. B. H.), 5 00
Hartford, A Friend in Conn., by H. Hooker, 100 00
Hartland, Cong. Ch. and Soc., 11 00
Higgamun, Ch. and Soc., S. Gladwin, Tr., 21 15
Hitchcockville, Cong. Ch. and Soc., by P. T. Holley, 21 00
Litchfield, Cong. Ch. and Soc., additional, 12 00
Litchfield Co., Annual Meeting, 62 35
Lyme, Cong. Ch. and Soc., 13 44
Manchester, Second Cong. Ch. and Soc., coll., by J. L. Spencer, 72 09
Milton, Cong. Ch. and Soc., 24 00
Morris, Cong. Ch. and Soc., additional, 1 00
Do., Asa Burgess, 22 00
Northfield, Cong. Ch. and Soc., 19 50
North Madison, Cong. Ch. and Soc., 5 00
Pomfret, Cong. Ch. and Soc., S. G. Willard, to const. Rev. Walter S. Alexander a L. D., and Dea. Lewis Averill a L. M., 150 55
Prospect, Ch. and Soc., E. Atwater, 3 00
Simsbury, Cong. Ch. and Soc., P. J. Wilcox, 77 95
South Mansfield, Cong. Ch., O. L. Ayer, 85 00
South Windsor, First Cong. Ch., by Charles Willey, to const. Mrs. E. C. Powers a L. M., 58 02
Tariffville, coll., 9 65
Do., A Lady, 5 00
Union, Cong. Ch., by O. B. McLean, 50 51
Wethersfield, legacy of James Griswold, by J. S. Griswold, Exr., to const. George Smith and Lucy R. Smith L. Ma., 400 00
Wethersfield, Dr. Cook, 5 00
Do., Cong. Ch. and Soc., J. Loveland, 229 45
West Woodstock, Cong. Ch. and Soc., to const. Payson A. Perrin a L. M., 80 00
\$2,636 97

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXXVII.

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NO. 12.

SOUTHERN EVANGELIZATION.

To constitute a permanently free State, men must be taught not only their rights, but also their duties and their obligations. Submission must be inculcated, conscience must be educated, a generous love must be inspired. To establish liberty it is not enough to strike in sunder with the sword the chains which bind men. They must be bound together not, indeed, with handcuffs, as in a chain-gang, but with bands more enduring, because wrought of God—bands of duty and affection. Thus the Gospel is needed to prepare the way for true freedom. In truth, the principles of religion underlie republicanism. Religion teaches man that he is a son of God, and thus makes him unwilling to be a slave of man. She educates him to yield a willing submission to the sovereign power of God, and so renders it more easy for him to obey the reasonable requirements of his earthly superiors. And she inspires him with a universal affection for the human race, and so makes it possible for him to administer government in peace and amity with his fellows.

This is no fine-spun theorizing. History attests its verity. Existing heathenism does not produce a single instance of free government. The downfall of the Greek and Roman Republics demonstrates the instability of such as are not founded upon christian principles. Not until the Gospel was proclaimed, and the art of printing made its general diffusion among the people possible, was the way opened for the permanent establishment of free governments. And then freedom in the Church preceded and made permanent freedom in the State. Men fought for religious liberty first, for civil liberty afterwards. First came the battles of conscience, afterwards the battles of States. The Reformation came before the civil war in the Netherlands, and the Revolution in England, and America. Protestantism prepared the way for republicanism.

Free Churches and Free Schools Required.

If we mean, then, that our victories in the South shall permanently establish the safety of the Republic, we must follow them with other labors. Where we

have destroyed slavery, we must organize liberty. Where we have destroyed the nation's enemies, we must establish these national supports—free schools and free churches. The South now possesses neither of these.

In the colonial days the English government addressed certain questions to the American colonies, respecting their condition. In answer to one of these, the Governor of Connecticut replied that one fourth of her income was expended in the maintenance of public schools. The Governor of Virginia replied: "I thank God that there are no free schools nor printing, and I hope we shall not have them these hundred years." The fruit has been like the planting. In 1860 three fourths of the children of Connecticut were attending public schools, while nine tenths of the children of Virginia were suffered by the State to grow up in ignorance. In the same year the free States of Ohio, Indiana, and Illinois sent seven ninths of their children to the common schools, while the slave State of Kentucky, but just across the border, out of 462,000 children educated but 97,000, or a little over one fifth.

The census does not show the same disparity of the numbers of the churches; for the negroes are naturally religious. All who can, avail themselves of what is often their only day of rest, and attend the religious services which are permitted to them. And the census knows no distinction between the white and colored churches. But the statistics of church property show (to compare only the same States) that Connecticut, with less than half the population of Virginia, has invested in churches nearly three quarters of a million more than the latter State. But it is quite unnecessary to weary our readers with statistics, since any one may surfeit himself with them, and complete the comparison, by a simple inspection of the census for himself; while it is a notorious fact, needing no other demonstration than the existence of the Southern Aid Society, that even the older slave States have ever been as truly missionary ground as the newly settled regions of the West. In these churches, too, such as they have been, a full and free Gospel has never been preached. The South has possessed an expurgated Bible. Its ministry have preached an emasculated Gospel. They have preached the law of God, omitting the command, "Thou shalt love thy neighbor as thyself." They have treated religion as Solomon proposed to treat the child—cut it in two. And the half which they have held before their congregations, doctrine without works, has been as James declares it ever will be—dead.

Even these churches exist no longer. Soon after Nashville was occupied, Governor Johnson summoned the clergy to take the oath. Six of them refused. They were among the most prominent clergy of the city. They were exiled. Their churches were closed. Whether they have ever been reopened we do not know. But we do know that every where throughout the South the priests of Pharaoh have perished with their masters beneath the Red Sea—while their church organizations are disbanded, their congregations are scattered, and their church edifices are closed or temporarily converted into hospitals, barracks, and negro schools. Yet the Southern cities are not depopulated. They were never fuller of inhabitants than now. The people are there. The church edifices are there. But the ministry, and the churches, and the Gospel are not there—while a threefold population cries out for them.

The Threefold Southern Population.

I. An immense negro population is receiving its freedom. Without a careful christian education they can not be expected to know how to use it. The Gospel of freedom must be followed by the more glorious Gospel of Christ. Wherever we carry the proclamation of emancipation, we have need to carry the sublime

proclamation of a more glorious emancipation from Him who has said, "If the Son shall make you free, ye shall be free, indeed."

II. The poor whites. To this class, long held in substantial though not formal bondage, the war is giving political and social emancipation. To them we must also give free schools and a full Gospel, or the liberty which they receive will prove only less disastrous than has their servitude. To give political power to the ignorant, without also affording them education, is but to put the helm of the Ship of State into the hands of those who will surely run it on the rocks.

III. Into this reopened territory Northern immigrants are already entering. Foreign immigrants will soon follow them. There is money to be made in the South. Every one is saying that. But where money is to be made there will go Northern enterprise. And where goes Northern enterprise there must be planted Northern churches. Let not the enterprise of mammon outrun that of the christian disciples. We have need to beware lest the devil, having been cast out of the South, and the territory been swept and garnished, he go and get seven other devils and return, and the last state of that country prove worse than the first.

Responsibility of Northern Churches.

We have thus endeavored to show, that to perpetuate Republicanism in the South we must follow the terrible devastations of war, with the more grateful, though no less difficult, work of reconstruction. And that to this reconstruction the establishment of free churches and the proclamation of a full Gospel is absolutely essential. Let us add that the christian churches of the North alone can do this indispensable work. Government can not. For though religious institutions are essential to the Republic, the Republic can not establish religious institutions. Church and State are forever divorced in America. And God forever avert the day when the churches of America shall lapse into the hands of the politicians! Then *all* will be gone. Nor can we trust to the return of the exiled ministry, and the resurrection of the dead churches. We can not transform the old schools of slavery and treason into schools of loyalty and liberty. We can not trust those who have preached their congregations into rebellion to preach them back again. This would be to emulate the wisdom of the philosopher of our nursery rhymes, the man who was so "wondrous wise,"

"Who jumped into the bramble bush
And scratched out both his eyes,
And when he saw his eyes were out,
With all his might and main
He jumped into the bramble bush
And scratched them in again."

Now, too, is the time to commence this work. While society is fermenting, and institutions are being created, and customs are being established, and public opinion is forming, and governments are in process of organization, is the time to impress upon this new organization its permanent character. While nature was in chaos God fashioned and formed it as it is. While the metal is molten is the time to stamp and mold it. The Egyptian husbandman, while the waters still overflowed the banks of the Nile, was accustomed in olden times to go out in his boat and drop the seed upon the surface of the waters, that it might enter the softened and prepared soil. While the deluge of waters still overflows the fair fields of the South, is the very time for the christian husbandman to sow the good seed, that when the waters shall retire it may be found already germinating—its growth beginning. Of one thing at least we may be sure. If the good ma-

of the house sleeps, the adversary will not; but will sow tares if we sow not wheat.

Advantages of the Congregational Polity.

Finally, the free polity of the Congregationalists affords some peculiar advantages for this work. To enter the South in a spirit of denominational propagandism to plant churches already formed and organized, as men shipped houses all framed to California, would be, at least at present, to undertake a work of doubtful utility, and more than doubtful success. But the South affords a grand field for the practical application of the doctrines of Dr. Bacon's celebrated theses. For while the South would give but a surly welcome to Yankee missionaries coming with advertised purpose to plant Yankee churches, it will not refuse the assistance of Northern capital, and even of Northern ministers, who shall proffer to the people aid in organizing their own churches, upon the broad and catholic basis of a common Evangelical faith.

Doubtless this work is one of exceeding delicacy, and girt about by many difficulties. It has not been our purpose in this article either to point out those difficulties or to undertake their solution. We wish simply to assist in deepening the increasing conviction of the importance of the work. We do not discuss, we only desire to provoke discussion. The importance can scarcely be overrated. There is great danger that it will not be sufficiently estimated; danger that we shall rest content with the victories of our arms, unconscious that they are fruitless indeed, unless followed up by the victories of christian love; danger that we shall destroy only, not perceiving the necessity of thorough christian reconstruction. Yet, certain it is that God never spake to his people of olden time with clearer revelation by his prophets than he now speaks to all loyal christian churches by his Providence.

The Walls of the Southern Jericho Fallen.

For years a great population, white and colored, possessing neither education nor a full and free Gospel, have been right across our borders, awaiting the day of their redemption. But we have never been able to reach them. It has been easier to preach the Gospel in its fullness in Roman Catholic Italy, Mohammedan Turkey, heathen India, or barbaric Africa, than in the slaveholding States of Protestant America. To proclaim the Gospel there the ministry were compelled to covenant not to preach what the sinners did not like to hear. The devil would let them preach, provided he might revise their sermons. The Congregationalists never accepted the conditions—other denominations tried, but sickened of their bargain. The New School Presbyterians withdrew. The liberty loving Methodists withdrew. The Home Missionary Society was driven out. The Tract Society was compelled to abandon its principles in order to maintain its position. A wall more impenetrable than the famous wall of China was erected from east to west along the northern boundary of the Southern States. That wall the evangelical churches of the North could neither scale, nor pierce, nor overthrow. Now the trumpet of God has been sounding through the land these three years, and the wall has fallen with a sudden and startling crash, and the heretofore impregnable Jericho is impregnable no longer, and the voice of God speaks clear and loud above the din of battle to the American churches, "Go ye in and possess the land." "He that hath an ear, let him hear what the Spirit saith to the churches!"—*Rev. Lyman Abbott in the New Englander.*

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. J. A. Johnson, Dutch Flat,
Placer Co.*

Whisky and Murder.

Last evening a sad but characteristic scene occurred in one of our principal streets. It was in distressing contrast with scenes appropriate to the close of the Sabbath. A man of ordinarily sober and commendable habits spent a part of his Sabbath in one of our saloons, and became somewhat intoxicated, and passed up the street to where some recently enlisted soldiers are quartered, and finding one of his friends roughly handled by the soldiers, he attempted to interfere, and received a blow on the back of his neck which felled him to the ground and caused instant death. A physician was immediately summoned, but the man was dead. This morning his employer requested me to conduct his funeral services. The house was densely packed by a congregation of men who seldom or never attend church. The occasion was solemn enough, and shocking enough, and I tried earnestly to make a suitable and profitable use of it. I can only hope that it was not all lost even on the worst of my audience, some of whose dull and expressionless faces painfully resembled grotesque masques. Citizens tell me that this is about the twentieth death in this village, caused, directly or indirectly, by whisky! But two male adults in all the cemetery died in the ordinary way, by disease! But society is rapidly improving. These people treat me with great respect and kindness. And they are a generous people. The contributions of some worldly men here would shame many well to do Christians in the East. The work here, in some respects, is hopeful and even cheering. Let Christians pray for the miners of California. They may be converted, but are dying without a Savior.

NEBRASKA.

Waiting for the Dawn.

Along this military road there seems to be a reckless, heaven-daring spirit

that I have never witnessed before. Thousands are cursing their Maker and selling their souls for a little earthly gain. Many of those who come to meeting will go away and drown their better feelings in the whisky bottle, and plunge deeper into the whirlpool of sin than ever. How often have I wished that there was even one good strong man to stand with me and stem this tide of evil. But there are but two male members left in our feeble band—one is a cripple, and the other now past eighty years of age.

I sometimes feel that I must give up and go to some other field of labor; but I love the cause of Christ in Nebraska, and feel constrained to hold on for the dawning of a brighter day. The crude elements must take a different shape here, before long, as the work is progressing on the railroad, and a different class of men will doubtless take the lead, or at least form a part of every community, along this great thoroughfare.

A Gleam of Sunshine.

Your commission has just come to hand, for which we wish to express our deepest gratitude. Truly it is a gleam of sunshine upon our dark path, making us feel that there are those who sympathize with us, though far from here. May God ever bless the American Home Missionary Society.

*From Rev. I. E. Heaton, Fremont,
Dodge Co.*

Laying Foundations.

Experience as a Home Missionary has led me to realize that we walk by faith, not by sight. Doubtless all ministers of the Gospel appreciate this sentiment, in their own sphere. No one can foresee in what individual cases his testimony may prove a savor of life. But, in the new and rising settlements, usually occupied by Home Missionaries, this savor of life is naturally self-extending. A circumscribed field of labor, comprising a few persons, becomes a populous society. A little one becomes a thousand. These settlements have their seasons of infancy, youth, and manhood. As in case of natural infan-

cy, some will soon fade and disappear, but a large portion will, more or less, rapidly advance to maturity. An experience of more than twenty seven years in the West has taught me that the intellectual, moral, and religious character of new settlements has an important influence in determining its entire future.

We are laying the foundations of many generations. Some patrons of the American Home Missionary Society may deem the visible results of all this expense and toil discouraging. Could they see the rising West, as we have seen it during so many years of personal experience, we think they would rather rejoice to see what has been accomplished.

—♦♦♦—
From Rev. L. H. Jones, Fontanelle, Washington Co.

The Red Man of the Prairie.

As a characteristic incident of Western life, I will state that a little while since a red man came and pressed his face against my window, and looked in a while, and went away. He has since returned; and now, while I write, eleven half naked sons, not of the forest, but of the prairie, are standing or seated around my stove. Some are stalwart men, and some pleasant countenanced women; some quite advanced, and some children. I wish I could inclose a photographic view of the group, as they jabber around the well fed stove. Some have nothing on them but moccasins, buckskin breeches, and a loose buffalo robe thrown over their shoulders, and thrown off in the house with as much nonchalance as a lady would manifest at an afternoon call. How they survive the occasional severity of our Western winters, is more than I can tell.

KANSAS.

From Rev. P. McVicar, Topeka, Shawnee Co.

Self Sustaining.

We bid the Home Missionary Society a happy new year, and good by, at the same time. Last Saturday our church voted "to become self sustaining." In doing so, however, we hope to be still connected with the Society, not as a recipient, but as a giver. It is with emotions of gratitude, also, that at length we are enabled to assume the burden of self support.

Late in November, 1854, a little over ten years ago, was the commencement by white people of a settlement in this place. On Sabbath, December 29th, of the same year, Rev. S. Y. Lum, in the employ of the American Home Missionary Society, on a visit from Lawrence, preached in a house on the river bank, the first gospel sermon ever preached at Topeka. In the fall of 1856, Rev. L. Bodwell was commissioned as the stated minister of the church, then numbering only nine members. Two of them were absent at the East, one a prisoner at Leecompton, for resisting border ruffianism, while a fourth was just recovering from severe illness. To quote Bro. Bodwell's language, published in the HOME MISSIONARY at that time: "There was but little to cheer a minister of the Gospel." It is not strange, also, that the clerk of the church, in view of their condition, should leave on record: "Our hearts are perplexed and somewhat cast down, from the state of society growing out of the outrages perpetrated upon the people of our Territory—outrages unparalleled in the history of our nation." Mr. Bodwell continued to labor till the spring of 1860, during which time the membership increased from nine to fifty-nine, eighteen of whom were the subjects of a precious work of grace.

Indebtedness to Home Missions.

Thus early did the Home Missionary Society commence to sow the good seed in what is now the capital of the State. The first sermon, the first communion season, the first prayer meeting, and the first sanctuary in the place, are all traceable to the agency of this Society. Without this seasonable and continued aid from the Home Missionary Society, the church could hardly have survived the peculiar trials through which it has been called to pass. Twice its sanctuary, when ready for the roof, was leveled by the sweeping tornado. But the stones were laid for the *third* time, and now we have an edifice forty two by seventy, neatly seated and *out of debt*. For eight years you have generously aided us, and now we shall try, in humble reliance on divine grace, not only to sustain ourselves, but also through the Home Missionary Society to aid others.

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From Rev. H. Jones, Geneva, Allen Co.

Bearing Carnal Weapons.

The past three months have been a season of danger and alarms. Twice

the militia of the county, and in the last instance all between eighteen and sixty years old, have been called out, first to defend our southern, and then our eastern border. On these occasions, though urgently needed at home, I have pleaded no exemption, but have chosen to share with my neighbors the inconvenience and loss of leaving home, on only a few hours' notice, at the most busy season. Nor do I regard the month thus spent in camp as lost time, with reference to my proper work as a missionary. In it I think I learned more of the real character of my neighbors than I could in a year under ordinary circumstances.

Besides exerting, as I trust, some good influence at the time, I have, I think, been enabled to secure the confidence and good will of many whom I could not have reached otherwise, and have thus prepared the way for greater usefulness in the future.

With the Sword of the Spirit.

While in camp at Fort Scott, finding there was absolutely no stated Protestant religious services in a town, the third, probably, in population and business in the State, I gave notice that I would speak on the Sabbath; and had the privilege of preaching to a large congregation. We had also a number of interesting evening meetings, in which I was aided by a number of good Methodist brethren whom I found in camp.

Respite from Danger.

For several reasons it is much more difficult, at this season, for rebel guerrillas or bushwhackers to make raids so far into the State as we are situated. We therefore feel a good degree of security in the winter. Men can now go a few miles from home, without buckling on their revolvers; nor are we so alarmed to see a half dozen horsemen approach; or so startled at every untimely discharge of a gun. I can assure you it is a great relief. And yet on Fall river, west of us, a day's journey, there have been a number of murders committed recently, and six of Cooper's guerilla band have been taken prisoners there within a few days.

Unprepared for Winter.

Winter has come and has found me entirely unprepared for it. Owing to the very great scarcity of labor, in all this region, up to the time when the militia were called out, not a bushel of lime could be bought within thirty

miles. After my return it was so late in the season that it was impossible to get my house either grouted or plastered. After pointing it up with mortar, as best we could, we can yet see daylight through many a crack and crevice. One room, however, we have lined with our carpets, so that it is tolerably comfortable except in the very coldest weather. There have been a number of days this season in which, with our utmost efforts, my family could not have an hour's comfort, except when in bed. My house is within a quarter of a mile of the thirty eighth parallel of latitude, and yet, owing to our fierce, terrible north and northwest winds, I find the cold much harder to endure than in northern Ohio. We have, however, much mild and pleasant weather here during the winter.

MINNESOTA.

From L. S. Griggs, Spring Valley, Fillmore Co.

The Slain in Battle.

Three years of the war had passed away and our community had not been called to mourn the loss of, I think, a single representative in the army. But now "a voice is heard, lamentation and bitter weeping." Many mothers, "weeping for their children, refuse to be comforted for their children, because they are not." Within a few weeks tidings have been borne from the South of the death of one and another, until we now mourn the loss of six young men, the flower of our community. I preached a discourse commemorative of one, a young lieutenant, acting regimental quartermaster in the Twelfth Iowa volunteers, on last Sunday afternoon. He was the first of whose death we heard. He was instantly killed by a rifle shell at the battle of Tupello, Miss., last summer. He was a noble young man. When the battle commenced he was ordered to the rear with his train, but he intrusted the care of his wagons to a subordinate, and coming forward to the front volunteered his services to aid in any way. He was conspicuous for his bravery, carrying cartridges before him on his horse, and doing other service. He had just ridden where his brother, a member of the Seventh Minnesota, was standing in line of battle, and exhorted him to keep cool, when, in a few minutes, the

fatal shot struck him, killing both him and his horse, and hurling their mangled bodies to the ground. He became a Christian, and united with the church early in life, and recently wrote: "I have the same hope and trust in the blessed Savior that I used to have." We trust he is now with that Savior in glory, whither so many heroic spirits have ascended from the bloody battlefields of this war.

From Rev. C. Hall, Lakeland, Washington Co.

Four Sons in the Army.

Our church has had cause recently to mourn the loss of one whose youth and efficiency gave promise of usefulness. He was the son of an aged and much esteemed member of our church, was hopefully converted about four years since, and united then with the church. He had served with fidelity his three years with the Third Minnesota volunteers, was discharged early in September, leaving his regiment in Arkansas, to return home. His aged father and mother, who had sent four sons to the Union army, were fondly awaiting his return, when the sad tidings came that he was sick at the St. Louis hospital, and a few days later that he was dead. A younger brother, a member of the Seventh Minnesota regiment, obtained brief leave of absence to visit his sick brother, but was too late, as he had been buried several days. Feeble as our church is in efficient male members, the loss falls severely on them, as well as on parents and other relatives.

There is no one to occupy the field now, and there is evidently unanimity in wishing me to stay at present, and a willingness to do all we wish them to do pecuniarily in their present circumstances. Our hope and prayer is that the Lord of the vineyard will bless our feeble efforts, provide in his own wisdom for his flock, and direct each in the future.

IOWA.

From Southern Iowa.

Revolution through Sunday Schools.

When I came to this field a large proportion of the inhabitants seemed to have no more regard for the sacredness of the Sabbath than any other day. Secular business was transacted. Sab-

bath schools, except a weak one with our church, had not been introduced. Through the aid of the Massachusetts Sabbath School Society and the labors of our members, we established Sabbath schools in all this densely settled Quaker community. When the rebellion broke out, our valuable male membership left for the front. At this juncture my heart was troubled. What was to become of all these schools, founded in the midst of great opposition, and sustained and carried on by truly christian sacrifice? Must they be given up, and all these hundreds of children again left in darkness and christian ignorance? My heart said, No! They must not be abandoned. I then felt strong in the belief that God, in his providence, would raise up some good, christian souls to care for them. I confidently then expected that our Methodist brethren would come to our help, but they have not in one case assisted. But the Quakers, whose children we were trying to instruct as a means of saving them from ignorance and infidelity, came to our aid. They soon became deeply interested themselves, and are now carrying on many of the Sunday schools which we established, with credit to themselves, benefit to the children, and honor to God. Such a revolution, so extensive and apparently so thorough, as has taken place with this Quaker community, it has never before been my province to witness; and where it will carry them, or when it will stop, are now the matters of interest to me.

From Rev. W. P. Avery, Chapin, Franklin Co.

A Solitary Sentinel.

The sentinel stationed at one of the outposts occupies a responsible and laborious position, if it be not one of honor; and is often toil-worn and weary, though he may be able to report little visible success. His solitary watching and labor are quite as important as is that of the soldier who is in the thickest of the fight.

I have now been six years and a half on this field, the only missionary of your Society in the county. My nearest ministerial brethren are twenty five and thirty miles distant. I have had no vacation since coming here, have exchanged but one Sabbath, and but very seldom have had help, and but rarely have been permitted to meet with my

brethren in Association. Through the fierce blasts of winter and the extreme heats of summer I have met my appointments, both in this place and at Hampton, eight miles distant, with almost uniform regularity; and is it cause for wonder that, with very imperfect vision and a constitution never vigorous, I should feel considerably worn down? But though weary in the work, I trust I am not weary of it, and would gird myself anew to the labors that are still before me.

Ahead of the Quota.

Though we are far removed from the noise and tumult of battle, and know but little of the excitements of party strife, yet we are by no means indifferent to the life and death struggle in which our nation is now engaged. The loyalty of the people of this place will be apparent when I state that under the last call for troops we had no men to raise. We are still in advance of all calls. We long and pray for a speedy peace—a peace that will bring honor to the nation and liberty to every captive.

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*From Rev. A. T. Loring, Manchester,
Delaware Co.*

A Sad Errand.

Nearly one week has passed since the expiration of my first quarter of the current missionary year. This delay in my quarterly report has been caused by absence of a week from home on quite a sad errand. To gratify an afflicted family who needed the services of some trusty friend, I recently went to Cairo, Ill., to bring home, alive if possible, a young soldier then lying sick at the Post Hospital in that place. My expenses being borne, and thinking that much might be learned on such a mission that might be useful to me, as well as to do a great kindness to anxious friends, I decided to make the tour.

The poor boy was alive when I arrived at the hospital, and was much cheered by seeing me, and the hope which my coming awakened of again seeing his home and friends. I greatly feared, however, that his hopes would not be realized, and a few days confirmed my fears, when in the early morning I found his cot and the one next to his vacated. Both of the occupants, from whom I had parted the night before, and whom I expected to see alive in the morning, had, soon after

midnight, been called home, and their mortal remains borne to another room in the hospital. The mournful duty was thus forced upon me to prepare and take with me all that remained of the dear boy I had come for, to his afflicted family—a mission I fain would have been spared, had our Heavenly Father so willed it.

The chaplain of the hospital and myself held a solemn service on the occasion, in which the convalescent soldiers participated with deep and tender interest. It was only the day before that we held a similar service over the remains of a young man of much promise from Vermont, educated in a college of that State, and son of Hon. Mr. Morrill, a member of Congress. He died, we think, a true Christian.

Affecting Incident.

I must not fail to speak of a most affecting incident in the family of one of the members of our church, which made Thanksgiving Day one of sadness in all this village. A little girl of about eight years, the only child of her parents, a member of our Sabbath school, and a child of much promise, by accident, the cause or circumstances of which are entirely unknown, had her clothes take fire; and the first that alarmed the family was her screams, when she was found enveloped in flames. She survived eight hours, without any apparent suffering, and then fell asleep in Jesus, as we have no doubt, for her death-bed scene was one of the most interesting and affecting I ever witnessed. She was perfectly conscious of her condition—knew she was dying—called all her friends and Sabbath school mates whom she could summon, and kissed them an affectionate farewell—said she was going to see Jesus—that she was happy, and should soon be in heaven, and the like; and all this with tearless composure, while her distracted friends were weeping heart-broken by her side.

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*From Rev. W. P. Apthorp, Polk City,
Polk Co.*

Died for his Country.

I have, during the last quarter, been called to the sad service of burying one of my three sons who were in the army. He was a lieutenant in a colored company, and in a charge on part of Hood's army, near Decatur, Ala., was shot down and killed instantly. His men

rushed out and amid "a shower of balls and the crash of shells," as his captain says in his letter, raised and carried off his body from the field. He received several shots while being borne away. He was the youngest of the three. They had him immediately embalmed, and he was sent to Davenport, where I had the satisfaction of seeing his face, and then, after some funeral services, took him to Port Byron and buried him by his mother.

In this bereavement, I have the consolation to know that he not only stood high as a soldier and an officer, but also exhibited the character of a true Christian. His brother next above him in age, at the very same time, was exposed to the most imminent dangers near Petersburg. While lying down after dark, with his canteen on his hip, to avoid the shells to which they were not ordered to reply, a shell came and carried away the canteen. But God spared his life. Whether he and his brother in South Carolina are still living, I have not yet the means of knowing.



*From Rev. O. Littlefield, Nugent's
Grove, Linn Co.*

Church Organized at Troy.

This is a new town in Linn Co., on the Wapsipinecon river, ten miles below Quasqueton. It is about nine years since the neighborhood began to be settled. A Sabbath school has been sustained for the last four summers. The first two seasons it was sustained principally by Mrs. K., a Congregationalist from the East, in her dwelling house. A year or two since a Baptist minister had a stated appointment for a few months. This, with an occasional sermon, was all the preaching enjoyed in the neighborhood till last June. Since then I have preached there every alternate Sabbath. In November last, I commenced a series of meetings which continued about four weeks. Last Saturday a Congregational church was organized, consisting of fourteen married persons. One half of these have recently obtained a hope in Christ. Some ten others, mostly young persons, hope they have passed from death unto life, in this revival. Some of these are expected to unite with the church just organized. The Lord has done great things for this people, and we give him all the praise.

WISCONSIN.

*From Rev. T. B. Hurlbut, West Salem,
La Crosse Co.*

A Retrospect.

This day closes the second quarter of my missionary year. "O Time! than gold more precious, how rapid is thy flight! No moment should be spent, but in purchase of its worth." And yet so little is accomplished of what seems immensely important to be done, that we can scarcely discern progress from one waymark to another, inasmuch that we are ready to exclaim in disappointment and sorrow of heart: "We labor in vain, and spend our strength for naught." But set the waymarks a little farther apart, and let one take his standpoint on some eminence that overlooks the great West and Northwest—the especial field of the American Home Missionary Society for the last quarter of a century and more—and let him compare 1884 with 1864, and he will discover progress amazing, wonderful!

Home Missions and Loyalty.

One development made by this convulsive period of our dear country's history, is to me of great and special interest; and I think must be to every patriot, philanthropist, and Christian. It is the clearly apparent, and remarkable harmony of the Gospel of salvation, as preached and exemplified by the missionaries of the American Home Missionary Society, with true love of country and humanity. It would be an interesting and valuable fact, could it be known how many of the regular hearers and supporters of our Home Missionaries are sympathizers with Southern secession rebels. Could the facts of loyalty and disloyalty be elicited from all, over the Western missionary field, I am confident they would afford ample proof that human freedom, and stable, equitable, free government, are in strict agreement with the plain, earnest Gospel, as preached by your missionaries, and received and believed and practiced by your mission churches. Who can tell how different might have been the position and action of the great West and Northwest, in this eventful and critical moment of our country's history, but for the religious teaching, moral culture, and political instruction communicated by the thousand missionaries and missionary churches planted and sustained on every portion of this

vast field, for a whole generation, by the large munificence and far reaching beneficence of the American Home Missionary Society?

The savor of the Society's influence upon the welfare of the country, in this particular alone, can never be weighed by human balances, or estimated by human calculation. And when it is remembered that this is only an incidental, though uniform, result—aside from the main object, which is beseeching men, in Christ's stead, to become reconciled to God—ought not, and must not such an instrumentality for social and civil as well as religious good, be appreciated by a nation thus reaping its rich fruit, in the time of its greatest need? Oh! if this Gospel of peace, preached by the American Home Missionary Society, could have had free course through all the States of the sunny South, how gladly would it have run to and fro, dispensing its messages of love to God and good will to man, and been glorified in preventing this terribly wicked rebellion, and thus saving to the nation thousands of millions of dollars, and—what are a thousand million times more valuable—the precious lives of our noble, brave, dearly loved ones, who have freely offered themselves a costly sacrifice on the altar of their country! God grant it be not in vain, but made of purifying efficacy, that we may be established in righteousness.

From Rev. C. C. Cadwell, Bloomfield, Walworth Co.

Twenty Seven Years.

Nearly twenty seven years since, I came to this valley of the nation, with a wide field before me. A work of vast proportions presented itself to my mind. I was awestricken, when contemplating the vast prairies and beautiful woodlands, with all their varied and charming scenery, with the thought that one day, not far distant, they were to be occupied by men and women of mind and strength, to help wield the destiny of this mighty empire. And then the thought that this mass of mind must, to make it an element of national strength, be sanctified through the operation of the Gospel. The work seemed vast. More than realized has been the thought. The land is covered with growing communities; and with their growth, through the foolishness of preaching, a moral sentiment has ob-

tained to make this one of the most efficient portions of the nation. But our work was to follow up a growth of years. We were permitted to begin with the germ and cultivate where results were most readily reached.

The Widening Field.

But in connection with this war is opened a much larger field, with scarcely any of its promising features. The whole South, a land of Goshen truly, opens to us a field of missionary work such as was never presented to the church before. More than four million blacks to be civilized, citizenized, and above all christianized! And other millions of non-slaveholding whites, a much less promising element, to be molded into the likeness of true humanity, to be raised to the level of manhood, are thrust upon us. And where are the laborers? Is their strength proportioned to the work in our American Zion? Oh, for a general baptism of the Holy Ghost—for a moral earthquake to topple down the towers of pride and worldliness, and lay our beloved Zion upon the altar of sacrifice!

From Rev. A. A. Young, Oconto, Oconto Co.

Accession of French Protestants.

For us as a church, the most important item is an addition to our feeble membership. In the fall, a Mr. E. Laporte, who has been employed as a missionary at large among the French, Belgians, and Canadians, was at Oconto. He had before been in this field, and through his labors a band of French Protestants had been gathered that met regularly Sabbath afternoons for worship in their own tongue. Of these a portion are converted Roman Catholics. They desired a church house and communion privileges, and have sought admission with us. Some of them understand English, but the most know it but poorly, if at all. The session, with the aid of Mr. Laporte, examined from them seven candidates for admission by profession. The examination was very well sustained—remarkably so, I think, when we take into account their great deficiency in regard to education. To my own mind a prominent feature was the heartiness of their reception of the Bible as God's word, and of their love for it and its giver. This is right refreshing to witness, in these days of so many cavilings, and so many reserv-

tions in the acceptance of the Bible. I was reminded, very forcibly, of accounts of the Huguenots of the seventeenth and eighteenth centuries.

MICHIGAN.

Missionary Boxes.

We thank you for procuring for us a box. Such a gift was never more timely than the one which lately came to hand. Our children were almost dressless and shoeless. The opening of the missionary box is a joyous event to the family of the missionary, especially in these times of high prices, when the cost of living is from two to three fold what it was three or five years since. It seems almost a miracle that the Home Missionary can remain in the field and continue his self denying toil. God bless the kind friends in New Haven who have so kindly wrought for us; and may their donations not be bestowed in vain. It will save us from increased indebtedness at the close of the year.

It has been said that these boxes amount to but little, and are not much prized. Such, permit me to say, is not the fact in our experience, nor in the experience of other ministerial families around us. In our family they are so important that, without their aid, it would seem that we should be almost obliged to abandon the Home Missionary field. May they continue to be sent as long as the necessity exists, and prove to be, what they are in reality, a blessing to those who give, and those who are the recipients.

Temperance Victory.

I can not send this without informing you that the battle of Temperance, in this community, has been fought, and right comes off victorious, as she always does in the end. We had three saloons here last winter. Perhaps you remember how much we were disturbed by one of them. All are now extinct. The worst one is burnt, one of the other buildings is occupied as a dwelling, and the other as a shoe and boot store. No intoxicating liquors are now sold in the village, as a beverage. To God be all the praise!

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*From Rev. J. B. Fiske, Grand Haven,
Ottawa Co.*

Looking on the Bright Side.

The last quarter has been to me a time of perplexity and anxiety, owing

to the protracted sickness of one of my children, but not a time of sorrow. I am glad, even with household troubles, that I am here, trying to persuade my fellow-men to disengage their affections and aspirations from sensuous objects, to fasten them to nobler realities; and glad that so many listen to my voice, I hope, not wholly in vain, not wholly as they listen to a song or a story. If a man can not be grateful to his Father on high, for giving him a tongue, a brain, a heart, a home, a church, and a community, with all of which to labor for human good, he ought to be ashamed.

For the past three months I have been the only regular American clergyman in this place. At our last communion season, we received four to our membership by letter. Our congregations are good. On each Sabbath evening the house is full of young and old, of Americans, Hollanders, Scotch, and now and then negroes, for this is a lake port, and also the terminus of the Detroit and Milwaukee Railroad, which is owned and worked mostly by foreigners. Hence we have much diversity of nationality, though a sameness of evil and a unity of salvation.

It gratifies me to see two blind young men grope their unsteady way down the aisle each Sabbath, and turn their sightless eyeballs toward the sound of the preacher's voice. Poor men! They lose the beauties of the four-faced revolving year—the flowers of May, the red leaves of October, the merry face of childhood, the solemn twinkling of wintry stars, but I pray God their inner eyes may get sweet glimpses of christian truth, and their loss be made up to them by visions of immortal scenery. "I am come, a light into the world," says Christ, "that they who see not may see."

How to Have a Good Sunday School.

Our Sunday school is, indeed, an interesting one. I believe this is mainly owing to an interesting, that is, interested and devoted superintendent. Three Sabbaths ago, he landed here, at noon. He had been to Chicago on business; the propeller had been detained by rough winds; he had been deprived, by illness, of his night's rest; but when Sunday school was called, he was there, unshaven and in his week day clothes, for he had no time for his toilet; but his heart was warm, and face as bright as ever. Such superintendents will

have flourishing schools; and of course ours is well attended and well managed.



From Rev. J. Scotford, Le Roy, Calhoun Co.

Heavy Burden Thrown Off.

To save the church edifice at Lawrence from being sold, Deacon Eaton Branch, a few years since, borrowed the amount of the debt, \$2,100, and has been paying, out of his own slender income, the interest on that sum, at ten per cent., or \$210 annually, until, with his original subscription, he has paid \$1,381. This heavy drain had so reduced him that he is no longer able to bear this heavy burden. The church was likely to be lost, and this good man crushed, unless this debt was lifted. At the earnest request of the deacons and trustees of that church I consented to act as an agent and do what I could, consistent with my own parish duties, to remove this debt. One thousand dollars of the amount has been raised at Lawrence, and they have the promise of \$500 from the East, provided the balance (\$600) is raised in this State. Of this amount I have raised, in my own church and the churches most accessible, \$222, or one third of the needed sum, and I have such assurances from other churches as gives promise that the whole amount will be raised. Thus a weak but promising church in a growing village will be saved to be a light to lead many precious souls to Christ.



From Rev. N. D. Glidden, Leonidas, St. Joseph Co.

Death of Mrs. Glidden.

This report must tell such a tale of sorrow as it has never been my lot before to experience. When I last wrote you it was while watching at the bedside of my beloved companion. We had then no hope of her recovery, for it was evident that that most fatal and flattering disease, consumption, had seated itself firmly upon her, and that it would soon destroy her life. At a later day she appeared to rally, and we were led to hope she would be spared through the winter, and perhaps recover so far as to be comfortable for years; but, alas! our hopes were only raised to be dashed in pieces. On Sabbath morning, while I was at church engaged in the usual service of the sanctuary,

she was taken suddenly worse, and on Monday evening, the 21st of November, she passed from our earthly abode to one of those heavenly mansions which her Savior had gone to prepare for her.

She was born in Villanovia, Chautauqua Co., New York, on the 23d of January, 1832, and was therefore in the thirty third year of her age. She was the daughter of Rev. William H. Osborn, and for the last sixteen years of her life has been a most consistent and conscientious child of God. Her last hours were like the clear setting of an unclouded sun. Though she left three children, bereaved of her christian counsel, instruction, and care, and her husband in his youth to struggle on with life's duties alone, she met death with the composure of one who knew in whom she had believed. Hers was a calm and abiding hope in the Savior, and no doubt he has received her unto himself, that where he is there she may be also.

The Missionary Box.

The box came too late to benefit my precious wife. She had received her white robes before it arrived. Oh! it was hard to open it here *alone*, but it was a precious offering. The dried fruit, had Mrs. Glidden been spared, would have done her good; but she eats the fruits of the better country. The cloth was nice, and what I needed, and has been made up and worn for the dead. Other articles have been satisfactorily used. The box was a real blessing to us—a gift from the hands of our Heavenly Father through his children. We thank him and the ladies who prepared and made the offering. We pray that God's blessing may rest upon them.

ILLINOIS.

In the Midst of Alarms.

During the last quarter our place has been full of fears and anxieties. We have had, if not war, at least rumors of contemplated raids from bushwhackers upon us. It was known that there were many of this kind of men sojourning in the county. They were harbored by Southern sympathizers. Bills of warning were, in some cases, posted upon prominent Union men's buildings and gate posts. Expressions were thrown out by the opposition, such as the following: "He that votes for Lincoln to be President will vote for his own eter-

nity;" "You Republicans will get enough of the Copperheads before you get through." It was known that the bushwhackers were operating to a considerable extent on the other side of the Mississippi. They were threatening an invasion into our county. As a very unusual circumstance, the Mississippi was fordable, in several places. Thus we lived, often not being able to trust our nearest neighbors; going to bed at night, with no assurance that, before morning, we might not be awakened by ruffians. But these dangers, as we trust, are all past. The defeat of Price's army was the virtual defeat of all bushwhacking. Several bands have since been overcome and dispersed. The results of the late election have greatly awed the Southern sympathizers. We breathe much more freely.

Thanksgivings after the Election.

Seldom has an event been hailed with so much joy as well as devout gratitude as the late Union victory at the ballot-box. We had been contemplating it with some degree of apprehension; and we had reason to do this, for we were badly defeated in this county. We felt as if all depended on the result. We spent the Sabbath evening before the election in humiliation, fasting, and prayer. We committed our cause to the Lord, and awaited the result. When the news came of making an almost clean Union sweep, loud acclamations rent the air. Cheer after cheer went up to heaven. In the evening we resorted to the house of God, and spent a season in devout thanksgiving and in making patriotic speeches. Our subject was, "The providences of God during the war." We all felt that it was good to be there.

From Rev. T. Lorriaux, (French,) Ottawa, La Salle Co.

Encouragements.

For the first time since they are in this country, the French in Ottawa hold a prayer meeting. As I intimated in my last letter, we have been able to inaugurate an evening service, which is well attended and already yielding fruits of grace to a few souls. The average attendance at that meeting is forty, which is a good number, considering that most of our people live far from town. Only one member of those who live in town attempts to pray in public.

The more spiritual members of my congregation live in the country.

Since my last we have been through the crisis both of the draft and of the election. The draft fell heavily on our little community. I think now we have at least twelve members in the field, which we do not grudge to the country. I think that, enjoying so many privileges in this land of liberty and abundance, we must do our share of the great work which is now to be done, namely: the crushing of that unjustified rebellion, and the bringing about of a new era of justice and liberty to all.

We have had a compensation, a conversion, which fills the heart of your missionary with unspeakable joy. My own brother, twenty four years old, had never united with us, nor even been baptized. I had the privilege to baptize him and receive him into our fellowship. He has since enlisted for three years, and the letters we receive from him show that he is deeply touched by the power of the Spirit. Another young Frenchman, who was an excellent teacher in our Sunday school, has also enlisted, but his place is well supplied, and our Sunday school is prospering increasingly. A Catholic came the other day and asked me if I would receive his children in our Sunday school. He lives far from town, but has purchased a buggy in order that his children may attend the school. He wanted to know how much I would charge him, and was quite surprised to find that our Sabbath school is open gratuitously to every one. Poor Catholics! They are accustomed to pay for every article of grace and salvation they get at the hands of their priests.

From Rev. E. G. Smith, Tremont, Tazewell Co.

Death of Mrs. Smith.

Since my last report I have passed through the deep waters of affliction. My dear companion, who had shared with me nearly fourteen years of labor, trial, and joy, was very suddenly called away to her reward on the 5th of November. The blow fell with scarcely a moment's warning, and with almost overwhelming force.

It seemed to me at the time that I should be obliged to give up my field and my work. I hardly felt as though I could go forward alone and discharge the additional duties of my family and my parish. I feel that I have been

greatly indebted to my dear companion, for my usefulness and success in the ministry. Though feeble in health, she was strong in spirit and wise in counsel, and in every sense a helper in the work. But the Master knew best whom to release from the cares and burdens of life, and whom to leave to work and wait a little longer.

I would not be ungrateful for the kind Providence that has spared her to me and to the church thus far; nor unsubmitive to that same wise Providence that has now taken her from us; but it is a heavy blow to me, and to many. I will copy an extract from her funeral sermon, preached by Rev. A. A. Stevens, of Peoria, which all felt to be just and appropriate: "In her view all of life, its plans, its engagements, its highest hopes and joys, were connected with, and ever to be regarded as subservient to the interests of the Savior's kingdom. His work must be done; his cause must be attended to; his worship sustained; his church and people cared for; his little ones fed; his poor provided for. On these things her heart was set. With such principles controlling, household work could be disposed of in its season. A wise economy could make the limited Home Missionary salary suffice. And the cheerful, hopeful spirit which she cherished could animate the weak and discouraged parish to strong and hopeful efforts for their own prosperity. But she has gone to him whom she loved, and for whom she desired to live. It is a *great vacancy* which her absence makes."



From Rev. F. Lawson, Rockton, Winnebago Co.

Sorrowful yet Rejoicing.

Since my last report the hand of our Heavenly Father has been heavily, yet mercifully and kindly, laid upon us. Death, for the first time, has invaded our circle and removed a dear, precious little daughter to the realms of the blest, of which she had been an attentive and interested scholar here on earth. Though only three years and two months old when taken from us, it had been her most delightful engagement to attend the Sabbath school, where, as a member of the infant department, she was a most eager attendant; but her little song, "Nearer, my God, to Thee," is now fully answered, in being not

merely nearer to, but with Christ. At the same time my wife and three other children were sick and very low. Now, as never before, I understand and appreciate "the loving kindness of the Lord." "It is good for me that I have been afflicted." I am enabled more fully to sympathize with and comfort those whom God has likewise stricken. Our whole village has been visited with sickness as never before. I trust that it will prove a richer blessing than health or wealth.

A Veteran.

Among the deaths of last summer, was that of the old chieftain of our church, Father *William Talcott*, in his eighty first year. He was an old veteran, dying in the Lord. For the last two years he had been unable to attend the public services of the sanctuary, yet retained the most lively interest in all the movements of the church. Though so far advanced in years, his mental faculties were clear and strong, to the last.

He came to Rockton in 1837; his family following, the next year. He at once encouraged the public worship of God, at a time when there were only two other white families in all the region, now known as the counties of Boone, Winnebago, and Stephenson. In 1839, with thirteen others, he formed the First Congregational Church of Pekatonica (now Rockton.) Rev. William M. Adams, then their minister, afterwards died at Mineral Point, Wis., in 1842. The church then formed has since been the spiritual home of 320 souls—many of whom have gone to their reward.

"So Job died, being old and full of days."—It was a mournful, yet sacred privilege, to rehearse these and kindred facts, at his funeral; at which over half the original members of the church were permitted to be present—a fact rather rare, among our new, migratory people. His works do follow him. His labors have been most signally blessed; leaving behind him "the sweet remembrance of the just."

In addition to very liberal contributions, by help of which this church was erected, in 1850, the largest and finest house of worship in all this region, he presented the society, in 1854, with a fine toned bell, on condition that they complement the same with a good town clock; but the latter proving a failure, he generously, at an outlay of about \$600, made the gift absolute. ogle

From Northern Illinois.

"Just as I am."

It was a very affecting sight, when Mrs. A., the oldest of those who recently joined our church, uncovered her head, silvered with the snows of more than sixty winters, to receive the ordinance of baptism, meek and humble as the youngest, a girl of twelve. She had been under conviction for sixteen years, and had been waiting for *fitness*. "Are you fit now?" said I. "Oh no; not as fit as when I first felt it my duty; but I find myself growing weaker and weaker, and more and more in need of a Savior, and I can not wait any longer. I come, all unfit, but trusting the love of him who said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

Her husband is one of our richest and most influential citizens, but a Universalist. She is mother of six children, four of whom are still at home, and is an angel of mercy to the poor and afflicted, and the soul of every effort in aid of the soldiers. She lacked only the "one thing needful," to be a source of spiritual blessing to a large circle of friends and neighbors, who knew her only to love her.

The Wife's Dying Example.

Another, a gentleman, had lost his wife, a few months before. She was a woman of very estimable character, but had been deterred from confessing her love to Christ, by her husband's influence. On her death bed, however, she grew more courageous; and as her husband and friends stood around her, she said: "There are none of you to pray for me; I must pray for myself." And, clasping her hands, began. The Savior was near; and taking hold of his hand, she walked through the dark valley, cheered and sustained by his presence.

"I can not but love the Savior that thus blessed my wife," said her husband, afterwards. "I hope to meet her in the hereafter; and would do what she would have done had she lived. She taught me how to pray; and the sinner's friend, that took her so gently, in her hour of extremity, will also take me. All unfit, I come; trusting to his mercy for forgiveness, and asking your prayers and sympathy to live a life I have too long neglected."

He is the only one of a large connection, that makes a profession of religion. Pleasure and business occupy their Sabbaths, as they did his; but now he

comes to the sanctuary and the house of prayer.

From Rev. J. W. Cass, Como, Whiteside Co.

The Prayer on the Battle Field.

One young man of my congregation, now in the army, has found hope in Christ. There are reports of another conversion. This would make five conversions from our Sunday school and congregation, since October, 1862. I have kept up correspondence with our young men and sought to show them Christ. Such things greatly encourage me. It may interest you, to know the circumstances of one conversion. It was that of a noble young man who was trusting in his morality for salvation. During a battle, he was ordered to assist in carrying a severely wounded comrade to the rear. He stood by him as the surgeon examined the wound, and heard the surgeon say: "I can do nothing for you; you have only a short time to live." The wounded soldier begged the young man to pray for him; and he thought within himself, as he expressed it to me: "How can I pray for him, when I never yet have prayed for myself." But after hesitating a moment, he dropped upon his knees, by the side of his dying comrade, and prayed, first for himself and then for his comrade. "There," he says, "I trust I gave my heart to God." This young man is spoken of by his impenitent fellow soldiers as a devoted Christian.

From Western Illinois.

Effects of False Doctrine.

I have been led to consider some of the things which prevent the feeble church you are fostering here, from becoming self-supporting; and what is true of this church, is true of many others in Central and Southern Illinois. One of the greatest difficulties we have to encounter, is a very low and false standard of religion. With a great multitude, *water* is the great panacea for sin, the door of salvation, the very gate of heaven. The candidate for discipleship is only to believe in its healing virtues, and he may receive the Christian ordinance of immersion. Induced by such representations, a large part of our population have been led down into some brook, (or "sloo,") there to be made Christians. The Disciples, or

Shedders of New Light, are not to be turned aside from their chosen work, if the water is a little discolored by the richness of the prairie. The candidate must take up the cross, and receive the blessing. By the aid of this process, and shouting meetings, most of the people of this vicinity have been committed to a profession of christian faith. In the immediate neighborhood where I now reside, I can think of eighteen families, all of whom have been in connection with some church. In these eighteen families, are represented eight different denominations. The Sabbath is but little regarded by the majority of their number; a large part of them make no pretensions whatever to vital godliness; and yet they have been put through an ecclesiastical form, which makes it peculiarly difficult to reach them with gospel truth.

Sympathy with the Rebellion.

Another influence hard to counteract, is a wide spread sympathy with the Southern rebellion. I have twice had a school house locked against me, by a school director, who opposes the war and every thing done by our government. The majority of the town are of his way of thinking. Few, however, would carry matters to such extremes. Their influence is against us. They prevent children from coming to our Sabbath school, and also from attending our regular meetings. For such reasons, my appointments in school houses have not been as largely attended since our residing here, as they have been in other places.

Fruits of Faithful Work.

At the stations alluded to above, where the door was locked against us, there are cases of special interest. Two persons have expressed, in public, their deep concern for their own salvation; others, for months, have been impressed. One of our church members living in that vicinity, seems like a new man. I may also say that the people of that district have declared, that hereafter the house shall be opened when needed. Our church is not what it ought to be, though we have been considerably revived. The majority have been humbled before God. A few have had some just conception of what sin is, in their own hearts and lives. Others, again, have been made to feel, but, I fear, have not heartily and thoroughly repented. One gives comforting evidence of a change

of heart; another prays in his family; another has become a praying man; others are feeling more or less deeply, without committing themselves. I have visited nearly all accessible families during the last quarter, for conversation on personal religion.

OHIO.

From Rev. G. Dana, Wauseon, Fulton Co.

Spiritual Refreshing.

In my last report I ventured to express some hope of the gracious outpouring of God's Spirit. Since that time the cloud of divine mercy has been gently distilling upon us. A great change is already apparent at Lena and Center school house, as well as here. But we are in the midst of results. Last Sabbath was a day of solemn interest, as have been all our Sabbaths during the quarter. God is among us, in a still small voice. I have called for no public demonstrations. I see inquirers at my house and their homes; and others, wherever opportunity presents. It has been, with us, one of those rare seasons when I have found every body, with a single exception, approachable.

We held our communion November 6th, when twelve united with us, four on profession and eight by letter. Six others have since been examined and approved. God has done great things for us, and to his name be all the glory.

Sanctuary Built.

We have a beautiful house of worship, which was dedicated October 27th. The bell cost \$325; the house and lot, \$1,600; and the stoves, lamps, etc., \$175—total, \$2,100. When our slips were sold the result was surprising to all. Some twenty more applied than could be supplied. I advised a yearly rental, but I think the sales will be thrown up in the spring. An addition of twenty feet in length may then be made, and yearly renting instituted to support the minister. Scores manifest reluctance to attend our worship, as I apprehended they would, with our present arrangement. Nevertheless, our Sabbath congregations, whoever preaches, have been large and the house full. Our town is having a steady growth in business and population. Hitherto hath the Lord helped us; and if he continue to make his face to shine upon us all will be well. When I look back I marvel at present

results ; and when I forecast, I rejoice with trembling.

NEW YORK.

From H. M. Dodd, China, Wyoming Co.

Decease of Rev. John Dodd.

It becomes my painful duty to announce to you that my dear father has heard the summons of his Divine Master, and left us in obedience to the call, Friday evening, December 9th. He sank gently into the arms of death, without a pang or struggle. When he was gone, a sweet happy smile rested on his countenance, such as he was wont to greet his absent children with when they came home, or the lambs of the flock when they came to see him. For several days he was irrational, but about his Master's business, preaching and praying constantly. The Friday before, while yet in his right mind, he told a lady who was sitting by him (for he would not distress his family) that he hardly expected to recover ; that for himself, he was ready to go ; he trusted entirely to God's mercy ; but he felt distressed to leave his dependent family, especially his unconverted children. For them he cried piteously ; hoped God would spare their lives, and convert their hearts. His disease was typhoid fever, aggravated by organic disease of the heart. His sickness was brief. He kept his bed just two weeks. Thanksgiving Day was the last time he was out. He preached part of the previous Sabbath on the eighth commandment—his last sermon.

My father studied theology at Oberlin, and has been in the ministry about twenty six years, fourteen of which he has been a Home Missionary. He loved the Home Missionary cause dearly. He has been, from the first, an anti-slavery man, and always remembered our beloved country in his visits to the mercy seat. Thus has finished another humble, self sacrificing life at the age of fifty five. We feel that for him to die was gain, and hope to be reunited to him in a better land.

But this was only God's preliminary chastisement of our afflicted family. Monday morning, December 12th, our youngest brother, the pet of the family, the darling of our hearts, fell asleep to wake no more. Our house is desolate. My mother is just convalescing from her sickness. Pray for us that this

blow may be sanctified to our everlasting and spiritual good.

From Rev. H. Miles, West Stockholm, St. Lawrence Co.

The First Breach in the Family.

Since my last report myself and family have passed through the deep waters of affliction. A son, who enlisted in the service of his country last August, has fallen—the dearly loved one, the youngest of the family circle, and the one who, we fondly hoped, would be our comfort and support in the decline of life. He died of typhoid fever in the army hospital at Philadelphia, Penn., November 5th, aged seventeen years and five days. While away from home, attending a circular conference, I was awakened after midnight by friends who brought me the dispatch from Philadelphia, announcing the critical state of my son. Immediately I returned home, took the afternoon train for Philadelphia, where I arrived on the next day night, and immediately went to the hospital, where I found my dear boy greatly emaciated and in an unconscious state. I watched with him the greater part of the night, and the next morning, his consciousness being restored, I experienced the mournful pleasure of knowing that he recognized me, and understood what I said to him, though he was unable to speak a word. In the fore part of that day I thought I discovered some favorable symptoms, and flattered myself that the critical point in the disease had been passed—that my boy was to be spared ; but a few hours later the sure marks of approaching death undeceived me. I endeavored to direct him to that dear Savior who would not leave nor forsake him in the hour of his need ; and in prayer, faith, and tears, I placed him on the bosom of Jesus. The next morning, without a struggle or groan, he quietly fell asleep until the resurrection morning, when he shall “come forth.” I trust, “to the resurrection of life.” His remains were sent home, and are now deposited in the village cemetery, close by us, where his grave will often be visited, and where the tear of affection and fond memory will often be shed.

From another Missionary.

The Costs of Schism.

Our Sabbath services have been held

in two places, half a day in each, according to Free Will Baptist and Methodist Episcopal order. Possibly, the two congregations numbered more souls than would have gathered at one place. It is well known, however, that some would not come a distance, to attend a single service. They would prefer two services at a central place. The fault may be with the ministry, but it is becoming common in the country, for each school district to count its school house its meeting house. There are no sheds for teams and carriages, therefore parents and children who come at all come on foot. Two school districts, contiguous it may be, must have a minister; so, societies are small, and none of them able alone to provide for those who serve them. The Congregational church in P——, has twenty five members, none of them wealthy, and

the other people who make up in part the congregation have not wealth; and yet they are supporting, in part, *three* ministers of different denominations. Cities and villages do so; therefore country people will. Three horses are employed to do what one horse could well do if well kept; three men employed, to do what one good and faithful man could as well or better do; three meeting houses are kept up, where one is enough—each to be warmed and lighted; there are three sets of sheds, etc. I do not wonder that Paul, led by the Spirit of God, disapproved of divisions in the church, in Corinth. The church of God on earth should be one, even as it is one in heaven. The seven churches in Asia were one only in a place. "United we stand, divided we fall."

MISCELLANEOUS.

A Plea for Missouri.

The great State of Missouri is now free! The reign of slave tyranny is ended! Do you desire to have any part in making it the home of intelligence, refinement, and religion? Are you a farmer? Here is an abundance of good land improved and unimproved, which you can now get at a very cheap rate. Good farms with good houses and orchards can now be bought for from \$8 to \$15 per acre.

Are you a mechanic? There is at this time a great scarcity of mechanics of all kinds. They are needed, and can find employment at once, and good village lots, and land near town, can now be obtained at little expense.

Are you a teacher? In Missouri with a school law modeled after that of New York, and with a Township, County, and State School Fund, valued at over five million dollars, there is every opportunity for you to be useful in your calling, and to secure an ample competence.

Are you a minister of the Gospel? Scores of towns in Missouri are to-day asking for some faithful herald of the cross to break unto them the bread of life. There are twenty towns on the Hannibal and St. Joseph Railroad alone,

that have no stated preaching, nor even a Sabbath school. In most of these towns good congregations may at once be gathered, with the prospect of soon organizing a church.

Are you a christian man? Are you a lover of your race, and desire to work for the improvement of society, in building up the institutions of learning and religion? You have desired and prayed that the shackles might fall from the slave, and that the States over which the slave power has so long tyrannized might be open to a better civilization. God has heard, and Missouri is redeemed! Will you not hear the call of Providence, and now make your faith known by your works?

This great State just emerging from its darkness and degradation, now waits to be occupied by an intelligent, industrious, liberty-loving population. Whatever your business, or position, or relations, will you not ask yourself whether you may not be spared to come to Missouri to help lay the foundation of free, christian institutions?

Its central position, its healthful climate, its rich, abundant, and cheap lands, its untold mineral wealth, and above all the opportunity of now deciding the character of a future empire, planting the institutions of free christian

civilization for myriads of generations to come, renders this commonwealth a most attractive and desirable place of residence.

If you wish to inquire respecting lands for a location for your family, address George S. Harris, Land Commissioner, Hannibal and St. Joseph R. R., Hannibal, Mo.

If you wish to locate as a minister or teacher, address Rev. E. B. TURNER, Agent A. H. M. Society, Hannibal, Mo.

"Little Morris's Birthday Gifts."

I inclose the amount of \$2.25, contributed by the various members of the family, this morning, as the equivalent value of the gifts which our eldest child would have received on this, his birthday, had God permitted him to continue with us. He learned, while yet here, to take an interest in the missionary work, and was a life member of the American Home Missionary Society. Year by year we love to remember him in this way, so consonant with the feelings of "all the family in heaven and on earth" who pray "Thy kingdom come."

Our Increasing Population.

The remarkable fact pointed out in the President's Message, of the increased vote, after four years of war, challenges our particular attention and interest. Inasmuch as men are worth more than money, this is the most important and encouraging of the evidences of our prosperity. The Presidential vote in seventeen States in 1860 was 3,870,222. After four years of war the same States cast 3,982,011 votes, a gain of 111,789. This is besides the Kansas and Nevada vote of 33,762, and besides the vote of the soldiers in the field from Massachusetts, Rhode Island, New Jersey, Delaware, Indiana, Illinois, and California, which was not allowed by the laws of their respective States, and which would not have been less than 90,000. Is this wonderful result the effect of chance? May not the christian heart see in it the hand of the God of our fathers, of our country—our God? Wars have depopulated other lands, and wicked wars will always tend to do so. From this we may learn that the ultimate causes of prosperity are independent of incidents and circumstances, and spring from the sphere of moral right and truth. There is no efficient power, in the long run, *against* the right.—*Examiner*.

Chicago.

In 1830 there was no Chicago. Where now stands the fourth city of the Union, there stood, in 1830, one little wooden fort, and three little wooden shanties! The first person who was born on these streets has not passed the meridian of life. Where now, in 1864, there surges the tumult of the people in the fierce drive of commerce, trade, science, art, and enterprise, less than forty years ago an utter silence reigned,

Save that from yonder ivy-mantled oak
The moping owl did to the moon complain
Of such as, wandering near her secret bower,
Molest her ancient solitary reign.

An old Indian chief, in his speech to the Sunday school the other day, said he saw Chicago before there was any thing to see of Chicago, and when it was composed of a group of temporary Indian huts.

In 1837—only seven and twenty years ago—the population of Chicago was about four thousand, and its income from taxes less than six thousand dollars. To-day its population is hard upon 200,000, and its present income from taxes is about one million, while the valuation of its property is nearly fifty millions! Let us take breath!

Again: the city that in 1830 was not, in 1864 casts a vote exceeding that of any city in the United States, with only three exceptions—New York, Brooklyn, Philadelphia! And when we bear in mind that Brooklyn is in no sense an independent city, being simply the elegant suburban chapel and dormitory of Gotham, and that no person is so well versed in geography as to set out for Philadelphia without consulting the guide-book, we are ready for the slightly astounding intelligence that the capital of the Northwest is virtually, and to all commercial intents and purposes, the second city of the Union! Let us take breath!

Again: the city, the number of whose years on the earth is scarcely more than the number of your fingers and toes, now takes a foremost part in the world's drama of commerce! The city that stands now where, a score and fourteen years ago, stood the bear and panther unmolested, is the first grain market of the world! The city that was unborn in 1830, in 1864 leads the cities of the whole earth's surface in lumber, in breadstuffs, and in pork! Let us take breath again!

The city that had not reached the map when the chief cities of the West

were large, and old, and thrifty, has now reached the grand preëminence of the Western capital. Chicago halves it with Cincinnati in the resources of Ohio, has more of the trade of Indiana than Indianapolis, more of the trade of Michigan than Detroit, more of the trade of Wisconsin than Milwaukee, more of the trade of Kentucky than Louisville, and more of the trade of Missouri than St. Louis, and carries Illinois in one vest pocket, and the two commonwealths of Iowa and Minnesota in the other. She is at the head of lake navigation, is the gateway of the great Northwest, mistress of the commerce of the Mississippi Valley; the head, hands, and heart, the bowels and brains of the ever widening dominion of the sceptre of the West.—*Examiner*.

The New South.

The plantations of the South, like the great landed estates of Russia, will be likely to be divided up among small proprietors, and the freed negroes themselves will eventually obtain an interest in the soil, as they acquire the habits of thrift and accumulation which come from self dependence. With this radical change in the labor system of the South will come a corresponding change in the structure of its society. The aristocracy of the plantation, made infamous by its defeated and punished treason, will die out and be forgotten. A new style of leaders will come up for the middle classes—the traders, mechanics, and cultivated men—who will see their own advantage and the general prosperity, in the success of the social revolution, and will coöperate in it and take the direction of popular opinion and affairs. Thus are the great States of the South, so long given up to poverty and barbarism under the curse of slavery, to be morally and socially regenerated. Out of the blood and pain of this great conflict are to spring new order, and harmony and peace. The grand work consummated, national unity will mean something more than a mere society of States. There will be unity of interests and ideas, unity of habits and aims, and the nation will enter upon a career of prosperity, power and glory such as could never have been possible with the loathsome weight of slavery hanging upon its neck. With trust in God and the glorious prospect of the future beckoning us on, let us bear cheerfully the burdens now upon

us, and learn to “suffer and be strong.”—*Springfield Republican*.

Visit to the Western Field.

Rev. H. B. Hooker, D.D., Secretary of the Massachusetts Home Missionary Society, makes the following report of a recent visit to the Home Missionary field in the Northwest:

The Secretary had the privilege of meeting and conferring with a large number of our missionary brethren in the Great Valley. With many of them he had had before very interesting correspondence—to many he had been the happy almoner of the bounty of others, and with all there had been the deepest christian sympathy as co-workers in the great cause of our country's evangelization. A visit to the scenes of the labors of these faithful men, and the opportunity of personal intercourse, he regards as one of the most precious of earthly privileges. He was present during the session of the Congregational Convention of Wisconsin, in Appleton, in September; and the week following was at the General Conference of Minnesota, at Lake City. It was a sacred pleasure to carry to these beloved brethren the assurances of Eastern sympathy with them in their great work, and to give them to know that Massachusetts Christians had not faltered, and could not, from the most decided and hearty coöperation with them, and to assure them that the East and the West were one in the conviction of the greatness and goodness of this missionary work. It was a matter also of the deepest interest to hear these noble-hearted brethren reciprocate, with liveliest joy, these friendly greetings, and to hear them assure their Eastern guest of their sense of obligation for all the sympathy and aid they and their families had received from Eastern friends; and not less grateful was it to hear them express their obligation for the vast amount of moral power, which, by its labors of love, the East had most happily exerted upon the West.

These blessed convocations of missionary brethren brought out a vast amount of most valuable information concerning what Home Missions had done, and had yet to do; and brought out, also, in the most affecting manner, the christian zeal and patriotism of these faithful servants of God—showing, in the most decisive manner, their fit-

ness for the great work God had given them to do, and their worthiness of the deepest sympathy and confidence of all lovers of Zion and their country. "The East and the West are shaking hands across the Alleghany mountains," said one of our own prophets. These millions of Christians and patriots have been brought into a far more close and delightful and effectual sympathy by our Home Missionary work. Our giving, and their receiving—our bounties, and their gratitude—their anxious toils and noble sacrifices, and our cheering words and ample and efficient aid—all these things have been creating bonds between the East and the West, nobler and stronger than could have been created by any other agency. And as we stand united together in the great principles of the christian faith, and in a common and intense ardor of love, for

our country, for freedom, and for all the rights and all the welfare of man, we will seek the grace that shall sanctify all these bonds, and shall combine East and West in the grand enterprise of our country's entire evangelization, for her own sake, and the power she may thus exert on the salvation of the world.

Land Sales Increasing.

It appears from the Secretary of the Interior's report, that the sales of public lands, which had fallen off in 1862 and 1863, increased nearly fivefold last year. The number of acres disposed of was 3,281,865, the aggregate receipts being \$1,019,446. It is certainly remarkable that, in the fourth year of the war, the settlement of our public lands should be resumed on the old scale.

APPOINTMENTS IN FEBRUARY, 1865.

Not in commission last year.

Rev. W. A. Tenney, Eldorado Co., Cal.
Rev. J. A. Jones, Foreston, Iowa.
Rev. Milton Wells, Hartland, Wis.
Rev. Lyman H. Johnson, Galena, Ill.
Rev. L. O. Barnes, New Albany, Ohio.
Rev. George W. Phinney, Monroe, Ohio.
Rev. H. H. Barnes, Frewsburg, N. Y.
Rev. M. R. Cushman, New Hudson and Black Creek, N. Y.

Re-commissioned.

Rev. E. M. Lewis, Nebraska City, Neb.
Rev. M. F. Platt, Weeping Water, South Branch, Salt Creek, and the People of Pawnee County, Neb.
Rev. Charles B. Sheldon, Excelsior and Chanhassan, Minn.
Rev. William R. Stevens, Rochester, Minn.
Rev. Ezra Newton, Preston, Minn.

Rev. Alfred Morse, Austin and Guilford, Minn.
Rev. M. K. Cross, Tipton, Iowa.
Rev. J. K. Nutting, Bradford, Iowa.
Rev. James B. Gilbert, Lansing, Iowa.
Rev. John R. Upton, Monona and Farmersburg, Iowa.
Rev. H. L. Bullen, Durant, Iowa.
Rev. Evan J. Evans, Williamsburg, Iowa.
Rev. A. S. Allen, Black Earth, Wis.
Rev. D. C. Curtiss, Fort Howard, Wis.
Rev. A. C. Lathrop, Tomah and La Fayette, Wis.
Rev. J. W. Donaldson, Wycocena and Rio, Wis.
Rev. D. A. Campbell, Auroraville, Pine River, Wautoma, and Richford, Wis.
Rev. J. S. Lord, Hustisford, Wis.
Rev. J. M. Hayes, Burns, Wis.
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\$6,114 81

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THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1866.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.

How shall they PREACH, except they be SENT.—*Rom.* x. 15.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

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MAY, 1865.

No. 1.

A MISSION TO UTAH.

THE conductors of the American Home Missionary Society have long sought for a favorable opportunity to erect the gospel standard in Utah. Hitherto the difficulties in their way have been insurmountable. The "Gentile" portion of the population has been very small, and the fanatical violence and intolerance of the Mormons have been such that any public and organized efforts to propagate among them religious tenets contrary to their own, would have been hazardous and fruitless. These difficulties are now removed to such a degree that the Executive Committee have resolved to make the experiment. Before calling attention, however, to this undertaking, we desire to state a few of the leading facts in regard to this strange region, and the stranger people by whom it is inhabited.

Physical Features of Utah.

Utah was originally a part of the Territory of Upper California, and was ceded to the United States by Mexico in 1848. It is situated west of Colorado, occupying the central part of the great basin of the continent between the Rocky Mountains and the Sierra Nevada, and embracing an area of 109,600 square miles. The largest portion of its surface is either mountain or desert, but between the spurs of the mountains are many beautiful and fertile valleys, sufficient to sustain a large population. The Wasatch range, a lofty spur of the Rocky Mountains, traverses the Territory from northeast to southwest, at the western base of which, on the bank of the Jordan, and twenty two miles from Great Salt Lake, stands the capital of the territory, Great Salt Lake City.

Utah produces iron, salt, coal, and gold; but the people do not encourage mining. They consider agricultural pursuits more favorable to their "patriarchal institutions." Stretching southward from the Great Salt Lake is a range of valleys, extending two hundred miles, in which the fruits and grains of the temperate zone are cultivated with success, and other tracts may be reclaimed from barrenness by means of irrigation.

The Mormon Community.

After the massacre of their Patriarch and Prophet at Nauvoo, Ill., in 1844, the Mormons determined to find a home so remote and inaccessible as to preclude the possibility of farther interference in the practice of their abominations. After a temporary sojourn in Western Iowa, Brigham Young, the new Prophet, in the spring of 1847, "marshalled his followers for that long and perilous flight through a wilderness of a thousand miles that lay between the confines of civilization and the home he had chosen for them in the valley of the Great Salt Lake. This terrible journey of an army of men, women, and children, incumbered with household stuff, beset with foes without in the Indians of the plains, weakened by pestilence and fever within, and suffering, sometimes starving, for want of food, was marked, from its beginning to its end, with the graves of the pilgrims. But the indomitable will of their leader, his unbounded influence over his followers, their unswerving belief that they were the chosen people of the Lord, and perhaps the conviction, enforced by years of persecution, that behind them, among their civilized countrymen, they should never find rest for the soles of their feet, sustained them through their long and painful journey, till at length they looked down from the summit of a mountain upon the gleaming beach of the Great Salt Lake, in the valley of which they were to find a resting place."

Another and larger migration took place in the following year; and in 1849 a State Government was organized, under the name of Deseret. Congress refused to recognize it, but created in its stead a Territorial Government, and Brigham Young was appointed Governor in 1850. The population was, at that time, 11,880. In the following year the Federal courts were broken up by a mob, and the laws of the United States were openly defied. Young was thereupon deposed from office as Governor, but Col. Steptoe, who was appointed to succeed him, did not deem it prudent to assume the duties of the office. In 1856 another outbreak occurred, in which the United States court room was broken open by a mob, and Judge Drummond was obliged to adjourn his court. In the next year another Governor was appointed, and an army of 2,500 men was ordered to attend him for his protection and the enforcement of the laws. The history of this costly and disastrous expedition is doubtless familiar to our readers, and need not be recited. Peace was at length secured, in 1860, through the negotiation of Col. Kane, of Philadelphia, and the army was withdrawn. The population of the Territory, in that year, was 40,273. Since that time the Federal laws have been generally enforced, protection has been enjoyed by all residents, the mineral and other resources of the Territory have been developed, and the Gentile population has rapidly increased.

It has hitherto been deemed impracticable to establish the institutions of evangelical religion in Utah. The people were, with few exceptions, of the Mormon faith, burning with resentment towards their former persecutors, and determined to resist the invasion of all "Gentile" sects. The first attempt, so far as we are informed, to carry the sword of the Spirit into the stronghold of this self-styled Lion of the Lord, has been made by the American Home Missionary Society.

Reconnoissance of the Territory.

During the last summer a reconnoissance of this and the adjacent Territories was made, under the auspices of this Society, by President Blanchard, of Wheaton College, Illinois. The facts gathered by him, and by Samuel Holmes, Esq., of New York, who visited the Territory at about the same time, not only impressed the Committee with the importance of occupying this field, but afforded unex-

pected encouragement to undertake the enterprise at once. Pres. Blanchard says: "Salt Lake City has 20,000 inhabitants without religious teaching, except the ribald babbling of Mormons. Children are growing up without Sabbath schools, and there are not one hundred decent books in the whole Territory, for which Hon. John D. Kinney, in his late Washington speech, claims a population of 100,000. If the Gospel is preached in the whole Territory, I do not know where; I do know that there are none but Mormon meetings in Great Salt Lake City, which represents the Territory as its metropolis. Brigham Young, the Chief Priest, is building a new theater here, 148 by 88 feet, and 50 feet high—a fact which indicates the moral condition of the multitudes swarming in these desert regions. In the best, and kindest, and most intelligent family I have been in, seven bright children were growing up without the Word of God. A piece of an old Bible is all that this wealthy family possess."

Gen. P. E. Conner, the commander of the Federal forces in Utah, expressed a deep interest in the establishment of a mission there, and generously proffered in its behalf his personal coöperation, and the protection of the forces under his command. In a communication dated Oct. 25th, 1864, he says:

"The present Gentile population of Salt Lake City numbers, perhaps, from four to five hundred, including many families. This class is increasing very rapidly; and without being too sanguine, I feel justified in saying that, in another twelve months, the permanent Gentile population will number not less than two thousand. Already a large portion of the business community is composed of Gentiles; and the country and trade being opened up here, in the heart of the continent, are attracting hither capital, enterprise, and ability. The development of the silver mines in near proximity to the city is progressing with wonderful energy and rapidity; and there is now, adjoining the mines in Rush Valley, a town of no less than forty comfortable houses already erected. Most of these are tenanted by families who are almost exclusively Gentiles. The great want, however, which has long been sorely felt by the Gentiles in this Territory, has been and still is, an Orthodox christian ministry. Now, they have no place to attend on the Sabbath for public worship, nor are the restraining and humanizing influences of the christian religion thrown around the community. To me it has long been a source of no little surprise that, while the several denominations of the church send their missionaries to the 'uttermost parts of the earth' to redeem mankind, it has never been seriously thought that here, between either verge of this great continent, is to be found the grandest field for missionary labor. Leaving out of view, entirely, the wants and religious necessities of the soldiers of this command, and Gentiles congregated here, the Mormon people themselves have greater need of missionary labor than any other people or community on the face of the earth."

"Without expressing a preference for any sect or division of the church, I would, in common with hundreds, soon to be augmented to thousands, of my fellow-citizens here, hail the coming of a 'man of God' to teach Christ and him crucified in this community. So long, at least, as the troops remain here, freedom of opinion and the expression of it, in its broadest American sense, will be protected, and a church could be established here without any apprehension of interference from the Mormon authorities."

A Mission Commenced.

Thus Providence opened the door before us, and it seemed important to enter it without delay. But whom should we send? The laborers, especially those adapted to such a work, were few. Winter had arrived. The overland route was infested by hostile Indians. In these circumstances it seemed imperative that we should

rob one outpost in order to man another still more important. Rev. NORMAN McLEOD, who had been recently stationed at Denver, the capital of Colorado Territory, was instructed, by telegraph, to proceed to Great Salt Lake City, and erect the gospel standard there. He arrived in that city, January 16th, and met an enthusiastic reception. *The Daily Union Vedette*, a paper published by the officers and soldiers at Camp Douglas, welcomes his arrival in the following terms: "For a long time, perhaps the greatest want seriously felt by residents and sojourners in this vicinity, has been that we have had in all this wide Territory no minister of the Gospel to preach the Word of the living God. Gentlemen deeply interested in the welfare of Utah have long been endeavoring to obtain the services of a preacher and a hall where the people on the Sabbath might listen to something different from Tabernacle harangues. We are gratified to be able to announce that these praiseworthy exertions have at last been crowned with success. The Eastern stage, which reached here on Monday night, brought to our city the Rev. Norman McLeod, who proposes to organize here a congregation for divine worship. Mr. McLeod has been stationed at Denver City, Colorado Territory, where he organized a church which is now prospering. It is not doubted that his zealous efforts in behalf of Christianity will be warmly seconded by the American and loyal citizens of Salt Lake, and that ere long we will boast a thriving church and congregation."

The Mormons might have thrown a serious obstacle in the way of this enterprise, had not Providence kindly deprived them of the power. They would, of course, have refused the use of any public hall as a place of worship for a christian congregation; but the Young Men's Literary Association, having previously leased the most eligible hall in the city, kindly opened it for that purpose. The inauguration of this movement is thus noticed by the *Vedette*: "Sunday, January 22d, 1865, will ever be a memorable day in Utah. If we mistake not, when the anniversaries of battles, of bloody fields and heroic struggles shall have been forgotten, yesterday will be remembered with praise and thanksgiving. It was indeed the dawn of a new era, and an important step towards civilization and the advancement of the people was taken."

"In the hall of the Young Men's Literary Association of Great Salt Lake City, a christian congregation was organized by Rev. Norman McLeod. The hall was more than crowded, and many were unable to obtain seats. At 11 o'clock a most impressive sermon was delivered from the text, 'Can any good come out of Nazareth? Come and see.' Rarely have we listened to a more argumentative or eloquent discourse. The purity of diction, the soundness of views, the breadth of argument, and the extent of christian charity exhibited, spoke alike for the head and heart of the preacher. It was a novel thing to hear the word of the living God proclaimed in Utah—to hear the preacher lift up his voice in behalf of our country, and teach Christ and him crucified. We were gratified to see that the large congregation was not entirely composed of so-called 'Gentiles,' but many of the Saints were present. To them as to others the words of the preacher were adapted. 'Come and see.'"

We congratulate the friends of Home Missions that God has thus granted us the privilege of setting up the standard of evangelical truth at the center of Mormon corruption and delusion. We would not attempt, however, to forecast the issue of this experiment. It will of course encounter the bitter opposition of these fanatics—the enemies alike of our Government and our religion. But, assuredly, Utah is in the "uttermost parts of the earth" which are given to Christ for his possession. By the preaching of his Gospel, that system of abominations which

has so long disgraced our land and age, is to be brought to naught. Let all who pray for the peace of Jerusalem unite their supplications that the seed sown in that stubborn soil may yield an abundant increase till, over all those deserts and mountains, "THE FRUIT THEREOF SHALL SHAKE LIKE LEBANON."

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, (Agent,) San Francisco.

Wilmington.

Wilmington is the landing place of a large trade, reaching into Arizona and even to Salt Lake. It is not quite two years old, and, including the garrison, it must have a population of about 800. It is situated at the mouth of the San Gabriel river, and is the outlet of the finest valley in California, the Los Angeles valley. Steamers and ships lie off some five miles from the wharf, and are loaded and unloaded by lighters attached to a steam-tug. The soil is the richest in the world. When I was there, the middle and last of January, the grass was nearly eight inches high. In good seasons the bountifulness of the soil and the perfection of the climate so materially reduce the necessity of labor, that a man has need to struggle against the demoralizations of ease and indolence. The waters of the San Gabriel have just been brought into Wilmington for the purpose of irrigation, the good effects of which will appear shortly in the abundant growth of fruit trees, shrubbery, etc. Wilmington has a future, however slow and steady may be its growth.

Southern California.

If you draw a line on the map, running from Monterey to the Sierra Nevada mountains, south of that line there is but one Protestant minister,

namely, Rev. Mr. Birdsall, of Los Angeles, (Episcopal,) and but one Protestant meeting house—the O. S. Presbyterian in Los Angeles. The country in that region is given up to darkness, Popery, Mormonism, and the almost perfect destitution of religious privileges; and yet it is the best country on which the sun shines. In January the oranges and the lemons hang full and rich upon the trees. It abounds in mineral wealth: hundreds of acres are being seeded down in cotton; and from present indications I judge that there is no richer coal oil country on the continent. The soil for horticultural and agricultural purposes is unsurpassed, being most easily excited to bountiful production. Up to this time it has been the Egypt of California, that is, religiously and politically. Last fall a streak of sunshine broke through: Los Angeles county actually gave a majority for the Union ticket. The politicians are shrewd enough to read the handwriting upon the wall. It appears to them that old things are passing away. I came away impressed with the conviction that the land belongs to Christ, and Christians have a duty to perform in converting it to him. And no time should be lost. Los Angeles has a population of some 4,000; El Monté of about 1,000 or 800; Anaheim, 800; San Bernardino, 1,200. There ought to be, to-day, at least three if not four Protestant ministers in Los Angeles, and two in San Bernardino; and yet I seriously question if *one* can be supported at all.

UTAH.

From Rev. N. McLeod, Salt Lake City.

The Standard Erected.

I preached here for the first time, January 22d, to a large congregation in the large hall of the Young Men's Literary Association. Ever since, on Sabbath morning and evening, the hall has been crowded, and I am told many of the more intelligent of the Mormons come out to hear me. I have never preached to a more attentive audience. In the evenings, especially, when I always feel best, it is delightful to proclaim Christ's Gospel. Perfect stillness reigns, and the people seem to drink in the word. I have large congregations at the camp, every Sabbath, at two o'clock P.M.; and it is not too much to say that I am gaining the hearts of both officers and men. They always welcome me with gladness. I spend one day a week among them. In the hospital I found ten citizens and about as many soldiers, and after a few kind words and prayer I leave them. The Sabbath school at camp is increasing in attendance and interest, as it also is in the city; but we greatly need books, papers, and hymns. I do trust the good people at the East will open their hearts and endeavor to supply our pressing need.

We have organized a society to coöperate with the church in its good work, with a constitution and rules of government harmonizing perfectly with the republican character of a Congregational church, and with its entire independence in spiritual matters, so that no conflict can arise between the church and society. Twelve trustees have been chosen and organized into a Board, with Chief Justice Titus for President. They are all men of means and energy. A Finance Committee has been chosen, also a committee to purchase a lot, and a Church-building Committee, with an energetic chairman to each. Books have been opened for subscriptions to the church-building fund, and from what I can learn

nearly all the Gentiles in the city will give according to their means. We shall probably build a church edifice 50 by 90 feet, to seat about one thousand people, with fine high basement for school room and lecture room.

A Church Organized.

The first Church of Jesus Christ (Congregational) in Utah, consisting of eighteen members, was organized on Tuesday, February 14th. I feel deeply the importance of being known and understood as a christian church, and of having the most hearty sympathy and coöperation of the great body of God's people every where throughout our beloved country. At the outset we have taken our stand on the imperishable principles which have done so much to elevate our country to a proud position in the family of nations. And although the work of years seems to have been crowded into a few weeks, nothing has been done in haste. Profound deliberation and fervent prayer have characterized and hallowed all our proceedings.

NEBRASKA.

From Rev. A. D. Stowell, Omaha City, Douglas Co.

Long Range Preaching.

On my first Sabbath the people received me *at arm's length*. By dint of repeated invitation and argument, as delicately presented as I knew how, I was so happy last Sabbath evening, in having my audience within *word-shot* distance, that I could not refrain from returning them my heartfelt thanks. For the first time in my twenty two preaching services did I seem to be speaking to *friends*; and whether or not my feeble words upon those precious and momentous ones, "Follow thou me," fell with any greater power or interest upon the ears or the hearts of the people, they were spoken with an increased sense of responsibility and a deeper earnestness. Religion is social, and

preaching must breathe the same spirit. It must be direct, personal, friendly, earnest, which it can not be with the minister in one end of the church and the people in the other.

On my first Sabbath evening here I preached to *fifteen* persons, all squatted closely by the stove. *My* part of the house was very cold that night, I assure you. It was a good opportunity for rifle or artillery practice, the plain between them and me being all clear from obstructions. If, that evening, my heart was *partly* with a distant congregation of two hundred and fifty, most of whom I knew to be prayerful, appreciative, and sympathizing hearers, was it pardonable in me? I read years ago an amusing description of "Sermons Like Guns." I don't like the metaphor very well—that of fishing better suits the tender, winning spirit of the Gospel—but I tried various sorts of guns, and they all fell short. I was conscious of that. So I got in a couple of talented and skillful Arminian gunners. There was a louder report from their firing, of course; but they both agreed that neither pop-gun nor Paixhan could carry far enough. We are all right now, however, and I find myself deeply interested in my little assembly of attentive listeners.

Western Characteristics.

The key-note of Western life is *intense worldliness*. I will not say selfishness (except in a strictly Scriptural sense), for Western people are wide awake to all benevolent schemes out of which they can get enjoyment. Hence, if you wish to raise money for the soldiers, to buy a Sunday school library, a church bell, or to build a sidewalk in front of the church, you need not go around with a subscription paper—that is not the Western way; but you have only to get up a fair, or festival, and set your own price upon it. It will be liberally patronized. Western people do not seem to be social, in our New York or New England sense. There is nothing like

the community of interest and sympathy of an old and settled society. Every man has some speculation on hand. He must not lose a good chance. The current inquiry is, "Is there money in it?" He has come here poor, and must be active in his own way; or if he came with some means, it was with the absorbing purpose to increase them from a hundred to a thousand fold; and he has no leisure to sit about the stoves or on the tavern porch, to "kill time" by telling stories. And since families come and go so constantly, none care to extend their acquaintance beyond a very narrow circle.

Denominationalism.

From the warm christian sympathy and coöperation of our Eastern churches, of different denominations—not in formal "union meetings" only, but in our every day intercourse and our frequent exchange of pulpits—to the isolation and apparent strife of churches and denominations of the West, is like being translated from the torrid or the temperate zone to the extreme arctic. They say (I have heard it from all denominations) that there is much "scrambling for members," both of the congregation and of the church. Hence there is a disposition to rely upon the preaching, upon the power of the preacher to "draw," to build up a church, rather than upon individual and united christian efforts in every day business and social life.

KANSAS.

From Rev. R. D. Parker, Wyandott, Wyandott Co.

Overworked.

At the time for making my last report I was very sick, but through the kindness of neighboring brethren the Sabbath services in my church were omitted only on the "Battle Sabbath," when they would have been useless. Since the 4th of December, I have been able, by being carried to the church a part of

the time, to sustain a regular preaching service. My sickness was brought on by overwork—trying to carry my parish and a soldier's musket at the same time. My regular work is quite exhausting; but in addition, I had stood my turn at guard during the summer, sometimes after preaching twice or three times a day. But when, from our increased danger, daily drill became necessary, that, with my parish work, proved too much for my already impaired health, and I had to take to my bed. But, by the good pleasure of the Lord, I am now almost entirely recovered.

The Sunny Side.

The proofs of affection on the part of the people have been very gratifying during several months, and recently they gave me a donation party, the total receipts of which were about \$100. The largest gift was from a man of whom I have before spoken as a scoffer and profane person, who, through the grace of God, has for a year past been a regular attendant at church and prayer meeting, and has erected an altar in his own house. When I reflect that we have not had an addition to this church in two years, and that several upon whom we have leaned are about to move away, I feel almost discouraged; but when I look into the eager faces of so many young people attentively listening, from Sabbath to Sabbath, to the most pungent truths of the Gospel, I feel that I can cheerfully labor and wait.

MINNESOTA.

From Rev. L. S. Griggs, Spring Valley, Fillmore Co.

Revival Begun.

That which most engages our attention and interest at the present is, very naturally, the first thing to be mentioned. It will rejoice your heart to know that we are now enjoying what we regard as a genuine revival of religion. Considerable interest having been previously manifested on the part of professing

Christians in our community, we deemed it expedient to commence a series of meetings about two weeks ago, and give ourselves to the work of trying to bring our friends and acquaintances, who are strangers to God's pardoning love, to a knowledge of their true condition, and so to the Cross of Christ. The preaching for nearly a week was addressed chiefly to God's people, and it seemed to be not without effect. A new life and activity were awakened, and earnest prayer and heart searching testified to the power with which God clothed his truth. During the week just past we have preached and labored with reference to the conversion of these immortal souls around us, and, we thank God, not in vain. Some young persons who had wandered away from Christ, having formerly hoped that their sins had been forgiven, are now again praising him. Their hearts are again glowing with holy love, and their tongues are loosed. Four precious souls give clear evidence of having begun to live for God and heaven. We shall continue the meetings as long as there is encouragement and strength for the work, and we expect to rejoice over many more gathered into the fold of the good Shepherd, and prepared for heaven.

Seven Thousand Graves.

Still others of our young men in the army have fallen in death. Of a load of nine who went from here a little less than a year ago, five, and perhaps seven, are already in their graves near Little Rock, Ark. To-morrow I preach the funeral sermon of another dear christian young man, who was mortally wounded in the grand charge of Gen. A. J. Smith's corps at Nashville. He wrote a letter to his young wife while the corps was in line of battle on the field, and another, a few feeble, broken words, written with a dying hand, as he lay on his bloody cot in the hospital. He is buried there, and the number of his grave is somewhere above 7,000! He left cheering evidence of a good hope in Christ.

From Rev. C. Hall, Lakeland, Washington Co.

Sigs of the Harvest.

We have had great cause for gratitude in the evidences existing that God, by the gracious influences of his Holy Spirit, has been with us in the last weeks of the quarter now ended. Much seriousness and increased interest in attendance at meetings has been apparent. We have had preaching at Lakeland and Afton several times on week day evenings, and frequent prayer meetings. For several we have hope that they have entered on a new life, and we earnestly pray that the services of this, and coming weeks, may increase that number. Our schools at both places have been in charge of teachers whose religious influence is manifest in the good accomplished for the youth, most of the conversions being of that class.

Converted Catholics.

A few months since, a girl about sixteen years old came to reside with us and attend school. Her parents were Roman Catholics. Her origin is French, with a relationship of both parents with the Chippeway and Sioux Indians. Her home had been far up in the Minnesota valley, where she had few privileges for instruction. Several weeks since she expressed an intelligent hope in Christ, and desired, before leaving us, to unite with our church. As she is to go immediately to her former home, with the prospect of teaching a small school, we thought it proper that her connection with the church should be made as she desired; and to us all, it has been an occasion of much interest.

I have been able the past winter to make the acquaintance of families living beyond the bounds of our congregation, and have felt more than ever the necessity of going to those who do not or who can not come to hear the Word of Life. The acquaintance with two women has been of particular interest—both mothers with families of young children, impos-

ing no small burden of daily toil. Educated Catholics in childhood, they both profess what seems an intelligent faith in Jesus, and are willing and desirous to attend Protestant worship.

IOWA.

From Rev. C. Taylor, Algona, Kossuth Co.

Going to Mill and Association.

As you know something of my isolated situation, perhaps you will pardon me for referring to a recent episode in my experience. Our Association met, January 19th, at Iowa Falls, about one hundred miles from here *via* Fort Dodge, the only safe way at present. It was very difficult to get flour here at any price, and I had ascertained that I could get a little wheat ground, and could get a little flour at the rate of \$3.50 per cwt. at Iowa Falls. I got another horse to put with mine, promising to bring up flour to pay for the use of it, took a light wagon and a little wheat, and started on Tuesday, January 17th. The weather was pleasant, a little too cold for comfort, but not severe; the wheeling was good, and I had a pretty good team. At Webster City I took in Rev. Mr. Harvey, your missionary, who appears to be doing good service there, and we reached the Falls just in season to get our supper and hear Rev. Mr. Guernsey's excellent sermon, on Thursday evening.

A Week Spent in Returning.

While at the Falls the weather, which had been very pleasant for two or three weeks, seemed to be in a very changeable, doubtful state. It was warm, and cloudy, and misty, and rainy, and snowy, and *blowy*; and by Monday it had settled into a regular northwesterly gale. As I could not get my load ready till afternoon, I only went to Alden, about seven miles, and stopped with a good brother, with whom I found a pleasant stopping-place over the Sabbath sir-

years ago, when, an entire stranger in that part of the country, I was returning two hundred miles, on foot, from the meeting of our General Association at Dubuque. On Tuesday the wind had gained new strength, and had not acquired warmth by its violent exercise, but was still colder than on the previous day. Therefore, yielding to the advice of my friends, which found a ready response in my own feelings, and remembering my promise to my careful wife, who charged me before I left home not to venture across the prairies if there was any danger, I concluded to remain in comfortable quarters that day. On Wednesday the wind was still northwest, very cold, but we thought a little milder than the day before. I must cross a prairie fifteen miles wide before finding a house. I ventured to start, and reached Rose Grove about noon; froze my face a little, and carry the marks still. A few rods from the house where I stopped my wagon broke down. As I could not get it mended there, I engaged a large wagon and put mine and load upon it, intending to go to Webster City that night. But the weather grew more severe, it was late in the afternoon, and I did not think it safe to start with my load to go thirteen miles across the prairie. Thursday was more severe than any day before, and I thought it prudent to remain in close quarters. Friday morning, wind still strong in the northwest, but a little milder. A man patched my wagon so that he thought it might hold till I got to Webster, and I put it together, put on my load, and started. But I had not gone over a mile when it broke down again, and I was obliged to go back and get the large wagon and men to help me change my load again. After being obliged to get off my load several times, I reached Webster a little before night. Saturday was cold, but still and clear. I got my wagon repaired in season for quite a pleasant ride of twenty miles over a smooth road to Fort Dodge,

where I spent the Sabbath. I reached home on Tuesday, a little after noon, thankful in being permitted to return once more after an absence of two weeks, and to find my family well.

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*From Rev. A. Manson, Quasqueton,
Buchanan Co.*

Some of the Difficulties.

There are some five or six places, within a radius of ten miles, where the labors of a missionary are needed, and where the future of society requires such labors to mold it aright. They will not remain long without preachers, but tares will be sown instead of wheat. It was my intention to reach some of these points on week-day evenings; but the summer evenings are short, and a farmer, after the hard day's toil, will neither drive his team nor go himself to hear a sermon; especially when he has no interest in a crucified Redeemer. And through the longer evenings of autumn and winter the case is not much better. The large corn crops of the West, which are hardly fit to be gathered until November, require all the time and help to be had, that harvest may be finished before the snows of winter. Then immediately comes the hauling of wood and fence timber, a distance of from three to nine miles. The men often do not get home until after dark; and then the feeding of team and stock, and the chilling effect of the prairie winds, not only belates them but renders them unfit for the services of the meeting. The women and children can not travel the distance necessary to such meetings without the team.

When our kind Eastern friends think of a missionary field, they should not associate the idea of their own densely populated school districts, but should think of a wide, open prairie, where not one sixth part is opened as farms, and families are often distant from each other. And then the settlers are in younger life, and every cabin has from

one to five or six young children that must be carried, or one parent must stay at home with them.

Such are the fields of all pioneer missionaries, and the labors and privations of preaching the Gospel may be readily seen. There are very few families on the frontiers that have accommodations beyond their own wants. The log cabin, the stable covered with straw, and only large enough for the one team, are the usual beginnings; and to these the missionary should go and proclaim the glad tidings. If he gets a bed upon the floor, or can lodge with some of the sons or hired man, he must be content. Of the want of healthy food he need have no fear, for it is plenty.

*From Rev. D. F. Savage, Stacyville,
Mitchell Co.*

The Effect of Starting Right.

This village occupies a remote tract on the Little Cedar river, distant, by some ten miles of prairie, from neighboring towns. We have forty dwelling houses, well populated, two stores, a mill, a blacksmith's and a wagon maker's shop, one meeting house, which will contain one hundred and fifty people, (*has no bell*), one school house, with an appendage rather unusual in the West, a neat, tight wood-house. Within two miles of the village there are scattered around a score of dwellings, some rude habitations of logs, and others more comfortable and commodious frame houses. The dwellers in the village and in the vicinity usually attend divine service on the Sabbath either at the meeting house or the school house, and the children very generally attend the Sabbath school. Our people are industrious, intelligent, moral, and patriotic. There has never been a glass of intoxicating liquor sold here. There has never been a lawsuit. Rev. Mr. Coleman, and men of like good sense and earnest piety, laid well the foundations of society. We hope that the place will

always maintain the excellent character stamped on it at the first. The people have been trained to benevolence. Collections are to be taken up on the first Sabbath of each alternate month for various societies. A good beginning was made last month. We have a large number of children and youth, and among them a very earnest religious feeling has prevailed during the whole winter. There has been no decided revival, but a steady work of the Spirit. Our religious meetings have been marked by no excitement or elevation of mind, but by seriousness and deep solemnity, and there have been several hopeful conversions.

WISCONSIN.

Economizing.

Last season, crops failed, owing to drouth. Add to this the high prices for the necessaries of life, as well as the scarcity, and the inability of my kindly disposed people to do much for my family support, and you can appreciate the condition of a new minister in a strange place. I removed my family here from the neighboring town of New Lisbon. I rented the only tenement that could be found, small and inconvenient. My purse was small and lean. What should I do? I had left my parlor stove at New Lisbon for sale, to raise needed means. My dear little sheet-iron study stove I expected would answer to warm the front room. That, with other things, was stolen out of the cars. Freight agents declined remunerating for the loss; so I ordered on the other.

I have not bought a lock of hay, nor bought any grain for cow or horse. A parishioner gave me oat straw, and one of my members gave me corn-stalks and every fourth bushel of corn for husking it. These have sufficed, with some slight presents, till now. I picked up shocks of corn in the snow, drew them to my yard, and husked the corn

about New Year's, in the cold snow. One result is, rheumatic affections in my limbs, that cling to me with great tenacity and painfulness. I was offered all the potatoes I could find on a half acre of ground. I dug in a very cold day, breaking the frozen ground, and obtained two bushels of rather small and partly frozen potatoes. Friends have supplied the lack, so we have not wanted. I also dug gleanings on a turnip patch out of frozen ground on a keen day.

I bought one load of wood to start with, but have gone to a neighboring pine forest, and cut and hauled, mainly with my horse, what I have since needed. I have persuaded my family to live with the closest economy, and have not run one cent in debt for any thing. We have lived comfortably for the times. I have not been obliged either to beg or starve. I have simply stated privately to our people, my struggles at comfort in living, and that was enough. They have cheerfully divided with us the little they had. I mention these things to show what may be done in time of want. I never have been more busy or happy in my life.

MICHIGAN.

Watering and Being Watered.

With the date of this closes my twelfth year of missionary labor under your patronage. They have been years of labor and trial; but they have been precious years to me and my family, for while I have been watering, I have been watered. To myself they have been years of spiritual growth. At no former time has Christ appeared so lovely, or his Gospel such a divine power to elevate and bless. As to my family, six of our children have given evidence of being the children of God by faith, and have witnessed a good confession before men. One of them has already reached the heavenly goal, having died on the battlefield, a martyr for liberty and his country.

Let me now, in closing, make record of my deep sense of the loving-kindness of the Lord to me in this regard. For years I have labored under a painful sense of my great unworthiness and many imperfections, and have trembled lest, through my example, my children should be kept from coming to Christ. You can judge, therefore, of the consolation it gives my wife and myself, to see them walking in the truth, and all members of the same branch of the church with ourselves, active as Sabbath school teachers, bold, decided, and firm in their profession of Christ. Our children, therefore, are really a source of comfort to us. It is, however, a matter of deep regret with us that we have not been able to give our older children better advantages for education, owing to the smallness of my salary. It has seemed, from year to year, as though the burden I was called to bear was greater than my strength, and that I must sink under it; but the divine arm has sustained me and brought me through. In the future, as in the past, I can only trust in him, and meet the claims of duty.

ILLINOIS.

From Rev. W. A. Westervelt, Metamora, Woodford Co.

Hard Work and Low Wages.

As I have preached thirty three nights in succession, except one, besides preaching frequently in the day time, I find myself too weary to write a report. And I would not write now if I did not need the money. As I was taking a walk about Zion, preaching every night in the school houses around, I received a request to assist a neighboring congregation. I went, and stayed nearly two weeks. On my return, I told the people here of the good work of the Lord in the place where I had been, and they concluded to put forth special efforts in this place also. Our meeting has been progressing about ten nights. There

are about a dozen anxious inquiring souls, and I think the church is beginning to awake. This church has been very good in fighting great national sins; but the Lord, in the amendment of the Constitution, and in removing the black laws of our State, has taken away their sword. Consequently, I think I can see a growing interest, on the part of some, in caring for the *souls* of men.

I love the ministry. I love its hard work. I love every thing appertaining to it, except its poor salary. A boy eighteen years old can get as good wages, in teaching our common district schools, as I get in preaching the Gospel. Must this always be so? If ministers were not the best business men in the world, they could not make the little they get go so far.

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From Rev. F. L. Fuller, De Kalb, De Kalb Co.

Death of a Daughter.

On Wednesday of last week a beloved daughter of your humble missionary closed her eyes in death. She was seventeen years of age. Her sickness has been long and fearfully painful. The disease of her spine commenced more than three years ago, and an abscess formed which has been discharging more or less during the whole time. About twenty weeks ago she became very helpless, and during the last two months she suffered intensely, and during the last five weeks of her life she was scarcely expected to continue from one day to another. She became a mere breathing skeleton. It was perfectly wonderful that she could hold on to life, with a body so completely in ruins. A surgeon of large experience pronounced it the most wonderful case he had ever seen. These have been weeks of much anxiety and painful watching, and my health, as also the health of the other members of my family, has suffered considerably in consequence. I have

generally preached on the Sabbath, during these twenty weeks, but have not been able to perform much pastoral labor.

My dear child was very happy in the love of Christ, and conversed much about death and the scenes of the coming world. We have every reason to believe that she has gone to be with Christ, which is far better than to stay in this poor, painful, changing body. We mourn not as those who mourn without hope.

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From Rev. Francis Lawson, Rockton, Winnebago Co.

Death of a Mother.

In the providence of God I find myself making out my quarterly report far away from home, and yet at home—at the home of my boyhood, whither I have been summoned to pay my last visit to a dear mother, who has just gone to be with the Savior she loved for over sixty years. Two weeks since, as I was about to enter the church for the Sabbath service, a messenger put into my hand a telegram announcing that my mother lay at the point of death. I read it to my congregation, who very kindly bade me go and make a visit to my mother. But on arriving I found those lips that had taught me how to pray, and that hand which had indited so many cheering messages, cold in death. Though not permitted to hear from her own lips any more of those sweet, calm, trusting evidences of faith and godliness, I was permitted to receive her last messages from those who gathered around her dying bed. "Are you afraid to die?" "No!"

"Other refuge have I none,—
Hangs my helpless soul on thee,"

were about her last words, and so she passed away, as peaceful as a summer's evening. Such a vacation I had not expected to take for years, although I have been in the ministry for fifteen years,

and have scarcely lost a Sabbath by sickness and none by vacation. But God has suddenly called me to take the same, and in a few days I shall hasten back to my family and church.

OHIO.

*From Rev. W. Mitchell, Marysville,
Union Co.*

Interesting Communion Season.

A Mr. H. and his wife, who for some time have had a hope of salvation through Christ, had expressed to me their determination to apply for admission to our church. They expected publicly to enter into covenant with us and partake of the Lord's Supper on the first Sabbath, which was the first day, of the present year. Just before this period arrived, Mr. H. was taken so severely ill that it was supposed his life could not last but a few days. Deprived of the opportunity of union with the church by a public profession of his faith, he yet longed to be numbered among its members. This desire seemed reasonable, so the day after our communion Sabbath, a little band of Christians met at the house of Mr. H., and the Prudential Committee, authorized by the church to do so, received him to its fellowship. We then celebrated together the ordinance of the Lord's Supper. This little meeting was a precious one to all who were there, but especially so to our sick brother. He seemed to forget his pains; to forget that he was soon to part with those he most loved on earth; to forget the near approach of death, and to be filled with love to his Savior, and with delight at his presence. "This," said he, weeping for joy, and with solemn emphasis, "this is the happiest day of my life."

A Sublime Death.

We held, during the week of prayer, at the commencement of the year, union

meetings with our brethren of the Presbyterian Church (O. S.) At one of our meetings, held Friday evening, Mr. Davids, a devoted member of the Presbyterian Church, rose and earnestly exhorted the friends of Christ to be more faithful, and sinners to come to Jesus and be saved; declaring that he himself had room in his heart for all, even the most vile. Scarcely had he seated himself, when he was seized with apoplexy, which caused his death before morning. He never spoke again. Words for Christ and for souls were his last words. With his armor on, and with his armor bright, he was stricken down. Was not this a befitting death for a faithful christian soldier?

The venerable John Quincy Adams died at his post in Congress, doing his duty as a patriot, saying, as he passed away, "This is the last of earth—I am content." And the circumstance is heralded to the country as one worthy to be remembered; and so it is; but is it more worthy than the one I have just narrated? A whole hearted Christian rises up in a conference meeting, and says to his fellow Christians, "Be more faithful to your Lord and Master," and to sinners, "Come to Jesus and be saved," and almost immediately takes his departure for heaven. The former circumstance is, and will be, more memorable on earth, but I do not believe it will be in God's eternal kingdom.

Sabbath School Collection.

In response to an earnest appeal from Prof. Ballantine, Agent of the American Board, our Sabbath school resolved to take up collections on each of four consecutive Sabbaths, to sustain mission schools among heathen children. The result was favorable beyond our highest expectations. The amount received thus was \$18, as much as the church collection for Foreign Missions. The "lamb's wool" was equal in quantity to that of the sheep, besides being of finer quality. Can not other schools take the hint?

MASSACHUSETTS.

*From Rev. E. E. Strong, South Natick,
Middlesex Co.*

The Last Indian Converted.

I am happy to be able to report that we have, the past year, seen more fruits of our labors than during any previous year of the life of our church. Our congregations have not increased materially in size, if at all, and no unusual means have been employed, yet during the fall and winter several persons have been awakened and brought, we trust, to a saving knowledge of Jesus. Most of these persons are young, although four or five are of middle age. Among the cases of special interest is that of the only remaining Indian of the Natick tribe. After days and weeks of doubt and distress, she can now say in faith, "My Lord and my God." Among those in heaven who have, as we believe, rejoiced over this penitent one, I think that JOHN ELIOT must have been foremost. The last one of the nation for which he labored with such apostolic zeal, has been gathered in. On his dying bed, Eliot said: "There is a dark cloud resting upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work when I am dead." This prayer has now, after a lapse of nearly one hundred and eighty years, been answered for the last time; and I think of him who offered it as striking anew his harp of praise, as tidings were brought of this one "who was lost and is found."

VERMONT.

*From Rev. J. F. Stone, (late Sec. of the
Vt. Dom. Miss. Soc.,) West Berlin,
Washington Co.*

Building the Old Wastes.

It had long been my intention, should Providence permit, whenever I should be relieved from the duties of a Secre-

tary, to engage in missionary work in some field or fields less likely than most to be otherwise supplied. Accordingly, immediately after my successor informed me that he was ready to enter upon his work as Secretary, I commenced my labors at West Berlin and Worcester. In neither place was any definite sum stipulated for my support; but on being assured that my services were appreciated and desired by the people, I left them to raise whatever they felt able and willing to raise, giving them to understand that I sought not theirs but them.

West Berlin.

At West Berlin is a population of about six hundred, which, owing to mountains on the east and west, and to distance in other directions, can not easily have access to any place of public worship unless worship is maintained among them. This population embraces Congregationalists, Methodists, and a few Free-Will Baptists. There is a neat and commodious meeting-house, and the desk is occupied by a Methodist preacher and myself on alternate Sabbaths. A good degree of kindly feeling seems to prevail between the different denominations. The Sabbath school is called a Union school; and the congregation might perhaps properly enough be called a Union congregation. All seem to feel the importance of treating each other with candor and courtesy, while neither denomination expects the other to suppress any part of what they believe to be the truth.

Some of the Directors of the Vermont Domestic Missionary Society, who were not fully informed as to the circumstances of this field, had thought that the prospects as to pecuniary support were not such as to render it advisable for the Society to occupy it, and consequently, the application was in part refused — only fifty dollars being granted, and that with an intimation that no further appropriation was to be expected. This intimation had a discouraging effect, and pre-

vented, for a time, the organization of a church, for which measures had been commenced. The people, however, had raised by subscription one hundred and fifty dollars, for half the time, and this sum was afterwards increased by voluntary donations to something more than two hundred dollars, so that at the end of the year I had the pleasure of saying to the people that they had done better than they promised.

Church Organized.

Near the end of the year, the few Congregational church members resident in the place, and other persons of Congregational principles and hopeful piety, who had never united with a church, because there was no Congregational church convenient of access, met to consider what should be done; and, after prayerful deliberation,

Resolved, 1st. That in our judgment, duty to God, to ourselves, to our families and the community in which our lot is cast, demands that we should endeavor to have the institutions of the Gospel maintained among us.

2d. That it is extremely desirable and important that a Congregational church be organized at the earliest convenient time.

3d. That the neighboring ministers be requested to convene at the meeting-house in West Berlin to consider the question in the premises, and if their judgment shall coincide with ours, to organize a church.

Pursuant to this action a council convened on the 16th of February, and organized a church of eleven members, with the expectation that several more will be added at the next communion.

This field has its discouraging features, as have all fields which have long been suffered to lie waste; yet since it began to be temporarily supplied by student missionaries, there has been a manifest improvement, and I see no reason why we may not hope, in a few years, to see a church and society able to support

the Gospel, for at least half the time, without missionary aid.

MAINE.

From Rev. C. Packard, Woolwich, Sagadahoc Co.

Powerful Revival.

When I came here, last summer, I found the church in a feeble and languishing state. They had been without the stated means of grace for some time, but manifested a strong desire to enjoy them again. With the aid of the Maine Missionary Society, a successful effort was made to sustain the Gospel. I found a good congregation on the Sabbath, and after concluding to remain, revived, with other meetings, the weekly prayer meeting. A few were evidently breathing the spirit of prayer, and longing and praying for the revival of religion among them. As the "week of prayer" approached, we decided to observe it by holding evening meetings. In conducting these, I decided, while not overlooking the general interests of religion, to have special reference to a revival of religion here. Before the week was ended there were several cases of inquiry—one of hope. We continued the meetings another week, and eleven or twelve cases of hope were the result. We have been holding them almost every evening since, with corresponding results. The Spirit has come down with increasing power. There has been no excitement, but the work has been deep and solemn. Instances of conviction and conversion have steadily multiplied, almost every inquiry meeting developing some new cases. There are now seventy five or more indulging hope—others are inquiring. Our meetings are still full and solemn, and I see not why the work will not continue. Already it is quite general in my own society, besides embracing some out of it. It has taken nearly all our young, and a considerable number of the mid-

dle aged. I can reckon up eight family altars newly erected. The work is eminently the fruit of *believing prayer*, and simple trust in Jesus. It is the most extensive and glorious revival that I have ever witnessed in my ministry, and I bless God and give him all the glory.

MISCELLANEOUS.

The Nation's Future.

How certainly do we consecrate or hallow any thing that we make sacrifices for. And what people of the world ever made such sacrifices of labor and money and life as we have made for the integrity of our institutions? How many of our choicest, noblest youth, have yielded up their lives in the field. How many commanders, who were taking their place with the world's great heroes, have fallen to be mourned by a sorrowing country. Blood, blood, rivers of blood, have bathed our hundred battle fields and sprinkled the horns of our altars. Without this shedding of blood, how could the violated order be sanctified? And to see the maimed bodies, and the disfigured, once noble forms, and go into the desolate homes, and listen to the plaint of the mourning children—oh! it is a sacrifice how great that we are making! This is the price we are willing to pay for our country and its laws.

And what shall be the result? One only result can there be. Nothing can be so evident as that we are now in a way to have our free institutions crowned and consummated. A great problem it was to connect authority with so great freedom. The free maxims we began with and took with no qualification were continually demoralizing our conceptions. The government had but a feeble connection with moral ideas. Now it is to be the ordinance of God; and nothing is to have a finer sound of truth, for the ages to come, I trust, than that famous opening of the 13th chapter of the Epistle to the Romans—"Let every soul be

subject to the higher powers; for there is no power but of God." And when we have come to this, there is no government on earth that compares for strength with ours. Nay, it has about as nearly proved itself already in that figure as it could be desired to do. We did not know how strong it was before. Nobody had any conception of the immense strain it could bear. How bright is the future now of such a government and nation. Hallowed by so many battle fields, and these by the tribute of so many histories, and sung by so many songs of the great poets of the future, how dear and sacred and glorious will it be! And God be thanked it was our privilege to live in this great day of crisis, this always-to-be-called heroic age of the republic!

Let no one imagine that here we shall have reached the goal of our progress. Now that government has ceased to be itself a demoralizer, as it has hitherto been, we may look even for a new growth in the moral and religious habit of the nation. What many have been fearing, with so great and even rational dread, a final collapse in public vice and anarchy, will be a destroying angel passed by. There will, instead, be a great and sublime progress in character begun. There will be less and less need of government, because the moral right of what we have is felt. And as what we do as right is always free, we shall grow more free as the centuries pass, till perhaps even government itself may lapse in the freedom of a righteousness consummated in God.
—Rev. H. Bushnell, D.D.

Material Growth of the Nation.

The following paragraphs from President Lincoln's late Message are interesting as an index of the material progress of the nation during the fourth year of its great civil war:

The organization and admission of the State of Nevada has been completed in conformity with law, and thus our excellent system is firmly established in the mountains which once seemed a barren and uninhabitable waste between the Atlantic States and those which have grown up on the coast of the Pacific Ocean.

The Territories of the Union are generally in a condition of prosperity and rapid growth. Idaho and Montana, by reason of their great distance, and the interruption of communication with them by Indian hostilities, have been only partially organized; but it is understood that these difficulties are about to disappear, which will permit their governments, like those of the others, to go into speedy and full operation as intimately connected with, and promotive of, this material growth of the nation.

The quantity of public land disposed of during the five quarters ending on the thirtieth of September last, was 4,231,849 acres, of which 1,538,614 acres were entered under the Homestead law. The remainder was located with military land warrants, agricultural scrip, certified to States for railroads, and sold for cash. The cash received from sales and location fees was \$1,019,446. The income from sales during the fiscal year, ending June 30th, 1864, was \$678,007.21 against \$126,077.95 received during the preceding year. The aggregate number of acres surveyed during the year has been equal to the quantity disposed of, and there is open to settlement about 183,000,000 acres of surveyed land.

The great enterprise of connecting the Atlantic with the Pacific States by railways and telegraph lines has been entered upon with a vigor that gives assurance of success, notwithstanding the

embarrassments arising from the prevailing high prices of materials and labor. The route of the main line of the road has been definitely located for one hundred miles westward from the central point at Omaha City, Nebraska, and a preliminary location of the Pacific Railroad of California has been made from Sacramento eastward to the great bend of Mucker river in Nevada. Numerous discoveries of gold, silver, and cinnabar mines have been added to the many heretofore known, and the country occupied by the Sierra Nevada and Rocky Mountains and subordinate ranges now teems with enterprising labor, which is richly remunerative. It is believed that the products of the mines of precious metals in that region has during the year reached, if not exceeded, \$100,000,000 in value.

Charleston.

Let us reflect for a moment on the import of the fall of Charleston. It is a sign in the eyes of all men. The fall of no other city, however momentous in a military point of view, could so impress the imagination as this one. Vicksburg, New Orleans, Mobile, Savannah, Augusta, leave no mark by the side of this. Even Columbia seems insignificant, and Richmond will be occupied with less emotion. For here the civil war was commenced; here the first shot was fired; here insurrection had its birth; here the seeds of discord were industriously sown and heedfully cultivated for years back; here the philosophy of Treason had its schools and masters; here the ethics of inhumanity were reduced to a science by powerful minds and enunciated by persuasive lips; here the aristocratic principle had its seat and kept its court; here civil war had its cradle, and the father of the civil war, abhorrence of Northern ideas, and the grandfather of the civil war, the system of slavery. The action of the Southern heart was here, and had been here al-

ways. While the city stood that heart beat with desperation if not with calmness. The city was a symbol. The fall of it is symbolical. It comes upon us like a judgment. Though long anticipated, it gives a shock to our imagination. It suggests the high priest; in Kaulbach's painting of the Destruction of Jerusalem, stabbing himself before the altar as the Roman legions march in. The traitor dies by his own hand; the murderer commits suicide. The town is a monument of doom; its fall is a judgment. The world sees it so, history will point to it as a signal illustration of the terrible swiftness and thoroughness of the retributive laws.—*A. S. Standard.*

Twenty Five Years Ago.

President Magoun, of Iowa College, in an historical discourse preached to the Congregational Church in Lyons, Iowa, thus glances at the changes which twenty five years have wrought in Iowa:

When this church was organized, there were less than twenty three thousand people in Iowa. The country had been open to settlement six years. Seven years before there was but one inhabitant except Indians and Indian traders. Fifteen years before—that is, forty years ago—President Monroe proposed to colonize the Indians east of the Mississippi here, as they never would be disturbed by white men! In 1839, about sixty five miles in width from east to west had been in some sort opened to settlement. A few of the older towns, in the southern half of the Territory chiefly, had been founded. A half-breed interpreter, Antoine Le Claire, had begun a village in 1838 at Davenport—or near the site of an old Indian one. It had been surveyed in 1837, and in the fall before this church was planted, a town organization had been effected there. It boasted fifty buildings. About that time, Iowa City was selected as the future State capital, Poweshiek's band of

Sacs and Foxes being encamped two or three miles off. Three years before, "Father Turner" and Rev. Wm. Kirby of Illinois had been upon an exploring missionary tour as far north as eight miles this side the spot where Davenport was afterwards commenced, where "Father Turner" preached the second sermon in the county of Scott, which then extended north of this place, the Territory containing but three counties. He says: "All the West lay spread out just as the Lord made it, in all its primitive beauty." Muscatine was disfigured by one (log) cabin; two thousand Indians were encamped (on the site of Davenport), waiting to receive their pensions from the Fort on Rock Island. This (Chamberlain's neighborhood, above Davenport) was the northern boundary of civilization. There was talk of some explorers who had gone up as far as the Wapsipipicon. Dubuque, then, we did not consider a civilized place.

Retribution.

Out in Minnesota some infidels built a town. The original proprietors stipulated that no church should ever be placed upon the town plot, on pain of its reversion to the original owner. The settlers threatened that any preachers who should dare to come there to disturb them with the Gospel, should be hanged or thrown into the river. They danced and got drunk on the Sabbath, and reveled in all manner of ungodliness. On one Sabbath, a few weeks ago, they made an effigy of Jesus Christ, and burned it on the public street. This sink of iniquity, where infidelity had thus thoroughly gone to seed, was called New Ulm.

Before another Sabbath sun had dawned upon this graceless village, the wild Indians assaulted it. The people fled from their dwellings in the greatest consternation, and stout men hid themselves in cellars, wells, stables, and wherever they fancied they could find

protection. A few, braver than their comrades, attempted some defense; and even women, it is said, tried to shame the majority of cowards into some degree of strength and courage. But all availed little. The redskin flood swept over the doomed territory. From one hundred and fifty to two hundred houses—many of them of some pretension to elegance, and well furnished—were razed to the ground. New Ulm was made a desolation.

The dance hall escaped the general wreck, to be used as a place of public worship by the volunteers who afterward were stationed there to hold the place; and within its walls that Christ was preached, who so short a time before had been scorned and insulted there, by the men whose scalped carcasses were now fertilizing their own soil.

The weakness of God is stronger than men!—*Congregationalist*.

Miscellaneous Items.

NEW ORLEANS.—Rev. Z. Eddy, D.D., of Northampton, Mass., embarked from this port for New Orleans, March 18th, to engage in a temporary service for this Society in that city. This mission is undertaken at the urgent recommendation of leading individuals residing there, and in the hope that it will result in the gathering of an evangelical and loyal congregation.

SARATOGA SPRINGS, N. Y.—A Congregational Society has been organized in this place, composed principally of persons who have hitherto been associated with the Presbyterian church. The new church starts with very good prospects. They have secured St. Nicholas Hall for the coming year, and engaged Rev. Dr. E. N. Sawtelle as their pastor.

GROVE CITY, IOWA.—A church of thirteen members has been organized at Grove City, Cass county, Iowa. Rev.

R. Gaylord, agent of the A. H. M. S. for Nebraska, moderated the council. This organization is the result of a revival meeting, conducted by Rev. L. Harlow, of Lewis. Ten of the thirteen came by profession, and several joined an M. E. class. When Mr. H. went there he found one praying man and two praying women.

MINISTERS OF KANSAS.—The Congregational ministers of Kansas evidently belong to the church militant. When Price was pushing across Missouri for the invasion of Kansas, Storrs, of Atchison, Robinson, of Highland, Rice, of Albany, Harlow, of Grasshopper Falls, McVicar, of Topeka, Guild, of Waubensee, responded to the call for troops. Adair was away on the field in the service of the Christian Commission. Cordley, of Lawrence, was by day and by night on duty with his company, which was left as a part of the garrison for the block houses in that city; and Parker, of Wyandott, at the time of imminent danger, was on his back with dangerous illness; while in one Congregational congregation, on that battle Sabbath, there were one hundred and fifty women and only six men, and these all physically unfit for duty and legally exempt.—*Cor. of Independent*.

THE TERRITORIES.—Nevada having become a State, we have nine Territories now organized, and rapidly growing into new States, namely: Arizona, Colorado, Dacotah, Idaho, Montana, Nebraska, New Mexico, Utah, and Washington. There is a bill pending in Congress for another, a tenth Territory, Wyoming, made up of portions of Idaho, Dacotah, and Nebraska; Idaho losing a part of its southeasterly territory, Dacotah its southwesterly portion, and Nebraska a slice of its western half.

SAN FRANCISCO, CAL.—A decision of the Supreme Court of California, establishing the validity of the "anti-Sunday amusement law," has closed all the theaters in San Francisco on Sunday

evenings. The decision is fatal to the German theaters, which were open only on Sunday.

NEW ENGLAND COLLEGES.—Since this war began these colleges have been steadily decreasing in the number of their undergraduate students. Last year the whole number in them was not far from 2,300. This year it is about 2,150. Just before the war it was 2,850. Of these men not far from 900 are professors of religion, and though we have not regarded the past year as one remarkable for the outpouring of God's Spirit upon these institutions, yet it appears there have been ninety two conversions.

IRISH EMIGRATION.—The departures from Ireland continue without diminution. One of the latest Cork papers says the winter season appears to have no effect in deterring intended emigrants from the transatlantic passage. On the contrary, there is a steady increase in the number of persons leaving Cork for the United States, and the country people now say that the coming spring will in all probability witness a rush even greater than any thing yet seen.

GENERAL ASSOCIATIONS, ETC.—As several errors have occurred in the published statements respecting the next meetings of these bodies, we give below the time and place of these meetings in the order of their occurrence. Some changes will probably be made, to avoid

the occurrence of other meetings simultaneously with that of the National Council :

General Association of Michigan, Battle Creek, Thursday, May 18th, at half-past 7 o'clock P.M.
 General Association of Kansas, Wyandott, Thursday, May 18th, at half-past 7 o'clock P.M.
 General Association of Indiana, Kokomo, Thursday, May 18th, at 7 o'clock P.M.
 General Association of Illinois, Peoria, Wednesday, May 24th, at half-past 7 o'clock P.M.
 General Association of Iowa, McGregor, Wednesday, June 7th, at half-past 7 o'clock P.M.
 Rhode Island Congregational Conference, Providence, Tuesday, June 18th, at 10 o'clock A.M.
 Congregational Conference of Ohio, Mansfield, Wednesday, June 14th, at 7 o'clock P.M.
 General Association of Oregon, Albany, Thursday, June 15th, at 10 o'clock A.M.
 General Convention of Vermont, Burlington, Tuesday, June 20th, at 10 o'clock A.M.
 General Association of Connecticut, Windsor Locks, Tuesday, June 20th, at 11 o'clock A.M.
 General Conference of Maine, Portland, Tuesday, June 27th, at 9 o'clock A.M.
 General Association of Massachusetts, Medford, Tuesday, June 27th, at 4 o'clock P.M.
 General Association of New Hampshire, Newport, Tuesday, August 28th, at 10 o'clock A.M.
 General Conference of Massachusetts, Haverhill, Tuesday, September 12th, at 4 o'clock P.M.
 Congregational Association of Nebraska, Fremont, Thursday, September 14th, at half-past 7 o'clock P.M.
 General Association of New York, Oswego, Tuesday, September 19th, at 10 o'clock A.M.
 Presbyterian and Congregational Convention of Wisconsin, Milwaukee, Wednesday, October 4th, at 7 o'clock P.M.
 General Association of California, San Francisco, Wednesday, October 5th, at 9 o'clock A.M.
 General Conference of Minnesota, Minneapolis, Thursday, October 12th, at 7 o'clock P.M.

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES will be held in the Old South meeting house, Boston, Mass., Wednesday, June 14th, at 3 o'clock P.M.

APPOINTMENTS IN MARCH, 1865.

Not in commission last year.

Rev. Charles H. Pope, to go to California.
 Rev. Justin P. Moore, to go to California.
 Rev. R. B. Snowden, to go to California.
 Rev. Isaac Jacobus, to go to the West.
 Rev. James L. Crane, Morenci and Medina, Mich.
 Rev. John Emmons, Windsor, Mich.
 Rev. L. M. Gates, Roscoe, Ill.
 Rev. Henry Aurand, Elkhorn Grove, Ill.
 Rev. Alfred Connet, Boonville and Francisco, Ind.
 Rev. James W. Grush, Norfolk, N. Y.
 Rev. C. W. Sharp, Hancock, N. Y.

Re-commissioned.

Rev. G. G. Rice, Albany, Kan.
 Rev. G. A. Beckwith, Manhattan, Kan.
 Rev. C. L. Tappan, Owatonna, Minn.
 Rev. J. C. Strong, Martin county, Minn.
 Rev. George B. Hitchcock, Exira, and to the people in Cass, Shelby, Pottawatomie, and Adams counties, Iowa.
 Rev. J. J. Hill, West Union and La Fayette, Iowa.
 Rev. Simeon Brown, Ottumwa, Iowa.
 Rev. Robert Everdell, Stockbridge and vicinity, Wis.

Rev. George M. Smith, East Rhine and Buenavista, Wis.
 Rev. O. A. Thomas, Manistee, Mich.
 Rev. William P. Zaler, De Witt and Grand Ledge, Mich.
 Rev. Wolcott B. Williams, Charlotte, Mich.
 Rev. John Scottford, Lawrence, Mich.
 Rev. Harry C. Fox, Victor and Laingsburgh, Mich.
 Rev. George H. Beecher, El Paso, Ill.

Rev. Orson C. Dickinson, Chanderlerville, Ill.
 Rev. James Hodges, Shriland, Ill.
 Rev. E. H. Baker, Marseilles, Ill.
 Rev. S. H. Kellogg, Wayne, Ill.
 Rev. Joseph H. Jones, West Chester, Ind.
 Rev. Samuel Kelo, West Millgrove, O.
 Rev. John Gibbs, Bellport and Fireplace, N. Y.
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.
 Rev. Asahel Bronson, Ticonderoga, N. Y.

RECEIPTS IN MARCH, 1865.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year.

The sums expended by Auxiliaries within their bounds are marked (*.)

MAINE—

Maine Missionary Society, *\$16,577 80
 Saco, Benev. Soc. of the First Cong. Ch., by Rev. S. V. Loring, Treas., 90 14

NEW HAMPSHIRE—

New Hampshire Missionary Society, *5,770 99
 Received by Rev. B. P. Stone, D.D., Treas.
 N. H. M. S.—
 Henniker, Cong. Ch. and Soc., to const. Nahum Newton and Mrs. Rebecca H. B. Cogswell L. Ma, 80 00
 Boscawen, Female Benev. Soc., by Mrs. S. C. Morrill, Treas., \$25; Mrs. Henry Gerrish, \$5, 90 00
 Milford, Nathan Jewett, 5 00
 New Hampshire, A Friend, 10 00
 North Conway, Mrs. Ruth M. Colby, 5 00

VERMONT—

Vermont Missionary Society, *10,268 65
 Middlebury, a Life Member, 1 00
 Middlebury, Mrs. Betsey Parmelee, 1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, *10,124 90
 Mass. Home Miss. Soc., Benjamin Perkins, Treas., 3,000 00
 Charlemont, Cong. Ch. and Soc., by Rev. John S. Whitman, 14 00
 Enfield, legacy of Leonard Woods, by Rufus D. Woods, Exr., 900 00
 Hampshire Miss. Soc., by E. Williams, Treas.—
 Hadley, First Cong. Ch., \$165 00
 Haydenville, Cong. Ch., 97 15
 Northampton, legacy of Miss Cecelia Osborn in full, by C. H. Dickinson, Esq., Exr., 148 25 340 40
 North Adams, Gardner White, 2 00
 Plainfield, Cong. Ch. and Soc., by Rev. L. Clark, 15 00
 Sheffield, Cong. Ch. and Soc., by Dwight Boardman, 4 85
 Southampton, Mrs. Sophia K. Parsons, by S. P. Morse, 15 00
 Worcester, legacy of Dea. Allen Harris, by D. L. Harris, Exr., 50 00

RHODE ISLAND—

Rhode Island Home Missionary Society, *1,939 80

CONNECTICUT—

Connecticut Home Missionary Society, *3,588 13
 Received by F. T. Jarman—
 Milford, Cong. Ch., to const. Rev.

James W. Hubbell a L. D., 236 58
 Bridgeport, Miss. and Beneficent Soc. of the First Cong. Ch., of which, from a friend to const. Master Sherman Lacey a L. M., \$80, by E. B. Hubbell, Treas., 98 00
 East Haddam, Rev. Isaac Parsons, 5 00
 East Hampton, First Cong. Ch. and Soc., by P. Bevine, Treas., 11 50
 Griswold, Cong. Ch., of which, from Rev. B. F. Northrop in full to const. Mrs. Frances S. Prentice a L. M., \$10, by Rev. B. F. Northrop, 49 00
 Marlboro, Cong. Ch. and Soc., by Rev. A. J. Pike, 14 00
 New London, First Cong. Ch., by Rev. Thomas P. Field, D.D., 1 00
 New Preston, H. P. Burnham, 2 00
 Norwich, Second Cong. Ch., of which \$100 from George Kinney to const. Adeline H. Devotion, Sarah A. Wilson, Elizabeth G. Brush L. Ma, and \$100, legacy of Thomas Kinne, dec., to const. Miss Allethea B. Hyde, Mrs. Mary E. Abbott, Mrs. Elizabeth M. Kinne L. Ma, by Mrs. Elizabeth M. Kinne, Adm'r, by E. Larned, Esq., 394 14
 Norwich, Broadway Cong. Ch., of which \$80 from Mrs. Mary Colton, to const. Miss Elizabeth Lane, of Sanbornton, N. H., a L. M. by Lewis Edwards, 471 85
 Roxbury, Cong. Ch. and Soc., to const. Mrs. Julia A. Root and Miss Ann M. Whittlesley L. Ma, by Aaron W. Fenn, Treas., 61 85
 Stratford, Col. G. Loomis, by O. R. Kingsbury, 5 00
 Waterbury, Second Cong. Ch., by N. Hall, 232 58
 West Meriden, Betsey Gale, dec., a legacy, by John Gale and Rev. H. O. Haydn, 15 00

NEW YORK—

Received by Rev. L. S. Hobart—
 Muscatine, Iowa, Mrs. Edwards, \$10 00
 South Colton, Rev. R. S. Armstrong, 1 00 11 00
 Ashville, Cong. Ch., by C. Burgess, 10 70
 Bainbridge, Cong. Ch., by Rev. A. S. Yale, 5 50
 Balding Hollow, Cong. Ch., by Rev. C. Youngs, 7 00
 Ballston Spa, Titus M. Mitchell, 10 00
 Brooklyn, Plymouth Cong. Ch., coll. in part by A. Fitzgerald, Treas., \$529.37; Lewis Tappan, \$90; E. Graves, \$25; R. R. Graves, \$100; H. W. Sage, \$100; H. Collins, \$25; Rev. Henry Ward Beecher, \$25, 824 37
 Elizabeth Wolcott, in part to const. her a L. M., 10 00
 Warren St. Mission Ch., by Rev. Samuel Bayless, 4 00
 Buffalo, Mrs. Eliza S. Clapp, 19 00
 Candor, Cong. Ch., in part to const. Mrs.

Elizabeth Booth & L. M., by J. B. Hart,	\$18 00
Center Lisle, Cong. Ch., by Rev. T. N. Benedict,	85 00
Colton and Hollyrood, Cong. Chs., by Rev. R. S. Armstrong,	9 00
East Pharsalia, Cong. Ch., by Rev. O. Ketchum,	5 00
Ellenburgh, Union Religious Soc., by Rev. George Hardy,	10 00
Greene, Cong. Ch., by O. Hoyt, Treas.,	9 00
Le Roy, J. E. Wilcox,	5 00
Lewis, Cong. Ch., by Rev. T. Watson,	6 25
Mansville, Cong. Ch., by Rev. Charles Jones,	8 00
Meredith, Cong. Ch., by Rev. G. R. Entler,	5 00
Middle Granville, Welsh Cong. Ch., by Rev. S. Jones,	9 50
Milton, A Friend,	2 00
New Road, W. T. Hoyt,	2 00
New York City, M. D. Thomas, to const. L. M., by S. F. Phelps, \$60; "A. J. Q." \$1; W. C. Hunter, \$5; Lewis Chichester, \$5; Mrs. M. A. Parker, \$50; "P." \$30; West Pr. Ch., by F. W. Whittemore, \$250,	451 00
North Chili, Mrs. Selina Lusk,	1 00
North Potsdam, Rev. P. Montague,	1 00
Richland, Dea. Brown, dec., by E. N. Miller,	5 00
Sands Creek, Cong. Ch., by Rev. N. B. Knapp,	90 70
Troy, on account of legacy of R. W. Dana, by R. D. Silliman, Exr.,	60 00
Walton, First Cong. Ch., by George W. Fitch, Treas.,	58 00

NEW JERSEY—

Chester, First Cong. Ch., by J. H. Cramer, Treas.,	16 40
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OHIO—

Received by Rev. L. Kelsey—	
New Loudon, Cong. Ch., by James Scott,	\$44 25
Ermline Case,	5 00
Radvar R. Powell, \$1; John Powell, \$1,	2 00
Cincinnati, Cong. Ch. of the Epiphany, by Rev. B. K. Maltby,	3 75
Myria, I. S. Metcalf, \$25; Miss Kate Moody, \$2, by Rev. F. A. Wilbur,	27 00
Nebo, Cong. Ch., by Rev. J. A. Davies,	13 40
Norwalk, Rev. E. O. Cooke,	1 00
Wauseon, Cong. Ch., to const. Andrew J. Knapp & L. M., by Rev. G. Dana,	80 00

INDIANA—

Danville, Rev. S. S. Cone,	2 00
Franklin, legacy of Mrs. Polly O. St. John, by Jacob M. St. John, Exr.,	357 75
Lake Prairie, Cong. Ch., by Rev. Benjamin Wells,	80 00

ILLINOIS—

Received by Rev. E. Jenney—	
Beardstown, First Cong. Ch., to const. Rev. William A. Chamberlain and Mrs. Emma B. Chamberlain L. M.,	\$60 00
Champaign, First Cong. Ch.,	26 70
Concord, First Cong. Ch.,	83 55
Elmwood, First Cong. Ch.,	50 00
Galesburg, First Ch. of Christ, to const. Marcus Belden, A. G. Watkins, Levi Sanderson, L. M., by Rev. F. T. Perkins,	187 25
Jacksonville, Mrs. G. Carter,	3 00
Quincy, First Cong. Ch., in full to const. Lorenzo Bull and Allen Comstock L. M.,	60 00

Received by Rev. Joseph E. Roy—	
Polo, Independent Pr. Ch., to const. Rev. William E. Holyoke & L. D., and Mrs. Maria B. Holyoke & L. M.,	\$189 10
Aurora, First Cong. Ch., to const. Rev. W. S. Bray & L. M., J. B. Hall, Treas.,	83 00
New England Cong. Ch., by Geo. B. Hubbard,	11 35
Chesterfield, Cong. Ch., in full, to const. Miss Olive B. Palmer & L. D., \$12.50; Rev. H. D. Platt, \$4.30; Delaware School House, \$12, by Rev. H. D. Platt,	23 70
Chesterfield, Cong. Ch., \$4.40; New Baltimore Cong. Ch., \$3.10, by Rev. T. Lightbody,	7 50
Chicago, Hon. Mark Skinner, to const. him & L. M., by Rev. J. E. Roy,	40 00
Dement, Cong. Ch., \$6; Silliman Valley Cong. Ch., \$19, by Rev. H. Buss,	25 00
El Paso, First Cong. Ch., by Rev. G. H. Beecher,	10 00
Fulton, Cong. Ch., \$16.12; Rev. D. W. Comstock, \$5, by Rev. D. W. Comstock,	21 12
Godfrey, A. B. Coggeshall,	1 00
Joliet, W. A. Bancroft,	8 75
Loda, Cong. Ch., by Rev. C. L. Watson,	21 70
Quincy, Mrs. Fanny Russell and C. H. Winn, to const. Willard Keyes and Enoch Comstock L. M., by C. H. Bull, Treas.,	60 00
Shirland, Cong. Ch., to const. Rev. James Hodges L. M., by Rev. James Hodges,	80 00

MICHIGAN—

Received by Rev. H. A. Read—	
Ann Arbor, Cong. Ch.,	\$5 45
Chelsea, Cong. Ch.,	14 00
Clinton, Cong. Ch.,	20 55
Dexter, Cong. Ch.,	9 16
Marshall, Mrs. Hotchkiss,	3 00
Romeo, Cong. Ch., to const. Mrs. Cordella R. Ames & L. M.,	100 00
Royal Oak, Cong. Ch.,	8 25
Vermontville, Cong. Ch.,	20 00
Webster, Cong. Ch.,	50 00
Flat Rock, Cong. Ch., \$25; Gibraltar, friends, \$5, by Rev. O. Machin,	220 41
New Hudson, Cong. Ch., by Rev. R. J. Williams,	80 00
Otto, Cong. Ch., by Rev. P. R. Van Frank,	13 10
Pinckney, Jeane Affleck,	6 75
Salem, Cong. Ch., by Rev. R. J. Williams,	2 00
Summit, Cong. Ch., by Rev. R. S. Williams,	9 47

WISCONSIN—

Received by Rev. D. Clary—	
Madison, Cong. Church, in part to const. Rev. Lewis E. Mason & L. D.,	\$52 00
Oshkosh, Cong. Ch., to const. Rev. Henry G. McArthur & L. M.,	80 00
Monroe, Cong. Ch.,	24 80
Rosendale, Cong. Ch., to const. Rev. John N. Powell & L. M.,	40 70
Barre and Salem, Cong. Chs., by Rev. T. B. Hurlbut,	145 50
Oconto, Pr. Ch., by Rev. A. A. Young,	15 00
Hartland, Cong. Ch., by Rev. M. Wells,	15 15
Hudson, Cong. Church, by Rev. W. W. Thorp,	18 70
West Salem, Rev. J. O. Sherwin,	30 00

IOWA—

Received by Rev. J. Guernsey—	
Dubuque, Cong. Ch., Mon. Con., \$25 00	
Lyons, Cong. Ch., Mon. Con.,	5 00
Received by Rev. J. A. Reed—	
Muscatine, German Cong. Ch.,	\$5 00
Williamsburg, Lewis H. Williams,	1 00
Cedar Falls, Cong. Ch., by Rev. L. B. Field,	6 00
Eddyville, Cong. Ch., by Rev. D. Lane,	17 30

Flint Creek, Welsh Cong. Ch., by Rev. T. W. Evans,	\$17 00
Fort Dodge, Cong. Ch., \$15; Otho, Cong. Ch., \$25, by Rev. C. F. Boynton,	40 00
Glenwood, First Cong. Ch., by Rev. A. V. House,	8 50
Harrison and Magnolia, Cong. Chs., by Rev. W. N. Black,	13 65
Rockford, Cong. Ch., \$5.85; Ustler, Cong. Ch., \$1, by Rev. L. Warner,	6 85
Sabula, Cong. Ch., \$7.88; Elk River Cong. Ch., \$6; Savanna, Cong. Ch., \$4.68; Sterling, Cong. Ch., \$2.62, by Rev. O. Emerson,	21 18
Washington, Cong. Ch., by Rev. E. O. Tade,	90 00
Wayne, Iowa Cong. Ch., \$18.15; Crawfordville, Cong. Ch., \$3.05, by Rev. E. P. Smith,	21 20
Williamsburg and Genoa Bluffs, Cong. Chs., by Rev. B. T. Jones,	27 25

MINNESOTA—

Faribault, Cong. Ch. and Soc., by H. Riedell, Treas.,	16 90
Lakeland and Afton, Cong. Chs., by Rev. C. Hall,	10 00
Lenora, Cong. Ch., by Rev. G. Bent,	2 75
Marine, Cong. Ch., by Rev. E. W. Merrill,	5 00
Minneapolis, Plymouth Ch., Mon. Con., by George Harris,	28 80
Monticello, Cong. Ch., \$22; Orono, Cong. Ch., \$3, by Rev. A. K. Fox,	25 00
Quincy, Sab. School of Cong. Ch., by Rev. J. C. Beekman,	2 50
St. Paul, Plymouth Ch., to const. Rev. R. Hall L. M., \$30; Farmington, A Friend, \$1, by Rev. R. Hall,	81 00

KANSAS—

Received by Rev. L. Bodwell—	
Topeka, Cong. Ch., in full to const. Mrs. Marion Miller, and Anson G. Bodwell L. Ms.,	48 00
Cong. Ch., by Rev. P. McVicar,	15 00
Wabaunsee, Cong. Ch., by Rev. O. Guild,	7 50

OREGON—

Forest Grove, Cong. Ch., Mon. Con., by Rev. Horace Lyman,	40 00
Salem, First Cong. Ch., by P. R. Hatch,	48 60

CALIFORNIA—

Received, in coin, by Rev. J. H. Warren—	
Copperopolis, Cong. Ch.,	\$12 00
Eldorado, Cong. Ch.,	10 00
Oroville, Cong. Ch.,	15 00
Santa Cruz, Cong. Ch.,	19 00
Somerville, Church of Christ, by Rev. J. J. Powell,	56 00
	15 00

WASHINGTON TERRITORY—

Port Ladlow, Mrs. Otis Wilson,	4 50
HOME MISSIONARY,	88 50

Expended during the year by the Auxiliaries named, \$23,265 06
 Received at this office in March, 1865, 9,487 60 92,662 66

Donations of Clothing, etc.

Bridgeport, Conn., Ladies' Miss. Soc., of First Cong. Ch., by Mrs. E. S. W. Jones, a barrel and bandbox,	\$268 50
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Gulford, Conn., Ladies' First Cong. Ch., by Mrs. R. S. Smith, a barrel.	
New Britain, Conn., Ladies' Benev. Soc. and Jun. Miss Soc., by Mrs. C. L. Goodell, a box,	\$301 51

Receipts of the Massachusetts Home Missionary Society, in February, 1865. BENJAMIN PARKES, Treas.

Ballardvale, Cong. Ch. and Soc.,	\$30 00
Boston, Essex St. Cong. Ch. and Soc., coll.,	1,365 50
A Member of Mt. Vernon Ch.,	2 00
Bridgewater, Central Square Cong. Ch.,	10 00
Charlestown, James Hunnewell, Esq., a birthday offering,	100 00
Clinton, First Cong. Ch. and Soc.,	81 94
Essex, First Cong. Ch. and Soc.,	43 79
Framingham, Hollis Evan. Soc., bal. of col.,	8 00
Pepperell, Cong. Ch. and Soc.,	23 85
Prescott, Cong. Ch. and Soc.,	16 55
Rochester Center, Ladies' H. M. Soc., First Parish, to const. Mrs. Elizabeth F. Ragles L. M.,	80 00
Roxbury, Vine St. Cong. Ch., Mon. Con.,	15 00
Salisbury, Rocky Hill, A Friend,	4 00
South Hadley, Joseph Miller, to const. him a L. M.,	30 00
Springfield, Mrs. Mary C. Bemis, to const. Mrs. Emily J. Welch L. M.,	50 00
Truro, Sab. School of Cong. Ch.,	5 00
Walpole, Ladies' Benev. Soc.,	30 00
Wareham, Cong. Ch. and Soc.,	72 85
Wellfleet, Second Cong. Ch. and Soc.,	11 50
West Cambridge, Orthodox Cong. Ch. and Soc.,	506 15
Westport, Cong. Ch. and Soc., to const. Christopher A. Church and Mrs. Mabra S. Dunham L. Ms.,	68 00
Weymouth, South Female Praying Circle,	16 90
Winchester, legacies of Sarah Gardner, \$15; Patience Gardner, \$15, by A. Green, Exr.,	30 00
Cong. Ch., Mon. Con.,	2 80
Worcester, David Whitcomb, Esq.,	500 00
Wrentham, North Cong. Soc.,	8 75
Central Ch. and Soc.,	376 88
	\$3,234 94

Donations of Clothing, etc., received at the Office of the Massachusetts Home Missionary Society, Boston, Mass., from October 1st, 1864, to March 1st, 1865. Rev. H. B. HOOKER, Sec'y.

Abington, a box,	\$238 00
Andover, South Parish, a barrel,	123 00
Boston, a box made up at office,	100 00
Concord, Ladies' Sewing Circle, a barrel,	84 00
Dorchester, Ladies, Rev. Mr. Means' Soc., package,	
Dorchester Village, a barrel,	66 00
Foxboro, Ladies' Soc., a barrel,	85 00
Hancock, N. H., a barrel,	69 00
Lakeville, a box,	20 00
Lowell, Mrs. Phipps, a box,	
Medway, East and West, a barrel,	125 00
Village Church, Ladies, a box,	69 00
Newburyport, a barrel,	100 00
Newton Center, Ladies' Soc., a barrel and half barrel,	190 00
Newton West, a barrel, a box,	
Phillipston, a barrel,	66 00
Princeton, a box,	40 00
Southboro, Ladies' Home Miss. Soc., a barrel,	86 00
Sutton, a box,	115 00
Walpole, N. H., Ladies' Sewing Circle,	52 00
Worcester, a box,	90 00
Townsend Harbor, a package,	30 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVIII.

JUNE, 1865.

No. 2.

THE DEMAND FOR MINISTERS.

ALTHOUGH much has been said of late concerning the pressing demand for ministers, yet it seems hardly possible that more could have been said than the importance of the subject requires. It is of vast moment that the attention of all the evangelical churches in our land should be turned at once to this subject. A glance at the catalogues of our theological seminaries will show a great falling off in the number of those who are preparing for the sacred office, and in almost every institution the number goes on dwindling from year to year. And if we go back of theological seminaries to our colleges and academies, we find a similar state of things existing. However this paucity may be accounted for, the *fact* remains, and should arouse the churches to earnest effort to stay an evil which seems fast approaching them.

But while the number in training for the ministry is rapidly diminishing, the demand for ministers throughout our country and the world was never greater than now. While barriers which obstructed the entrance of the Gospel into foreign lands have been swept away, and nations and tribes are waiting to receive the word of life, only here and there a solitary individual is preparing to go forth to them with the message. Our foreign missions must die out for want of *men*, unless they shall offer themselves in greater numbers than at present.

But especially urgent is the call for ministers in our own land. Not does it militate against this position, that parts of the country may have a superabundance of them; for when the article in demand has power of choice, and may fix its own price, and select its own purchaser, it may sometimes choose to wait awhile rather than go far to market, or to sell itself at what it esteems too cheap a rate. And so it may often happen that portions of the land may abound in ministers, while other sections are comparatively destitute.

Increasing Wants of the West.

However well New England and other favored parts may be supplied, it is certain that vast regions of the country are in great and increasing destitution. It is a fact which the churches ought to *realize*, that the population, as it sweeps onward to the Pacific, bears along with it very insufficient means for its religious education. The missionary is often left far behind in this grand movement of the nation. And the further one advances westward, the more striking does the absence of the preacher become. Only here and there, at remote distances, are found those who break unto the people the bread of life. And further back, in the older and more thickly settled parts of the new territory, are a multitude of churches—the most of them small and feeble—which are as flocks without shepherds.

Whence are these churches to be provided with pastors, and those, too, that must soon be gathered in these States increasing in population with astonishing rapidity? The State of Illinois has *doubled* its population each ten years for the last five decades, and neighboring States have had a similar decennial movement of population. Were a theological seminary, with as many students as are now at Andover or Union, located in each of these new States and Territories, it is doubtful whether all these seminaries together would send forth graduates in sufficient numbers to meet the yearly demand.

Prospective Wants of the South.

And if this be so in the great Northwest, what shall be said of the spiritual needs of the opening South? Who can properly portray the religious destitution of this vast field, which God is so wonderfully throwing open to christian effort? Who can realize the magnitude of the undertaking to provide for the pressing spiritual necessities, not only of the down-trodden millions who are coming forth from their thralldom, but also for the millions who are not far above them in intelligence and virtue? And this field is to be entered and occupied, if at all, by christian laborers from the North. When the armies of the Union shall have swept treason from these regions, and thrown them open to liberty and a pure Gospel, there should follow close behind these victorious legions an army of devoted teachers and missionaries to take possession of those empires in behalf of a pure Christianity. Where are these men in sufficient numbers to be found? In what schools, colleges, and seminaries are they preparing for this work? Is there not danger that at no distant day there will be throughout the South a demand for religious teachers such as can not be supplied?

Immigration from the Old World.

But these spiritual necessities of our country, both at the North and at the South, are to be vastly increased by the tide of immigration which is doubtless soon to set in upon us from the Old World with great power. When this war for Union and Liberty shall have come to a successful issue, and our entire domain thrown open to free labor, with ample rewards, there will yearly pour in upon us a foreign population larger than has hitherto come to our shores. And its course will not be wholly westward. It will flow down over the South, and occupy and redeem the vast tracts exhausted by servile labor. There will then be these millions—vast numbers of them ignorant and superstitious—to be educated into good citizenship and pure Christianity. Whether there shall be sufficient piety and heroic virtue in the American churches to cause them to rise and provide means for the religious instruction of these multitudes, and so to preserve

our Republic as well as our religion, is a question which should come with power to every christian heart. Our main reliance, under God, for the perpetuity of our political and religious institutions, must be on the amplest instrumentalities for the moral and religious training of the masses. But where are these instrumentalities to be found? Whence are to come the teachers and missionaries who are to educate these swarming millions?

A glance, then, at the demand for ministers in both the foreign and the home field—a demand to be exceedingly increased in the future just upon us—and at the almost insignificant number in training for the work, must lead the Christian to exclaim with our Savior, “The harvest truly is great, but the laborers are few,” and to offer the prayer which he himself has enjoined, that the “Lord of the harvest would send forth laborers into his harvest.”

How Shall this Demand be Met?

Nothing but earnest and *systematic* effort by the churches of all evangelical denominations can meet this exigency. But no such systematic general effort is making. There are, indeed, various organizations which have for their object the giving of pecuniary aid, when needed, to such young men as feel impelled to study for the ministry; but, beyond this, little is methodically done to provide for the rapidly growing demand. The supply is left, as it were, to chance. In secular professions and employments, where pecuniary considerations mainly attract, it is safe to leave the demand and supply to regulate themselves. In the clerical profession it is not safe. Pecuniary inducements are here out of the question. Any young man who has character, intellect, and energy enough to make him a fit candidate for the christian ministry, could hardly fail to obtain far ampler remuneration in almost any other sphere of labor. As for worldly honors, it is well that the sacred office has so few to proffer to the ambitious youth. The men whom the churches need to break unto them the bread of life are not those who would seek the ministry for gain, or distinction, but those who enter it from a sense of duty. Yet, such young men are not always the most forward to offer themselves for the sacred office. Often they must be sought out, aided in deciding the question of duty, and encouraged to undertake preparation for the great work.

All this, which is now done—if at all—mainly at random, and by individuals, should be done by the churches *systematically*. They should go back of their existing organizations, which are designed simply to furnish pecuniary aid to the needy young in the course of education for the ministry, to devise, if possible, and inaugurate a system which shall include all the necessary means and methods by which suitable youth may be selected, educated, and introduced into the ministry in numbers adequate to the demand. Such a system, it is to be hoped, the “National Council” soon to convene will mature and recommend to the churches which call it into being.

Hints as to the Method of Supply.

The plan, it would seem, should be made to include the following objects:

1. To furnish full and accurate information to the churches respecting the present and prospective need of ministers in both the home and the foreign field. Let the facts be collected and given, and let pastors keep both themselves and their churches fully informed, not only of the destitution in our own land, but also of the great outlying needs of the world. Let them urge upon christian parents the duty of consecrating their sons to the service of Christ—if need be—

in the gospel ministry, and of setting before them the high privilege of being counted worthy of so sacred a trust.

2. To induce each self-sustaining church to have constantly at least one young man in training for the ministry. Every church able to provide for itself the stated means of grace, could, without being greatly burdened, furnish a minister every ten years. It ought, at least, to give back to the churches a minister for every one that it *wears out*. Ordinarily the young man could be selected from the church itself. Let the pastor attend to this subject, and see to it that the most suitable youth under his care be put upon a course of education for the sacred office. This would tend, not only to secure in large numbers the *best* men for the ministry, but also to create among the churches a *personal* interest in those preparing for it. Thus, in each society, the means could be easily obtained to support the student during his course of study; and when he shall be introduced into the ministry, let another be sought to take his place. Were every church that is able to support its pastor thus to furnish at least another minister for the one which it appropriates, there would then be only the weak and dependent churches at home and abroad to be provided with a ministry. But each of the more wealthy churches could easily support, at the same time, two or three young men during their preparatory discipline; and, as these could not be perhaps always selected from the church itself, let it, in such case, intrust the selection, and the means for their support, to such society, committee, or other organization as has the whole matter in charge.

3. To secure a systematic outpouring of the benevolence of the churches, to aid those whom they have solicited to enter on a course of preparation for the sacred office. Few young men who desire to go into the ministry have the means necessary to maintain themselves during the decade of years spent in preparing for their work. Here and there one may, by unremitting energy, support himself through these long years of toil, but this is often done at the expense of health, and should neither be demanded nor expected. It is only just that he who, in behalf of the churches, relinquishes all hope of ample pecuniary reward, and enters on an expensive course of study, should be assisted by the churches to whatever amount may be needed. Let this be given by them with no sparing hand, remembering that thus they are providing a ministry as well for themselves as for others.

Having thus secured, in sufficient numbers, proper candidates for the sacred office and made adequate provision for their support, let the churches also provide ample means for their thorough training in their academical, collegiate, and theological studies. To this end, let the institutions which are to educate them be fully equipped for this great service. Let professorships be endowed, scholarships founded, libraries increased, halls erected, and every needful provision made to enable these schools to fulfill the high trust committed to them.

Through the adoption by the churches of some such system as here indicated, it is to be hoped that the increasing demand for ministers, in both the home and the foreign field, will be fully supplied.—*Prof. F. W. Fisk, in the Independent.*

MISSIONARY INTELLIGENCE.

NEBRASKA.

From Rev. L. H. Jones, Fontanelle, Washington Co.

A Sad Journey.

Early in February, a young man brought into my room the following vague telegram: "Albin Jones is shot; come quick." It was dated at Columbus, but I was aware there was no telegraph station within fifty miles of there, in any direction, and knew not when, where, or how the event occurred, nor whether my son was yet dead or alive. I only knew that he would naturally be somewhere between Columbus and Kearney, as he had gone up the valley with a load of corn. Within two hours Mrs. Jones and myself were on our way to find and care for our unfortunate son. We stayed over night at Fremont, and at four o'clock A. M. took seats in the Denver stage, and started on our sad and uncertain journey. After an eighteen hours' ride, at ten o'clock P. M. we found our son alive, lying on the floor, in a stage-station bar-room, shot, accidentally, through the right lung and shoulder. We remained and cared for him four weeks where he was, without lying upon a bed, or taking off our clothes to sleep for the whole time. We then spent one week in like manner, bringing him home, one hundred and five miles, on a spring cot. He is still unable to sit up, under a physician's care, and trembling between life and death.

The Platte River Valley.

My journey up the great valley had other than personal and family influences and bearings, though only private interests called me there. By the Platte valley is not to be understood the whole region of country drained by the tributaries of the Platte river, but the low

bottom, or alluvial valley through which it flows. This is one of the wonders of the West. It is from two to six or eight feet above the surface of the river, from five to twenty miles broad, and six hundred miles long in the direction of either of the great branches of the river. Along this valley passes the great overland route to the mountains and the Pacific coast. For two or three hundred miles west of the Missouri river, an attenuated line of settlements skirts this thoroughfare, and branches off up the tributaries of the Platte, with here and there an embryo town. Most of the settlers keep ranch (or tavern), and many of them chebangs (or groggeries with a few groceries). These ranch-keepers live in rude and meager dwellings, some of them roofed with earth, and some with walls, roof, and floor of the same material. They furnish shelter, hay, and sometimes grain for teams, and shelter and occasionally meals for travelers, but never beds. Travelers that, in Eastern parlance, would be classed as teamsters and emigrants, are here called freighters and pilgrims; and some ranch-men furnish what they call a pilgrim's room, where travelers are quartered, and left to provide their own meals and lodgings. The Sabbath and Protestant worship are practically unknown, west of Fremont and its immediate vicinity; and the settlers have the reputation of being rather a hard people morally. But I found them to be susceptible to religious influences, and very kind.

Preaching to the Ranch-men.

A ranch-man invited me to preach, which I cheerfully consented to do. When Sabbath came, I spoke to less than ten hearers. An auction of household goods, a few miles above, I was told, diminished my audience. I spoke next Sabbath to about twenty hearers, notwithstanding

standing a dance was announced for the evening before, in the vicinity of the auction of the previous Sabbath. The third Sabbath, I spoke to thirty hearers, having during the week lectured on temperance to about the same number in a neighboring chebang. Some of these hearers came eight miles, and on one Sabbath came to the evening lecture in the face of a sharp Nebraska wind—a thing which Eastern people can not understand. They all appeared very much interested in the meetings, and were very anxious to have them continued. Five of the principal ranch-men in the vicinity assured me that they would gladly help sustain meetings if they could have preaching. Twenty miles above, there is quite a heavy settlement known as Ward settlement, and forty five miles farther up is Kearney, which, in addition to the fort and its occupants, is a town of several hundred inhabitants. Forty five miles below Lone Tree Station is the town of Columbus, still larger. I believe that a missionary might be sustained at some or all of these points.

KANSAS.

From Rev. H. P. Robinson, Highland, Doniphan Co.

Burnt Out and Drafted.

On the night of the 10th of January, about eleven o'clock, I was aroused by our nearest neighbors, and waked to see my dwelling on fire, and literally melting down in the flames. But thanks to a kind Providence, our lives were saved from the devouring element. Most of my library, and all of my valuable manuscripts were saved, which was due to the energy and skill of my neighbors, who literally snatched many of my goods from the flames. My neighbors have been very kind and generous. They made up on the spot, by the light of my burning dwelling, several hundred dollars, some contributing as high as \$50. This dwelling was a new build-

ing, which I had been straining every nerve and exerting every energy to complete before winter, and had just got it plastered, and been in it about a month, when it was burnt. I had exhausted all my means upon it, and was about \$200 in debt. About a month afterwards came the draft, and I was one of the unfortunates that it struck. But, having no taste for military life, and feeling that I could do more good as a soldier of the cross than of my country, I procured a substitute, which, with other drains upon my purse, exhausted all the funds contributed by the benevolent kindness of my neighbors. So, now, I am without a home or money—but not without friends.

MINNESOTA.

From Rev. S. Hall, Sauk Rapids, Benton Co.

Scattered and Unstable.

One difficulty we have to meet, in bringing the Gospel to bear on frontier society, is its scattered condition. But a small portion of any section is occupied by actual settlers. There is one here and another there, and often miles apart. They are so isolated that you can reach them only one by one.

Another difficulty is the lack of permanency in society. Many people, when they came here, did not expect to stay. They did not come to make them a home for life, but only to stay till better prospects offered somewhere else. Hence, little is done to remain permanently. Buildings are, in most instances, erected without foundations, and constructed of the lightest materials. If a man is tired of living in one place, he has only to put runners under his house, and move over these prairies to another. I remember that one of your missionaries, a few years ago, informed you that he built his house on runners to have it ready for removal. This instability in a people is a hindrance to the building up of permanent religious in-

stitutions. If you collect and organize a church its members soon disperse.

The fact is, that most people come to this country for worldly purposes. When they do not find these purposes accomplished, as they expected, they embrace the first opportunity to go somewhere else. Hence, the rage of the gold fever, which has carried off so many. Hence, too, the frequent change of location and business. Hence, also, the fluctuation of numbers in our churches and their contributions to support the Gospel. This church has suffered less from this cause than many others, but may not be free from this trial much longer. But the population, or a portion of them, are changing almost constantly.

—♦—
From Rev. N. A. Hunt, Sterling, Blue Earth Co.

Revival among the Children.

It is one year since I was commissioned to labor with the Sterling church and in the vicinity. I am not able to report that degree of faithfulness in the service of my divine Master which I ought to be able to do, but I take pleasure in bearing testimony that Christ has been faithful to his word and promises. One year ago I had little faith in the Sterling church; but how different the state of things now from what it was then! On the first of this year, I felt that something must be done for the children of the congregation, and I prepared a few sermons particularly for them; but it hardly seemed necessary to deliver them. The Spirit of the Lord seemed to go before me and do the work. There was no labor to be done, no urging them to come forward. I did, on the first two nights, give those who wished to set their faces Zionward, an opportunity to rise; and nearly or quite all the children of the Sabbath school embraced the opportunity. And, what was still more surprising to me, some of the adult members of the con-

gregation took their places with the children. I will not go into the details; suffice it to say, that the Lord has done great things for us, whereof we are glad.

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From Rev. J. N. Williams, Cannon Falls, Goodhue Co.

A Bitter Cup Running Over.

Last summer, as I passed along the road, I saw a soldier putting the sod on graves of two of his children (twins), that had died while he was away in the army. After this last sad act for them, his brief furlough expiring, he passed away into the army again, and not long after another of his children sickened and died. This seemed like filling up the cup of woe to the wife, who had before lost two brothers in the army. But if it was full then, it certainly overflowed when, with the news of the battle before Nashville, came the intelligence that her husband had fallen. As he was facing the enemy while in the ranks, he saw a cannon ball coming, and dodged low to avoid it; but alas, it took the man behind him, cutting him in two, with his musket; one piece of his gun flew around so as to strike the husband referred to, over the heart, felling him lifeless. The man cut in two was also a husband, and connected with one of my congregations.

IOWA.

—♦—
From Rev. J. Guernsey, (Agent,) Dubuque.

Congregations Increased by the War.

The missionary congregations on my field have been well sustained notwithstanding the absence in the army of many who would otherwise be regularly seen in our Sabbath assemblies. Indeed most of them are larger, I think, than at the beginning of the year, or than at any previous period in their history. This is the result in part, perhaps, of the effect upon the public mind of the state of the country. When every village and

neighborhood has homes from which a husband and father, or sons and brothers have gone forth to bear a part in the dread scenes and experiences of war, and in which every mail is eagerly and tremblingly waited for, on account of the tidings it may bring of them; when, every now and then, the form of some loved one who has fallen in the shock of battle, or yielded his life to the ravages of disease in some far-off hospital, is brought home for burial, where fond and bereaved ones may visit his grave and water it with their tears, many a heart in its sadness and emptiness is drawn irresistibly toward the house of God. In the last four years, the individuals and the households have not been few that have been constrained to heed, somewhat, at least, the voice of God in the peculiarities of the time, and to manifest their heeding of it by an unwonted attendance upon the services of the sanctuary.

Increase of Population.

While the effect of the war has been to incline many to hear the truth and respect the ordinances of religion, it has not operated to diminish our population. With a credit on the government books for nearly seventy thousand soldiers furnished for the national defense, the population of Iowa is larger by scores of thousands than it was two or three years ago; and the tide of immigration, now once more fairly setting in upon us, seems constantly swelling. With scarcely an exception our villages are filled, to the utmost extent of their means of accommodation, with people. With every new family that comes, the problem where to live, even during the time requisite for building, is difficult of solution. This is one cause of embarrassment in locating ministers in vacant fields. The erection of houses which, for several years after the crash of 1857, almost wholly ceased, has been renewed on an extended scale, and at many points will doubtless be prosecuted as vigorously during the coming summer, as it was in

the days of speculative growth and enthusiasm. This state of things of course has had a favorable effect upon congregations that, else, would now be sadly diminished and weakened by the absences and losses occasioned by the demands of war.

The Church at Marion.

The Marion church is among the oldest of our sisterhood of churches, and has once before tried the experiment of self-support, but was compelled by the pecuniary embarrassments of a few years ago, in which its members largely shared, to resume its place among your beneficiaries. During the last year one of our railroads has completed its track to the town, and this has given a fresh impulse to its business and population, which, together with other favorable circumstances, has once more enabled the church to assert its independence, with good reason to anticipate that they shall be able permanently to maintain it.

The Church at Decorah.

The church at Decorah was organized in 1854, and with the exception of, I think, about two years in the times of speculative prosperity, has been dependent upon the Society's aid ever since. For several years, however, they have made steady progress toward self-support; and perhaps may be the more confidently expected to maintain the position they have now assumed, on account of the slow and regular stages by which they have reached it. This church is one of the most important now in Northern Iowa. It is the leading church in a wide region of country, and with its excellent pastor, is doing much to give the best shape and direction to christian beginnings all around it. As a power for good in the northeastern counties of our State, its value can hardly be overestimated.

Increased Liberality.

In consequence of the greatly increased cost of all the necessities of life, it has been evident during the whole of the

past year, that there must be some advance in the average amount of our missionaries' salaries. How was it to be secured? I was desirous, as I think the churches also were, to avoid, if possible, any increased demand upon the Society's Treasury. I have therefore said to the brethren: Your minister *ought* to have, and *must* have, a larger amount than heretofore. Money is more plenty than it was a few years ago, and all that you make or sell is worth more in the market than then. You are able, therefore, to do more than was then possible for you. If you will increase your subscriptions, I think the Society will continue its appropriations as heretofore. With few exceptions an advance, in some cases small and in others quite generous, has been made, and in only two instances has a larger amount been asked of the Society than heretofore.

Privations of Missionaries.

Though the salaries of our missionaries have been, as a whole, considerably increased, I need hardly say that the increase is very far from being in proportion to the increased cost of living. I do not now think of a single article of household consumption that does not cost twice what it did two years ago and previously, and I do think of many articles—most of them, too, the articles that go to make up our staple of family consumption—that cost three or four times what they did then. It must therefore be apparent at a glance that the missionaries are, many of them, passing through a period of very great pecuniary embarrassment. Every thing in the shape of luxury, such as sugar, tea, and coffee, has disappeared from their tables except on very rare occasions. Garments are worn till they are below the standard of missionary dilapidation, except when the missionary box comes to the rescue in time to modify the necessity; and as articles of household furniture and wear are, one after another, worn completely out, they are dispensed with from the lack of means to supply their

place. It is obvious that this is a process which has its limit. It can not go on a great while without ending in the most trying and painful destitution. But for donations, which have been more numerous and more generous than ever before, the saddest perplexities and burdens would have existed in almost all our missionary homes, as they do now, alas! in too many.

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From Rev. D. Lane, Eddyville, Wapello Co.

Revival and Union.

Yesterday was a blessed day for the Congregational church in Eddyville. Twenty two persons united with us by profession and one by letter. The revival in which these persons have been renewed, commenced and progressed in a union prayer meeting of four denominations of Christians. Fifty six of the converts have already united with these churches, and each church will doubtless receive further accessions. The prayer meeting commenced with the "week of prayer," and continued nearly every evening, with the exception of Sabbath evening, for more than seven weeks.

While the meetings were in progress, nothing was said to the converts about uniting with a church. When it was thought best to close these union exercises, the converts were requested to make their own choice, with regard to church membership, without any interference of the members or ministers of the four churches. They were to express their choice by attending church on the following Sabbath with the congregation of their preference. This was done in the same fraternal spirit that had characterized the meetings during their progress.

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From Rev. A. V. House, Glenwood, Mills Co.

Revival.

On the last Sabbath of the old year my congregation was unusually large

and attentive. Judging from the interest manifested by the audience, I thought it desirable that extra efforts of a religious character be made the ensuing week. I accordingly announced a series of meetings to commence on the following Tuesday. We commenced our meeting at the appointed time, and before the week had expired the deepest religious interest I ever witnessed was manifested by all classes of the community. Even strangers coming in observed that religion was the all-absorbing theme of conversation. At two or three different times skeptics arose to excuse themselves for not becoming religious, and shortly afterwards humbly asked the prayers of God's people. Among those who finally came out on the Lord's side, there were but few who had not been struggling against conviction a long time. God forgive me for having become discouraged, and fearing that he would not grant me the fruit of my labors!

*From Rev. A. T. Loring, Manchester,
Delaware Co.*

A Missionary's Best Offering.

In making up my missionary report for the quarter, I have to mention, first of all, a heavy bereavement that has fallen on my own heart and household since the quarter commenced. Our oldest son, not quite eighteen years of age, is numbered among the many noble youths of our land who have fallen in defense of our cherished institutions, our homes, and our liberties. He enlisted, with other young men from this place, only last September, having a burning desire to do something for his country. Reluctantly, at his request, we gave him to the cause so worthy of the sacrifice, committing him to the care of heaven, with many fears, yet with eager hopes that he might return to us in safety. But Providence ordered it otherwise, and he now sleeps in death. He fell nobly in charging the batteries of the enemy on the second

day of the great battle before Nashville, and was buried by his comrades on the spot where he fell. The news was dreadful to us, as you may easily imagine, and parental affection could not rest until his remains were recovered and buried in our cemetery at home. I had the sad office (and a sadder one a father seldom performs) of visiting the spot where he fell, finding his soldier grave, and taking him therefrom, with my own hands. On our arrival at home, Rev. Mr. Guernsey preached a very impressive sermon to a congregation that more than filled our meeting house, and we laid one of the best of boys in his last resting place to await the resurrection morning.

Nor is this all of our sorrow. Yesterday the unwelcome news arrived that the dearest companion of our boy, who enlisted with him, shared with him in camp and field, was with him when he fell, and buried him in his soldier grave, has recently died in the hospital at Vicksburg. Our sympathies are, of course, deeply moved for our neighbor's family, who, with us, are drinking a bitter cup of affliction. I think I can truly "weep with them that weep."

*From Rev. J. K. Nutting, Bradford,
Chickasaw Co.*

The New Sanctuary.

An event long hoped for and labored for, has at last taken place—the dedication of our neat and comfortable church. I am sorry to confess that the exterior is not as tasteful as it might have been. But the inside makes up for that. Is it possible that we have such a tasteful, pleasant, comfortable place to worship God in? So I ask myself again and again, as I sit listening to the preliminary efforts of our new choir, (oh, yes, we have a choir now!) and watching the pleasant faces that come, one after another, to their places in the nicely grained slips. We worshiped in the house a part of the last year without the

pews; but that was only camping out, after all. There was no home-like feeling. But now every Sabbath adds to the force of associations which, as they grow with passing years, are a more and more powerful auxiliary to the truth. There is at last *something sacred* in this secular Western town—a rallying point for all coming time, we hope, to all that love the appearing of our Lord and Savior. For, though other churches may in time be built, this will doubtless remain; and if the present should be destroyed, it is likely that a better would rise in its place. Christianity has intrenched herself, and means to hold the place.

How We Built It.

It positively tires me to think of the almost three years' tugging and lifting by which it has been done. None of us were rich. Our town was at the lowest ebb in business matters. We were in a low typhoid condition, and growing weaker daily. Within a year, more than a hundred dollars of subscription walked off by removal. The crash of '57 was succeeded by the "stump-tail" panic, in which a great part of the currency evaporated into paper rags. The church sent me word that I must "squeeze" on fifty dollars less than ever; and your Treasurer shortened me down another twenty five. Wife sick—badly indebted for my education—no poor-house in the county—had some expectation of being sold to the cheapest bidder.

Well, flesh and blood would not do to confer with. After much thought I told the leading church members that I would consent to "squeeze," on condition that they should take hold and lift hard toward building a church. In such a time it would not do, I thought, to make any public stir about such a matter—it would be talked to death in three days, unless we could get a tangible nucleus, to begin with. No time would probably occur in which we could buy lots so cheap—we would get them first,

and say nothing. In a few days we had quietly accomplished so much—we had the fee of four as pretty lots as could be desired, already provided with fine old oaks disposed in an oval ring, exactly right for the church to be set in the middle.

Getting the Materials.

Next, the lumber! Fortunately we are just on the skirts of a mighty forest—40,000 acres! I well remember the bitter cold morning on which, for the first time, a good brother went with me to the house of a wealthy farmer, (not a religious man) and thence into the woods to mark *the first trees for the church!* We got hands to cut and haul them to mill without much difficulty, and our brethren who owned the mill were willing to saw them for their part.

When spring opened, the stone for the foundation was to be quarried, and, later, to be laid up. Several of us were masons for the nonce—as might perhaps be seen by an experienced eye to this day—but a workman got up the corners, and the rest, if rough, is strong at least. Meantime another squad were busy on the sills, which in due time went to their places—and then came a "Selah"—a very long and solemn pause. Thus far we had no subscription, but our plan was to get every thing along without giving the croakers time to discourage us. We had now something done, which, when the time should come, we could point to and say: *We can!*

Those foundations were to me a most grateful prophecy. And it seemed as if the Lord began to bless us in spiritual and temporal things alike. Business began to pick up a little, and faces grew shorter. The next winter we felt a gentle refreshing from the Lord, which resulted in the hopeful conversion of a number, and we all felt encouraged. Winter and spring passed, and autumn came again before we could make the next move.

Getting the Money.

We now ventured to solicit a regular

subscription. We went up as high as about \$1,200—in work, mostly—upon which we got the promise of \$800 from the Congregational Union—the truest helper to the Home Missionary that could possibly be invented.

All this while the war was going on, and thinning our young men so that labor became scarce and high, and lumber rose to triple and quadruple its old prices. Almost every subscriber raised upon his former figures, and some more than doubled them, yet there was not enough. As a last resort some of us began to write our friends at the East. There was a certain man in Massachusetts whom I knew to have been a friend of my grandfather. In this man's youth he had been my grandfather's beloved young pastor, and had come down to me as a sort of saint in the family calendar. I had seen him—heard him preach; but had no personal acquaintance with him. He did not know me from Adam, nor had he ever heard of this place. Well, I wrote to him. I mentioned the old brown house at the end of the road, with the great old elm, and the button-wood, and the noisy little brook that turned wonderful water wheels under the willows; and then I spoke of my father, and his family; and finally of the old grandfather who used to be so "steady to church." The old man died before I was born, but I believe he left his faith to his children and grandchildren—about all he did leave them, good man!

Well, I touched upon these things and others, and finally, just said a word or two about our poor unfinished church. Ah, brethren, you have no idea how such an epistle was resented! The Doctor informed his church what an indignity had been offered him. A young man a thousand miles off, writing about his old sainted grandfather! A total stranger, too! It made the Doctor moist about the eyes.

I've got the angry letter which the Doctor was authorized to return to me, and which inclosed \$110 for the church, of which \$40 were "money from white clover blossoms." The check was worth \$110, as I have said, but the letter and the check together were worth at least a thousand. I have it yet, and when I get low about things in the parish, I read it over. The Doctor has his revenge, for I confess to have shed several foolish tears over it. Now I shall not tell who this Doctor was; but in a certain town between Springfield and Albany, the railway runs through a deep *pit*, from which I suppose the town was named.

Liberality Developed.

The enterprise has brought out a degree of self-sacrificing liberality very pleasant to remember. One mechanic gave one third of his earnings for a year—a poor man, supported only by his labor. Others have done much more than could have been expected. I believe no one has contributed without really "feeling it" to a considerable extent. I have lived much in New England, as well as at the West; and with all the large liberality of New England, I am satisfied that, in proportion to their means, the sons of New England in the West give far the most. It is not easy for one not accustomed to the West, to realize how largely every moral interest falls upon the shoulders of the few, in each new place, who have brought hither the New England faith and enterprise. While the trackless prairie is carved into fertile farms, and the towns spring up like mushrooms, it is a few individuals, mostly poor enough, upon whom comes the burden of providing for the peculiar New England institutions. Nobly they bear it; nobly New England reaches us a helping hand—proudly we see New England enlarging her borders to the very boundary of the continent.

WISCONSIN.

From Rev. J. G. Sabin, Sparta, Monroe County.

Revival.

My second quarter of missionary labor with this people has been a season of ingathering. The brethren say that it has been a time of greater interest than they have experienced before since the organization of the church, eight or nine years ago. Eleven adults have professed Christ, and as many as twelve or fourteen of the members of the Bible class and Sabbath school think they have given their hearts to God. Last Saturday, ten of the young persons referred to came before the Church Committee and related their experience with a view to unite with us at our next communion.

From Rev. H. A. Miner, Menasha, Winnebago Co.

Revival.

I am happy to report to you more than ordinary religious interest among my people. During the last week in December we held a four days' meeting. Previous to entering upon this effort the church was called together to consider the interests of Zion. At that meeting the Holy Spirit was evidently with us. There was much tenderness of feeling, and at the close of the meeting we solemnly set ourselves apart for the work in prayer, each member pledging himself to give up the entire time, for four days, to the great work of seeking for the salvation of God. The meetings began with a full house. Three meetings were held each day. Though the weather proved very unfavorable, yet the meetings increased in interest and numbers up to the close, when the house was filled to its utmost capacity. Some sixty or more came forward for prayers. Several of them were backsliders. Many of them had never given their attention to the subject before. We hope some thirty or forty have entered the service of Christ. The church has

been greatly quickened. Several family altars have been rebuilt, besides new ones that have been erected. Our prayer meetings are nearly quadrupled in numbers. New life and new activity appear in almost every member. Quite a number are still inquiring what they shall do to be saved. We are hoping to see others brought in.

On the whole my heart has never been so much encouraged. The interests of Zion have never seemed to me so prosperous as now. There is much interest also in neighboring towns.

From Rev. S. H. Barbeau, Burlington, Racine Co.

Two Revivals.

Since the first of January we have been holding extra religious services, and God has blessed us with cases of hopeful conversions, both at this place (Burlington) and Rochester. We hope the good work is only begun. The interest at Rochester is deeper than it is at this point. About twenty have requested an interest in the prayers of Christians. Of this number I judge that a majority are hopefully converted, and will unite with the church. I hope we shall soon see greater things. I am informed that no such work of grace has been witnessed in that place in the last twenty years.

From Rev. W. W. Thorpe, Hudson, St. Croix Co.

"A January Thaw."

During the two months last past, we have enjoyed a precious work of grace. Though the interest had been increasing in intensity and power for several months, the especial interest was manifested during the week of prayer. Since that time the gentle south wind has continued to breathe its genial influences over us. We experienced a genuine January thaw. All our hearts melted and fused. They were not frozen, but they were and are melted into unity. Being with one

accord in one place, the Holy Ghost descended upon us with his convicting and converting power. He breathed upon the valley of dry bones, and behold they are instinct with spiritual life! Backsliders in heart and life from God are reclaimed. Many poor sinners have sought and found the Savior precious to their souls; some are still inquiring what they must do to be saved. At the last communion eight persons united with the church; some on profession of repentance and faith in Christ. It marked an epoch in the history of their lives, and in the history of our little church. It was a joyous feast. Several others purpose to unite with us at the next sacramental season. "The Lord hath done great things for us, whereof we are glad."

A Generous Gift.

On the fourth of March, I received a letter inclosing a draft of \$50, the generous gift of Mrs. —, Springfield, Mass., to be appropriated to the purchase of a bell. This letter and its contents filled our hearts with rejoicing. We rejoice to find that warm christian hearts at the East sympathize so *substantially* with those in the distant West who are toiling, amid difficulties and privations, to lay broad and deep the foundations of the church of Christ.

I desire, through the columns of the *Home Missionary*, to tender our grateful acknowledgments to Mrs. —, not only for her generous gift, but also for the delicacy with which that gift was bestowed, and to assure her that many hearts here breathe the language of the Horatian prayer: "May you late return into the heavens."

From Rev. S. A. Dwinell, Reedsburg, Sauk Co.

A Great Awakening.

God has granted us a gracious and long needed refreshing from his presence. The congregation at church, in September last, was numerically more prosperous than ever before; but in

three months we lost eight valuable members by death and removal. Ours was the only prayer meeting sustained here, or for a long distance around, where there had been four. We kept up the only Sabbath school in the village, where three were formerly sustained. Only about twenty five who were known as Christians were left in the village. Some of these were preparing to leave. Open wickedness abounded. Many of the impenitent began to be alarmed at the state of things. Some Christians began to call upon God in earnest for help.

About the first of December, with the assistance of Rev. B. S. Baxter, we held a series of meetings. The Lord appeared to convict sinners before a single sermon was preached. In six weeks about twenty were reclaimed from wandering from Christ, including some of our business men and their wives; fifty, in the judgment of charity, were converted to Christ; sixteen family altars were erected or reestablished; the Methodist church reorganized, with twenty five members; twenty eight were added to our church on profession, mostly young men and women; Christians were greatly revived; a Temperance League, of about two hundred members, was organized; the attendance upon the sanctuary, Sabbath school, and prayer meetings greatly increased; and ministers and Christians are much encouraged in the work of the Lord.

Death of Rev. John Reynard.

The following obituary notice of Rev. John Reynard, lately a missionary of this Society at Shullsburg, Wis., appears in the *Wisconsin Puritan* over the signature "J. E. P."

Died at Shullsburg, Wis., Friday morning, March 31st, Rev. John Reynard, for nearly sixteen years pastor of the Congregational church of S. It was in the midst of a revival, and while he was being permitted to see some fruit from his many years of labor among his

people, that he was suddenly called to his eternal reward. His disease (typhoid pneumonia) was occasioned in part by his intense interest and anxiety for his people, and for sinners, that they might be blessed and saved in the meetings which were being held. He thought not of himself; while night and day he prayed and labored for this object. It proved to be too much for his frail body to endure. He was violently attacked with the disease, and after a week of almost constant and excruciating bodily suffering, while yet, during his conscious moments, he enjoyed sweet peace of soul, he fell asleep in Jesus. He was buried from his church, Sabbath morning, April 2d, and followed to the grave by a very large gathering of his people and friends. Mr. R. was one of the most unselfish of men. If he could befriend any one, do any one a kindness, comfort the sick, relieve the poor or the distressed, he seemed not to think of personal inconvenience or sacrifice. Of this, his recent labors for the soldiers, through the Sanitary and Christian Commissions, are abundant proof. Joined with this feature of his character, was an indomitable energy. When he saw he could accomplish good, whether among the soldiers of his country, or among the poor or the sick, (whether they were among his own people or not,) his heart was set upon it; and he could not rest until that good was accomplished. The country has lost an ardent friend and efficient helper. Our Convention has lost one of its most earnest and able members. The church and the whole community of Shullsburg have lost a pastor and friend, whose place can not soon be filled.

MICHIGAN.

From Rev. N. K. Everts, Ada, Kent Co.

Renouncing Romanism.

A circumstance that added much to the interest of our recent meetings, was the presence of a converted Catholic

lady, who has for some years been groaning under the yoke of the Romish church, and now feels that she must sever her connection with that body. Her prayers and supplications were attended with such intense strugglings of soul as deeply to affect all who heard her. She poured out her soul, first for herself, then for her husband, (who is anxiously inquiring what he must do,) then for her parents, sisters, and brothers, who are all connected with the Romish church. She expects that she will have to pass through severe trials in renouncing her former faith, the thought of which almost causes her at times to shrink from bearing the cross; yet she trusts the grace of God will be sufficient for her, and that she ought to be willing to endure for that Savior who has done so much for her. She is a lady of more than ordinary intelligence, and I trust that she will be an instrument in the hands of God of much good to her Romish friends.

From Rev. G. C. Fox, Victor, Clinton County.

Quickened and Strengthened.

At Victor, during the past quarter, I held a series of meetings of three weeks continuance, which resulted in the restoration of the church to spiritual life and activity, and the conversion of a number of precious souls. Nineteen have united with us in church fellowship, thirteen of whom are heads of families and our best citizens. Seven family altars have been erected, and the end is not yet.

After the meeting closed at Victor, I commenced at Laingsburg, and continued fifteen nights. I cannot say what the result would have been had the weather and roads permitted us to continue; as it was, the church was revived, and perhaps fifteen claim hope in Christ, fourteen of whom have cast their lot with us, doubling the membership of the church. Nine of them are heads of families.

From Rev. R. Apthorp, St. Johns, Clinton Co.

House of Worship Completed.

Our house of worship has been completed, and dedicated to the Lord, without the burden of a debt upon it. It was finished early in February, and dedicated February 15th, Rev. H. A. Read preaching the sermon. On the morning of the dedication a debt of \$900 was upon the house; and our best men dropped their heads when I spoke to them of trying to raise it—for that very day the weight of our country's draft was upon our community, and several of the leading men of our congregation were exerting themselves to the utmost, as they thought, to meet its demands. Said a good brother to me—one of the building committee, whose heart had been bound up in the house—"This is the worst day in all the year to raise money for a church—we can't do it." The matter *did* look unpromising, but I had conversed generally with the leading men, knew about how much they, respectively, were intending to give, and felt quite sure we could raise \$700. Where the remaining \$200 were coming from I could not tell. Yet, after the sermon—a most excellent one—we made the effort, and in forty minutes, instead of \$900, \$1,050 was pledged—enough to pay the debt on the house, and grade and fence the lot.

"Glory, hallelujah!" said one of our absent brethren, a State Senator at Lansing, when he heard of it; and we all felt like praising the Lord for this thing. Our house is the prettiest small church that I ever saw; and we all feel that we have been very fortunate in its design, and, for the most part, in its execution. It has cost us, to build and furnish it, \$3,500.

Our congregation is, I think, about double what it was in the hall where we formerly worshiped. Last Sabbath we received fourteen new members into our church—two by profession, and twelve by letter.

ILLINOIS.

From Rev. E. G. Smith, Tremont, Tazewell Co.

Revival.

At the new year several manifested their purpose to begin the year with a new life. We observed the "week of prayer," and united with the Baptist church in our efforts, and continued the meetings more or less frequently for two months. I am not able to say exactly how many hopeful conversions there have been, but on the last Sabbath in March, we were permitted to welcome to our church fourteen on profession. A most interesting and soul-cheering sight it was, such as this church never before witnessed, and we feel greatly cheered by the addition of such a group of youth. Some others have applied, and we shall probably have a number to unite with us at the next communion.

From Rev. D. Gore, Lamoille, Bureau County.

Church Edifice Dedicated.

The leading feature in our history for the last three months, is the dedication of our new meeting house. It was finished in January, at a total cost of \$5,650, including bell and furniture. It was solemnly dedicated to the worship of God on the 19th of January. A pleasing feature of the occasion was the fact that, by the aid of three hundred persons, all in this region, this house of worship was paid for before its dedication. So we have no big debt to hang over us and trouble us in the future. Besides being a convenient house of worship, it is really a source of strength to us in bringing in a larger congregation, and securing a larger attendance in our Sabbath school. Since going into the new house, we have from two hundred and fifty to three hundred hearers in the audience, and often one hundred and sixty in the Sabbath school.

Revived and Strengthened.

On entering our new house of worship,

we have been permitted to see an increase of religious interest among us. Rev. Mr. Roy remained with us a week, immediately after the dedication, and the interest then awakened seemed to be deepened and perpetuated in the following weeks. Some have been converted, some have been revived, and all have been brought to serious thoughtfulness. On the first Sabbath in March, thirteen persons united with this church, two by letter and eleven by profession. There is no ground to think that this church will need to ask aid after this year, which closes next October. As a church we have, of late, been much prospered, for all of which we would be thankful, and ascribe all the praise to Christ our Lord and Redeemer.

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From Rev. A. Lyman, Sheffield, Bureau County.

Two Large Mites.

A very pleasing incident has just occurred in our Mite Society. The ladies have met, for at least eight years, from time to time, to raise funds, first for erecting our meeting house, and afterwards to assist in removing the indebtedness. Last evening the society met

and received the mites as usual. Two gentlemen were present who held each a note against the church for debts of \$185. In counting over the mites, they amounted to \$205, but there were two papers, nicely folded, observed with the mites. On opening them we found them to be the notes of these men (not church members) canceled, thus relieving the church of a debt of \$270, which amount these noble men assumed a year ago last autumn, to enable the church to pay up a note of \$500. Another gentleman holds a note of the same amount given in the same way, and we think he will be likely to give it up, canceled, when he learns of the gift of last evening, thus clearing the church entirely of indebtedness. Thanks be to God for the liberality of such men, in our congregations, who are not church members. These three men pay a larger pew rent than any others, and gave me each a ten dollar note as I left for the East last summer. May the Lord bless them spiritually as they help the church pecuniarily! During the year we have added blinds to our church, and a bell has been added by the kindness of an Eastern friend. We thank God and take courage.

MISCELLANEOUS.

Home Missions and Loyalty.

At your Annual Meeting in 1864, you very modestly

"Resolved, That the marked loyalty of the West, in our present national conflict, is largely due to moral causes connected with the influence of Home Missions."

In glancing at history, and the statistics in your last annual report, I find two important facts. One is, the beginning of operations by the American Home

Missionary Society preceded the conception of the present rebellion by only eight years. Thirty years ago, we are told, this great revolt was planned to break up our government, and with it so much that was dear to the hope and life of the human race, and the good speed and spread of the Gospel. Thirty eight years ago the American Home Missionary Society was organized to publish salvation, and fill the nation with the life, light, and glory of the Gospel. With eight years difference, the conspirators against

our peace and the faithful missionaries of the American Home Missionary Society have toiled. But the other significant fact is, they have not toiled side by side—the missionaries were not allowed in the neighborhood of the treason-mongers. Why? Why is it that, in glancing at your statistics, I find that, while the aggregate of years' work done by the American Home Missionary Society for this nation is 28,161, of all this only about twenty two years have been spent in all the Slave States and Territories? In the New England States you have expended eight thousand years of work; in the Middle States over six thousand years; in the Western States and Territories nine thousand years. And why only about two hundred years in the Southern States? Who will answer? Other Societies were allowed to preach *their* Gospel there. The American Home Missionary Society was willing, ready, anxious at all times, as it is to-day, to preach there too; yet virtually, if not by actual force and mob, it was excluded. Was there too much liberty—too much freedom—too much of the equality and justice and downright application of the New Testament, to suit the temper and times of the slaveholder's conspiracy, in the Gospel of the American Home Missionary Society?

Well, how does it come to pass that, when the nation called for help—when the hour came, the decisive hour of life or death, the young State of Wisconsin rallied to the rescue, two years ago, with over forty thousand men, to beat down the treason of Mississippi—brave, loyal men; and Iowa hurled her fifty thousand against the defiant rangers of Texas; and Illinois, at the bugle call, let loose one hundred thousand and more, at the Louisiana tigers of the rebellion; and Massachusetts her numberless legions to stock South Carolina with gospel ideas and Puritan manners, and to collapse her inflated chivalry with the "stripes" and bullets of Mayflower republicanism?

I might show how "the moral causes

connected with the influence of Home Missions" affected California, and so prepared it for the coming conflict. It was your missionaries who started and supported the pioneer religious paper of this coast more than fourteen years ago—*The Pacific*. It was the *Pacific* that first spoke out against slavery—that first exposed and ventilated the plot of Grwin & Co., to divide California and make the southern half of it a slave State; and, through thick and thin, the *Pacific* stuck to liberty—fought right and left, for righteousness and truth. *The Pacific* flung out the first flag when Sumter was bombarded, and called to arms, to the horror and dismay of some most influential journals which now rank as leaders in the Union column. It is also true that, on the very first election after the capture of Sumter, every county but one where the missionaries of the Home Missionary Society had labored, gave decided majorities for the Union.

Of course I do not mean, by word or inference, to create the impression that the loyalty of California was due to the direct or indirect efforts of the American Home Missionary Society; but that moral causes connected with Home Missions in California, were as efficient and decisive as in any part of the loyal West on the great issue of the times. No man can take this crown from you.—*Rev. J. H. Warren.*

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A Valley in Michigan.

The West has been settled by people desirous of improving their worldly circumstances. Purely religious enterprises originally sent very few representatives hither from the various populations of Europe and our Eastern States. Cheap land here, and want of room elsewhere, have been the moving causes of westward emigration. The necessities of new countries have combined with these causes to turn the attention of men first to the creation of the elements of civilized wealth, such as cleared lands and unobstructed navigation, mills, rail-

roads, etc. Schemes for the religious structure of society have arisen, as men have felt themselves in want of religious institutions, not because they came hither to serve God; or else the East has thought it dangerous for a new people to be without the control of the Gospel, and has ingrafted churches upon the original and material growths of the country.

This material origin of Western society and government, and the secondary position of religious institutions, of course have given, and must for a long time give, a peculiar character to religious movements among us. New England began her life mainly with intent to build up anew the house of God in the freedom of an unoccupied continent. This intent has always given controlling power to moral and religious forces among her inhabitants. They have been the firm heart of the tree around which the lighter fibers have gathered and held. But here religious enterprise has been obliged to conform itself to worldly enterprise. It has been often a sort of intruder, and has been obliged to demonstrate its importance anew. Consequently there is little of uniform religious sentiment and belief in the West. There are many churches, but no common church principle.

There are sixteen or more church organizations in Grand Rapids, a city of about ten thousand inhabitants. But these churches are all exotics, not indigenous productions. They are striving to root themselves in the soil by effort; they did not spring out of the soil. Through the whole valley, churches and missionaries come in, as they have come here to this city, claiming their right to a home, with other plans. The wedge of gospel or anti-gospel truth is driven in every settlement by some workman or other; but then it has to be driven, and is by no means yet imbedded in the timber. Churches and church work, therefore, by no means show their full power. They are feeble, dependent,

and often in quite a mendicant condition. There are between fifteen and twenty Congregational churches in the Grand River valley, but only one that is self-supporting; that in this city.—*Correspondence Boston Recorder.*

—•••—

"Being Dead, Yet Speaketh."

Even he who now sleeps, has by this event been clothed with new influence. Dead, he speaks to men who now willingly hear what before they shut their eyes to. Like the words of WASHINGTON, will his simple, mighty words be pondered by your children and children's children. Men will receive a new accession to their love of patriotism, and will for his sake guard with more zeal the welfare of the whole country. On the altar of this martyred patriot I swear you to be more faithful to your country. They will, as they follow his hearse, swear a new hatred to that slavery which has made him a martyr. By this solemn spectacle I swear you to renewed hostility to slavery and to a never-ending pursuit of it to its grave. They will admire and imitate his firmness in justice, his inflexible conscience for the right, his gentleness and moderation of spirit, and I swear you to a faithful copy of his justice, his mercy and his gentleness.

You I can comfort, but how can I speak to the twilight millions who revere his name as the name of God? Oh, there will be wailing for him in hamlet and cottage, in woods and wilds and the fields of the South. Her dusky children looked on him as on a Moses come to lead them out from the land of bondage. To whom can we direct them but to the Shepherd of Israel, and to his care commit them for help, for comfort and protection? And now the martyr is moving in triumphal march, mightier than when alive. The nation rises up at his coming. Cities and States are his pall-bearers, and cannon beat the hours with solemn progression. Dead! dead! dead! he yet speaketh! Is Washington dead? Is

Hampden dead? Is David dead? Now, disenthralled of flesh, and risen to the unobstructed sphere where passion never comes, he begins his illimitable work. His life is grafted upon the Infinite, and will be fruitful now as no earthly life can be. Pass on, thou that hast overcome! Your sorrows, O people, are his pæan! Your bells, and bands, and muffled drums sound in his ear a triumph. You wail and weep here, God makes it triumph there.

Four years ago, O Illinois, we took him from your midst, an untried man from among the people! Behold, we return him, a mighty conqueror! Not thine, but the nation's; not ours, but the world's! Give him place, ye prairies! In the midst of this great continent, his dust shall rest a sacred treasure to myriads who shall pilgrim to that shrine, to kindle anew their zeal and patriotism. Ye winds that move over the mighty spaces of the West, chant his requiem! Ye people, behold a martyr, whose blood, as articulate words, pleads for fidelity, for law, for liberty!—*Rev. H. W. Beecher.*

Romanists in the United States.

A French Catholic writer, who has spent a long time in the United States and in British America, and who claims to have made a special study of the history and present condition of the Roman Catholic Church in the United States, estimates the proportion of Roman Catholics to Protestants at different periods of our history as follows:

- 1808—1 Catholic to 68 Protestants.
- 1830—1 Catholic to 21 Protestants.
- 1840—1 Catholic to 18 Protestants.
- 1850—1 Catholic to 11 Protestants.
- 1860—1 Catholic to 7 Protestants.

In this estimate, all non-Catholic inhabitants seem to have been very improperly counted as Protestants. The Roman Catholics in 1860 would amount, according to this writer, to about four millions and a half.

However near this estimate may approach the truth, we believe it may be regarded as established, and not controverted by any one, that the number of our population which is connected with the Roman Catholic worship reaches at least three millions, and that it has increased at a more rapid rate than our aggregate population.

This more than proportionate increase is mainly due to immigration from Roman Catholic countries. Of the two countries of Europe which have furnished the bulk of the immigrants to the United States, the one, Ireland, has sent us an overwhelming majority, and the other at least a very large number, of Roman Catholics. Altogether, a large majority of all the immigrants have been Roman Catholics. There have been, and there are, numerous accessions, also, to the ranks of Roman Catholics from the non-Catholic population of the country; and some of the priests are sanguine enough, and some Protestants are sufficiently alarmed, to believe that we have among us a more powerful movement toward the Roman Catholic Church than in any country of Europe.

As an offset against these accessions to the church, Roman Catholic writers, especially those speaking of education and of Catholic reformatories, are frequently heard to lament that the children of Catholic parents are annually lost to the church by the thousand. Many have not hesitated to maintain that these losses are far from being balanced by the accessions to the church from the non-Catholic population, and that, therefore, the Roman Catholic Church is actually losing, and not gaining ground among us.

This latter view is fully borne out by a comparison of the statements contained in the official census. If we assign, as we undoubtedly must, a considerable majority of all the immigrants who up to 1860 have arrived in the United States—5,062,414 from 1820 to 1860—to the Roman Catholic Church, and add thereto the natural increase of this and

the native Catholic portion of the population, we would reach a higher figure than even the Roman Catholic writers themselves generally claim for the present Roman Catholic population of the country.—*Methodist*.

America the Promised Land.

The following paragraphs are extracted from a lecture recently delivered in England by Rev. A. King, formerly minister of Queen Square Chapel, Dublin:

I have said that I am neither prophet nor a politician. But I hesitate not to state my conviction that God is now preparing America for great changes that are coming in Europe. Its broad domain will be open for the thousands who will, from all these old crowded countries, seek free scope for industry and enterprise, in order to the acquisition of competency and independence. Its millions of fertile acres—its vast mineral wealth—its boundless sources of commerce—will attract multitudes, who will obtain wealth and position by labor; while they leave room for those who remain behind, to better their condition; so that the working world will share the benefits of this great heritage of workmen. I cannot enlarge upon this subject. But even now there is a vast and an inviting field open in the Northern and Northwestern States, for all skilled labor. Artisans for every class and calling are at a high premium; and large numbers might emigrate from these countries, with a certain prospect of success. Hundreds of thousands of acres of virgin soil are to be obtained in perpetuity, for six or seven shillings an acre. In some States a homestead is sacred for every owner's family; and in all, there is free scope and good pay for all who know how to use head and hands at honest and honorable industry. I need scarcely say that no apprehension need be entertained that immigrants will be obliged to take part in the war. The stories that are circulated by some of our newspapers on this head, are absurd fictions; and any one going from

these countries is as safe from being forced into the army against his will, as we are here; though doubtless some will consider it an honor to take part in the conflict on which such glorious issues depend.

Miscellaneous Items.

PROGRESS OF RELIGION IN THE UNITED STATES.—The increase of population from 1800 to 1850 was not quite four and a half fold, while during the same time the number of evangelical ministers, churches and communicant church members increased more than *nine* fold. In 1832 there was one evangelical minister to every 1437 inhabitants, counting the entire population. In 1855 there was one evangelical minister, not including religious teachers among the Friends, nor local preachers among the Methodists, to every 937 inhabitants, with a small fraction. In 1855 there was one evangelical church member to every $5\frac{1}{4}$ persons above ten years of age, or one to every $7\frac{1}{4}$ persons of the entire population—that is, nearly every seventh person in the United States in 1855 was a member of some evangelical church. In 1860 more than one sixth of the whole population were members of evangelical churches. This shows that the cause of Christ is steadily advancing, and is increasing in a greater ratio than the whole population.—*Zion's Herald*.

THE DEAD OF THE WAR.—Official statements, carefully made up at the War Department, will show, it is said, that the number of soldiers in our service who have died since the war began will reach the startling number of two hundred and forty thousand. Of these, two hundred and twenty one thousand have actually died in the service, from wounds or sickness, in the field or in hospitals. The authorities estimate the number of deaths from wounds or disease contracted in the service, which did not prove fatal till after discharge, and do not, therefore, appear in the foregoing statement, at twenty thousand more.

IMMIGRATION.—The whole number of emigrants landed at this port (New-York) during the past year was 182,916—showing an increase in alien emigrants of 27,072 over 1863. Of these, 89,706 were from Ireland, 57,572 from Germany, 23,871 from England, and 11,767 from other countries.

A SUFFICIENT REASON.—A missionary in Minnesota apologizes for the small amount contributed by his people to objects of benevolence, by stating that only one male member of his church is able to give; that he is a farmer about eighty years old; that, from his farm, on which he had sown one hundred bushels of wheat, not a single bushel had been harvested—and that *his six sons had been doing duty as soldiers in the armies of their country.*

"THOU HAST PUT ALL THINGS UNDER HIS FEET."

O North, with all thy vales of green,
O South, with all thy palms,
From peopled towns, and fields between,
Uplift the voice of psalms,
Raise, ancient East, the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well-beloved Son;
He brings a train of brighter years—
His Kingdom is begun;
He comes, a guilty world to bless
With mercy, truth, and righteousness.

O Father, haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky.
When He shall reign from pole to pole,
The Lord of every human soul.

—W. C. Bryant.

APPOINTMENTS IN APRIL, 1865.

Not in commission last year.

Rev. E. S. Palmer, Waverly, Iowa.
Rev. John Shaerer, Muscatine, Iowa.
Rev. Charles H. Pratt, Brookfield, Mo.
Rev. Daniel Chapman, Huntley, Ill.

Re-commissioned.

Rev. Marvin Leffingwell, to go to Mo.
Rev. G. W. Stinson, to go to Mo.
Rev. Charles Secombe, St. Anthony, Minn.
Rev. William W. Snell, Rushford, Minn.
Rev. Thomas H. Canfield, Lucas Grove, Iowa.
Rev. Peter Weidmann, Pine Creek, Iowa.
Rev. George H. Woodward, Toledo, Iowa.
Rev. Samuel Hemenway, Hillsboro and Salem, Iowa.
Rev. S. A. Dwinell, Reedsburg and Ironton, Wis.

Rev. E. T. Branch, Vernon, Mich.
Rev. Rufus Apthorp, St. John, Mich.
Rev. S. S. Hyde, Dundee, Mich.
Rev. Wm. M. Campbell, Waterleft and Keeler, Mich.
Rev. Benj. F. Haskins, Victoria and Spoon River, Ill.
Rev. H. H. D. Platt, Chesterfield, Ill.
Rev. Henry Buss, Dement and Twine Groves, Ill.
Rev. Samuel Dilley, Summer Hill, Ill.
Rev. John L. Richards, Big Rock, Ill.
Rev. S. R. Dole, Vienna and Allen, Ill.
Rev. Francis Bartlett, Coolville, O.
Rev. D. I. Jones, Olive Green and Lock, O.
Rev. William Irons, Cambridge, Pa.
Rev. J. O. Richardson, Oramel, N. Y.
Rev. Samuel Young, South Colton and Holywood, N. Y.
Rev. Evan Griffith, New York City, N. Y.

RECEIPTS IN APRIL, 1865.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
Treas. N. H. M. S.—
Milford, Cong. Ch. and Soc., to
const. Mrs. Dea. French, Mrs.
Dea. Chase, Mrs. John E.
Foster, Mrs. Sumner B. Em-
erson, and Mrs. Margaret Cros-
by, L. Ma. \$151 50
Holla, Cong. Ch., to const.
John S. Hayard and Dexter
Greenwood, L. Ma., 64 23-3245 73
Exeter, Miss E. A. Chadwick, 5 50

Felham, Miss Abiah Cutler, \$30 00
Pothbroke, Mrs. Elisabeth Burnham, by
Rev. R. A. Putnam, 5 00
Walpole, Joseph Mason, to const. Charles
H. Mason a L. M., 80 00

VERMONT—

Peacham, on account of the legacy of
Mrs. Lydia O. Shedd, by Horace Fair-
banks, Esq., 350 00
Middlebury, a Friend, 5 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	\$3,000 00
Belchertown, legacy of Mrs. Truelove Root, by S. Fisher, Ex.,	50 00
Dudley, Cong. Ch., by Rev. H. Pratt,	61 45
East Marshfield, Daniel D. Tappen, Enfield, Benev. Soc., S. B. Collins, Treas., by R. D. Woods, of which from Edward Smith, to const. Mrs. Alice K. Clapp, Mrs. Emily B. Winslow, and Mrs. Nancy H. Nash, L. M.,	5 00
Fall River, J. A. Crane, to const. Mary Fisher Crane a L. M.,	850 00
North Adams, Gardner White, by E. Rogers, P. M.,	80 00
Oxford, Mrs. Nancy T. Meriam,	1 00
Miss Lucretia P. Meriam,	\$1 50
Samuel Meriam,	1 00
West Stockbridge Village, Cong. Ch., by G. M. H. Spencer, Treas.,	50 8 00
	8 25

CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc., to const. Rev. Daniel Lord a L. M., \$58; Mrs. Sherwood Sterling, to const. Sherwood Sterling, Jr., a L. M., \$80; by Hervey Higby,	88 00
Cheshire, Cong. Ch., by J. A. Hitchcock, Danbury, First Cong. Ch., by Eli T. Hoyt,	118 50
Farmington, X. Y., to const. Julius Gay a L. M.,	61 00
	80 00
New Haven, Officers of Yale College, balance of collection by Rev. T. D. Woolsey, D.D.,	\$25 00
E. T. Foote,	10 00
New London, Second Cong. Ch., by R. H. Chapell,	85 00
North Stonington, Cong. Ch. and Soc., of which \$30 from Dudley R. Wheeler, by Thomas Clark,	216 56
Southport, Mon. Con., by Rev. C. E. Linsley,	105 11
Stratford, Col. G. Loomis, by O. R. Kings- bury,	10 00
Vernon, legacy of William N. O. Kellogg, by George and A. Kellogg, Exs.,	5 00
Vernon Depot, legacy of Mrs. Marshall Wood, by Marshall Wood, Ex.,	8,000 00
	194 50

NEW YORK—

Baiting Hollow, Cong. Ch., by Rev. C. Youngs,	2 50
Batavia, J. L. Tracy, \$80; Mrs. Harriet L. Tracy, \$5,	85 00
Brooklyn, W. C. Conant, to const. him a L. M.,	80 00
Candor, Mrs. Olive H. Mathews, in part to const. Mrs. Susan Elizabeth Booth a L. M., by J. B. Hart,	5 00
Forestburg Station, Cong. Ch., by Rev. F. Kyte,	2 67
Hadley, legacy of Mrs. Anna Younglove, to const. Catharine M. Rockwell a L. M., by Charles Rockwell, Ex.,	80 00
Keeseville, Mrs. Levi Beadel, \$1; Mrs. Cyrus Andrus, Soc.,	1 50
Moreland, legacy of Mrs. Sarah Tower, by Lewis Miller, Ex.,	850 00
Newark Valley, Cong. Ch., by W. S. Lin- coln,	35 48
New York City, Broadway Tabernacle, by William B. Holmes, Treas., Samuel Holmes, \$100; Beth B. Hunt, \$100; D. C. Ripley, \$100; T. S. Berry, to const. Miss Olivia L. Langdon L. M., \$20; coll. in part, \$548.50,	\$878 50
Mrs. Parker,	60 00
Mrs. Julia F. Noyes,	100 00
D. B. G.,	10 00
Mrs. A. M. Pierson,	5 00
Legacy of Mrs. Sarah Briggs, by Horace Baker, Ex.,	184 80 1,173.80

Niagara City, Cong. Ch., by Rev. B. F. Bradford,	\$18 50
Patchogue, Cong. Ch., by Rev. S. Orcutt,	15 00
Rome, Mrs. Ruth H. Foot, in part to const. Newell F. Thomas a L. M.,	10 00
Schenectady, William A. Brown and son, by Rev. J. T. Backus, D.D.,	81 00
Ticonderoga, Cong. Ch., by Rev. A. Bronson,	20 00
Walton, First Cong. Ch., balance of col- lection by G. W. Fitz, Treas.,	2 00
Yonkers, First Pr. Ch., H. M. Schieffelin,	70 00

NEW JERSEY—

Beach Glen, S. E. Beach, \$3; Mrs. Cath. Beach, \$3; Little Susy's first offering, \$5c., by S. E. Beach,	5 25
Elizabeth, Legacy of John Brittin, by Mrs. Cath. Brittin, Exr.,	100 00
Newark, First Cong. Ch., to const. William D. Russell and James H. Denison L. Ms., of which \$15 from the Baldwin family, by Rev. George Brown,	89 94
Princeton, George Hood,	5 00
Rahway, Thomas Morris,	15 00

PENNSYLVANIA—

Clifford, Bethel Welsh Ch., by Rev. Evan Jenkins,	43 00
Gibson, Two Friends, in part to const. a L. M.,	8 00
Sugar Grove, Cong. Ch., by Rev. S. D. Taylor,	15 00

OHIO—

Received by Rev. J. H. Newton— Berlin Heights, Cong. Ch.,	\$17 51
Brownhelm, Cong. Ch.,	18 20
East Cleveland, Horace Ford, to const. Mrs. Sarah A. Ford a L. M., \$80; Cong. Ch., to const. Rev. Albert M. Rich- ards a L. M., \$80.80,	60 80
Fowler, Cong. Ch.,	5 00
Hartford, Cong. Ch.,	15 55
La Fayette, Cong. Ch.,	16 11
Litchfield, Cong. Ch.,	8 75
Madison, A Friend, to const. Miss Sarah E. Smead a L. M.,	80 00
Maumee City, Pr. Ch.,	24 00
Mineral Ridge, Welsh Cong. Ch., in full to const. Rev. J. P. Thomas a L. M.,	18 10
Monroeville, S. S. of Pr. Ch. and Cong. Ch.,	5 00
North Ridgeville, Cong. Ch.,	12 50
Richfield, Judge John Newton,	900 00
Ruggles, Cong. Ch., bal. of coll.,	8 00
York, Cong. Ch.,	18 73
Cincinnati, First Orthodox Cong. Ch., by A. W. Huntington, Treas.,	191 05
Coolville, Cong. Ch., by Rev. F. Bart- lett,	4 25
Freedom, First Cong. Ch., by Rev. John G. Hall,	27 85
Greenwich Station, Luther Mead,	4 50
Lawrence, Cong. Ch., by Rev. L. L. Fay,	19 00
Morgan, William W. Foote,	50
Ravenna, Cong. Ch., by Isaac Swift,	18 01
Wellington, Cong. Ch., by Rev. L. B. Lane,	18 85

ILLINOIS—

Atlanta, Cong. Ch., by Rev. A. J. Drake,	11 00
Chandlerville, First Cong. Ch., by Rev. O. C. Dickerson,	8 00
Fremont, Cong. Ch., by Rev. E. G. Smith,	11 60
Greenville, Cong. Ch., by Rev. G. W. Goodale,	5 00
Griggsville, Cong. Ch., mon. con., by S. C. Hoyt,	50 00
Joliet, W. A. Bancroft,	6 00
Lanark, Cong. Ch., by Rev. J. Kilbourne,	11 13
New Rutland, Cong. Ch., by Rev. S. Pen- field,	17 00

Onarga, Cong. Ch., by Rev. J. Chapman,	\$10 15
Ottawa, French Prot. Ch., by Rev. T. Lorraux,	29 00
Prairie City, Cong. Ch., by Rev. B. F. Worrell,	5 00
Springfield, Second Pr. Ch., of which from I. Thayer \$50, by Rev. A. Hale,	100 00
Summer Hill, Cong. Ch., by Rev. S. R. Thrall,	20 00
Union, Cong. Ch., by Rev. C. E. Hattison,	5 00
Woodburn, Cong. Ch., by J. A. Beach,	41 00

MICHIGAN—

Bowne, Cong. Ch., by Rev. T. Williston,	3 80
Dowagiac, Cong. Ch., by Rev. T. W. Jones,	22 00
Leonidas, Dry Prairie and Sherwood, Cong. Chs., by Rev. N. D. Glidden,	15 00
South Boston, Cong. Ch., by Rev. T. Williston,	9 11

WISCONSIN—

Received by Rev. D. Olney—	
Janesville, Cong. Ch.,	\$42 00
Whitewater, Cong. Ch., by Rev. E. G. Miner, to const. Dea. Jason S. Beach a L. M.,	28 11
Baraboo, Cong. Ch., by Rev. E. D. Seward,	18 00
Blue Mound, Welsh Cong. Ch.,	5 00
Boscobel, Cong. Ch., by Rev. B. King,	14 15
Durand, Mrs. Mary M. Buffett,	50
Johnstown, Cong. Ch., by D. R. Spooner, Treas.,	14 10
Ridgeway, Welsh Cong. Ch., by Rev. R. Owens,	4 00

IOWA—

Almora, Cong. Ch., by Rev. H. M. Boardman,	6 20
Buckingham, Cong. Ch., by Rev. B. Roberts,	15 00
Central City, Troy, and Nugent, Cong. Chs., by Rev. O. Littlefield,	80 00
Clay, Cong. Ch., by Rev. J. R. Kennedy,	5 65
Colesburg, Cong. Ch., by Rev. L. P. Mathews,	20 00
Dyersville, Cong. Ch., by Rev. W. H. Hen De Bourck,	2 50
Garnaville, Cong. Ch., by Rev. H. Hess,	15 00
Glenwood, First Cong. Ch., by Rev. A. V. House,	1 00
Grinnell, Rev. D. E. Jones,	5 00
Iowa Falls, Cong. Ch., by Rev. A. Graves,	20 00

MINNESOTA—

Brownsville, Mrs. S. M. McHose,	2 50
High Forrest and Hamilton, Cong. Chs., by Rev. J. Rounce,	16 40
Sterling, Cong. Ch., by Rev. N. A. Hunt,	15 00
Wastedo, Cong. Ch., by Rev. J. N. Williams,	5 50

KANSAS—

Leavenworth, Cong. Ch., by Rev. J. B. Liggett,	22 00
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NEBRASKA—

Elkhorn City, Cong. Ch., by Rev. E. B. Marlbut,	5 00
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OREGON—

Portland, Friends, by Rev. G. H. Atkinson,	10 00
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CALIFORNIA—

Received by Rev. J. H. Warren—	
Petaluma, Cong. Ch.,	\$17 40
Wilmington, Cong. Ch.,	12 40

JAPAN—

Kanagawa, George S. Fisher,	\$25 00
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PERSIA—

Oroomiah, Mrs. E. W. Labaree, by R. D. Woods,	52 00
Home Missionary,	27 50
	\$11,897 19

Received by J. W. Clark, M.D., Financial Agent for California—
San Francisco, Third Cong. Ch., (in coin), \$160 00

Receipts of the Massachusetts Home Missionary Society, in March, 1865. BENJAMIN FRANKS, Treas.

Ashburnham, Second Cong. Ch. and Soc.,	\$3 20
Athol, Cong. Ch. and Soc., to const. Dea. Jacob Kendall and J. S. Farmer L. M.,	67 41
Boston, A Friend, \$10; Mt. Vernon Ch. and Soc., annual collection,	1,519 61
Braintree, Quarterly coll., Rev. Dr. Storrs's Soc.,	20 00
Chester Factories, Cong. Ch. and Soc.,	21 25
Clinton, First Evan. Ch. and Soc.,	60 00
Douglas, Cong. Ch.,	10 00
Harwich, Mrs. Mercy Rogers,	2 00
Holliston, Cong. Ch. and Soc., to const. Francis F. Flak, Jr., and William Gay life members,	65 25
Lakeville, Cong. Ch. and Soc.,	10 00
Lawrence, Central Cong. Ch. and Soc., to const. Dea. A. O. Perkins, Dea. T. Murtitt, L. J. Wallingford, Charles T. Chamberlain, Miss Josephine Abbott, life members,	150 00
Leominster, Evan. Cong. Ch. and Soc.,	60 20
Linebrook, Cong. Ch. and Soc.,	14 65
New Salem, Cong. Ch.,	5 00
Oxford, Cong. Soc.,	73 58
Phillipston, Cong. Ch. and Soc., to const. Miss Nabby Mayhew, Miss Harriet Cheney, and Mrs. Harriet Baker life members,	90 00
Randolph, Atherton Wales, to const. him a life member,	20 00
Roxbury, Vine St. Ch., mon. con.,	11 00
Southbridge, Cong. Ch. and Soc.,	92 07
Sterling, Cong. Ch. and Soc.,	40 00
Wabasha, Minn., cent a week coll.,	1 00
Wauquoit, Cong. Soc.,	15 00
Ware, East Cong. Ch., Charles D. Gilbert, life member, by his father,	448 05
Wayland, Sab. School in Cong. Ch.,	1 55
Wellfleet, (South,) Ch. and Soc.,	5 25
Westboro, Evan. Ch. and Soc. coll. \$53.51; mon. coll. \$26.64; to const. Dr. B. Griggs, and Miss Mary L. Demond, life members, \$86.15; legacy of Vindicator Carter, by J. A. Fayerweather, Exr., \$200, less U. S. tax, \$18, \$182,	\$67 15
West Roxbury, South Evan. Ch., mon. con., \$27.50; Mather Ch., Jamaica Plain, \$75,	108 50
Winchester, First Cong. Ch., mon. con.,	20 00
Worcester, First Cong. Ch., \$66; Central Ch., bal. of conk, \$2,	60 00
Wrentham, Home Miss. Soc., by Miss H. A. Fales, Sec'y,	21 00
	\$2,092 67

Donations of Clothing, &c.

New York City, A Friend, a bundle.
Middlebury, Vt., Mrs. L. B. Merrill, a box of books.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVIII.

JULY, 1865.

No. 3.

THIRTY NINTH ANNIVERSARY.

THE AMERICAN HOME MISSIONARY SOCIETY held its Thirty Ninth Anniversary in Irving Hall, New York, on Wednesday evening, May 10, 1865.

HON. CHARLES G. HAMMOND, of Chicago, Illinois, one of the Vice-Presidents of the Society, occupied the chair, and the exercises were opened with prayer by Rev. JOHN S. C. ABBOTT, of New Haven, Ct.

The Treasurer's Report was read by Rev. A. HUNTINGTON CLAPP, one of the Secretaries.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. DAVID B. COE, D.D., one of the Secretaries.

On motion of Rev. GEORGE H. ATKINSON, of Portland, Oregon, seconded by Rev. CHARLES SECCOMBE, of St. Anthony, Minn.,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

Rev. WILLIAM T. EUSTIS, of New Haven, Ct., moved the following resolution, which was seconded by Rev. SIMON S. JOCELYN, of Brooklyn, N. Y., and adopted:

Whereas, The destruction of the slaveholders' rebellion involves the necessity of reorganizing society in the Southern States in accordance with the ideas of justice, freedom, and morality; therefore,

Resolved, That the establishment of local churches, with a God-fearing and untrammelled ministry, and with a truth-loving, devoted, and pious membership, should be a main instrumentality in this great work of reconstruction, and deserves the coöperation of all who love their country, and the cause of our holy religion.

On motion of Rev. LYMAN ABBOTT, late of Terre Haute, Ind., seconded by Rev. THERON BALDWIN, D.D., of New York,

Resolved, That the work of religious reconstruction in the South marks a new era in the cause of Missions, requires the adoption of a new policy by the churches, and by its combined difficulty and importance, demands that they cheerfully relinquish for this peculiar service their tried, experienced, and most successful pastors.

Addresses were made by Rev. Messrs. ATKINSON, EUSTIS, and ABBOTT, in support of the resolutions, which they respectively offered.

The singing by the congregation was conducted by Mr. GEORGE E. AIKEN, Leader of the Broadway Tabernacle Choir.

The exercises were closed with the benediction, by Rev. ABSALOM PETERS, D.D., of New York; after which the Society proceeded to the election of officers for the ensuing year.

The following officers were then chosen :

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., of New Haven, Ct.

VICE-PRESIDENTS.

Rev. George E. Adams, D.D., Brunswick, Me.
 Rev. Leonard Bacon, D.D., New Haven, Ct.
 Rev. Albert Barnes, Philadelphia, Pa.
 Rev. Nathan S. S. Beman, D.D., LL.D., Carbondale, Ill.
 Hon. Marshall S. Bidwell, LL.D., New York.
 Rev. Nathaniel Bouton, D.D., Concord, N. H.
 His Excell. William A. Buckingham, Norwich, Ct.
 Hon. Jacob Butler, Muscatine, Iowa.
 Rev. John P. Cleaveland, D.D., Mattapoissett, Mass.
 Rev. Samuel H. Cox, D.D., LL.D., New York.
 Hon. William Darling, Reading, Pa.
 Rev. Jeremiah Day, D.D., LL.D., New Haven, Ct.
 Rev. George Duffield, D.D., Detroit, Mich.
 Rev. William T. Dwight, D.D., Andover, Mass.
 Hon. Charles G. Hammond, Chicago, Ill.
 Rev. Joel Hawes, D.D., Hartford, Ct.
 Rev. Mark Hopkins, D.D., LL.D., President of Williams College, Mass.
 Hon. William Jessup, LL.D., Montrose, Pa.
 Rev. Harvey D. Kitchel, D.D., Chicago, Ill.
 Rev. Nathan Lord, D.D., Hanover, N. H.
 Rev. Simeon North, D.D., LL.D., Clinton, N. Y.
 Rev. Eliphalet Nott, D.D., LL.D., President of Union College, N. Y.
 Rev. Edwards A. Park, D.D., Theol. Sem., Andover, Mass.
 Rev. Absalom Peters, D.D., New York.
 Rev. George E. Pierce, D.D., Hudson, Ohio.
 Rev. Enoch Pond, D.D., Theol. Sem., Bangor, Me.
 Douglas Putnam, Esq., Harmer, Ohio.
 Rev. Samuel S. Schmucker, D.D., Theol. Sem., Gettysburg, Pa.
 Rev. Thomas H. Skinner, D.D., LL.D., New York.
 Rev. Asa D. Smith, D.D., LL.D., President of Dartmouth College, N. H.
 Rev. William A. Stearns, D.D., LL.D., President of Amherst College, Mass.
 Rev. Richard S. Storrs, D.D., Braintree, Mass.
 Rev. Seth Sweetser, D.D., Worcester, Mass.
 John Tappan, Esq., Boston, Mass.
 Hon. Henry W. Taylor, Canandaigua, N. Y.
 Rev. Mark Tucker, D.D., Wethersfield, Ct.
 Rev. Charles Walker, D.D., Pittsford, Vt.
 Gen. William Williams, Norwich, Ct.
 J. Payson Williston, Esq., Northampton, Mass.
 Rev. William Wisner, D.D., Ithaca, N. Y.
 Hon. Bradford R. Wood, Albany, N. Y.

DIRECTORS.

Rev. William Adams, D.D., New York.
 Rev. William Allen, D.D., Northampton, Mass.
 Rev. Israel W. Andrews, D.D., President of Marietta College, O.
 Rev. Zedekiah S. Barstow, D.D., Keene, N. H.
 Rev. Flavel Bascom, Dover, Ill.
 Rev. Alvan Bond, D.D., Norwich, Ct.
 Rev. Edward Beecher, D.D., Galesburg, Ill.
 Rev. Constantine Blodgett, D.D., Pawtucket, R. I.
 Rev. Thomas Brainerd, D.D., Philadelphia, Pa.
 Rev. Horatio N. Brinsmade, D.D., Beloit, Wis.
 Rev. Samuel G. Buckingham, Springfield, Mass.
 Rev. William Carter, Pittsfield, Ill.
 Rev. Aaron L. Chapin, D.D., President of Beloit College, Wis.
 Rev. George B. Cheever, D.D., New York.
 Rev. Elisha L. Cleaveland, D.D., New Haven, Ct.
 Rev. Oliver E. Daggett, D.D., Canandaigua, N. Y.
 Rev. Samuel W. S. Dutton, D.D., New Haven, Ct.
 Rev. Edward W. Gilman, Stonington, Ct.
 Rev. Albert Hale, Springfield, Ill.
 Rev. Edwin Hall, D.D., Theol. Sem., Auburn, N. Y.
 Samuel Hamilton, Esq., Rochester, N. Y.
 Rev. Henry L. Hitchcock, D.D., President of Western Reserve College, O.
 Rev. John C. Holbrook, D.D., Homer, N. Y.
 Rev. Henry B. Hooker, D.D., Boston, Mass.
 Rev. Mancius S. Hutton, D.D., New York.
 Rev. Aratus Kent, Galena, Ill.
 William J. King, Esq., Providence, R. I.
 Rev. Benjamin Labaree, D.D., LL.D., President of Middlebury College, Vt.
 Rev. Joel H. Linsley, D.D., Greenwich, Ct.
 George Merriam, Esq., Springfield, Mass.
 Rev. John J. Miter, Beaver Dam, Wis.
 Rev. Ray Palmer, D.D., Albany, N. Y.
 Rev. Joel Parker, D.D., Newark, N. J.
 Rev. William W. Patton, D.D., Chicago, Ill.
 Rev. Henry E. Peck, Oberlin College, O.
 Benjamin Perkins, Esq., Boston, Mass.
 Albert H. Porter, Esq., Niagara Falls, N. Y.
 Rev. Truman M. Post, D.D., St. Louis, Mo.
 Rev. William Salter, D.D., Burlington, Iowa.
 Rev. Henry Smith, D.D., Buffalo, N. Y.
 Rev. Miles P. Squier, D.D., Beloit College, Wis.
 Rev. Benjamin P. Stone, D.D., Concord, N. H.
 Rev. Henry M. Storrs, D.D., Cincinnati, O.
 Rev. Richard S. Storrs, Jr., D.D., Brooklyn, N. Y.
 Rev. Julian M. Sturtevant, D.D., President of Illinois College.
 Rev. Asa Turner, Denmark, Iowa.
 Rev. Robert G. Vermilye, D.D., Theolog. Inst., East Windsor, Ct.
 Charles I. Walker, Esq., Detroit, Mich.
 Rev. Samuel H. Willey, San Francisco, Cal.
 Edward J. Woolsey, Esq., New York.

TREASURER.

Mr. Christopher R. Robert.

AUDITOR.

Mr. George S. Coe. ●

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger, D. D.

Rev. David B. Coe, D.D.

Rev. A. Huntington Clapp.

RECORDING SECRETARY.

Austin Abbott, Esq.

THIRTY NINTH REPORT.

WE are admonished, by every returning Anniversary, to do with our might whatsoever our hands find to do for Christ and for the souls of men.

Four of the Vice-Presidents of the Society, since last we met, have been removed by death—Hon. ERASTUS FAIRBANKS, Hon. JOSEPH C. HORNBLOWER, LL.D., WILLIAM CURTIS NOYES, LL.D., and S. V. S. WILDER, Esq.—men honored in their professions and in civil life, the earnest advocates and the generous patrons of all philanthropic and generous enterprises—their country, the Church of God, and institutions of benevolence far and wide, mourn their departure.

Six of the Missionaries of the Society have also been called to give account of their stewardship: Rev. *Edmund Burt*, in New Hampshire; Rev. *John Dodd*, in New York; Rev. *Abner F. Jones*, in Ohio; Rev. *John Reynard*, in Wisconsin; Rev. *Increase S. Davis*, in Iowa; and Rev. *Asahel M. Hooker*, in Kansas.

The year, so fraught with our nation's destinies, so crowded with great events, has been one of anxiety and trial not only to the friends and patrons of the Society, but especially to the feeble churches in our new States, to the destitute and scattered population on our borders, and to the self-denying missionary, seeking, amidst increased privations and hardships, to teach the dying the way of life. But the cry of the needy has not been unheard, nor has the trust of the faithful in their Divine Helper been disappointed. Notwithstanding the urgent and touching appeals to the benevolent in behalf of our suffering soldiers and of bleeding humanity everywhere, the year has been distinguished by the generous benefactions of the friends of Christ and of their country in aid of the missionary work, as well as by the increase of laborers in the vineyard. The Spirit has also been poured out upon the churches in increased measure, and the overruling providence of God has opened broad and inviting fields, hitherto unoccupied by the Society, for the establishment of Gospel institutions.

With devout gratitude and praise to Him who has helped us hitherto, would we gird ourselves anew and go forward in his strength, to the accomplishment of the work before us.

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table of the full Report, together with those engaged in superintending the work, and whose names are mentioned in connection with the respective Auxiliaries and Agencies, is 802.

Of these, 603 were in commission at the date of the last Report, and 199 have since been appointed.

They have been distributed in 21 different States and Territories, as follows

in Maine, 77; New Hampshire, 39; Vermont, 61; Massachusetts, 59; Rhode Island, 5; Connecticut, 52; New York, 53; Pennsylvania, 5; Ohio, 37; Indiana, 7; Illinois, 95; Missouri, 4; Michigan 70; Wisconsin, 78; Iowa, 98; Minnesota, 35; Kansas, 15; Nebraska, 7; Colorado, 2; California, 10; Oregon, 3.

This distribution gives to the New England States, 293; Middle States, 58; Western States and Territories, including 13 on the Pacific coast, 451.

Of the whole number in commission, 503 have been *pastors* or *stated supplies* of single congregations; 239 have ministered to two or three congregations each; and 60 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 635 years.

The number of *congregations* and *missionary districts*, which have been fully supplied, or where the Gospel has been preached at stated intervals, is 1,575.

Four missionaries have been in commission as pastors or stated supplies of congregations of *colored* people; and 29 have preached in foreign languages—10 to *Welsh* congregations, 17 to *German* congregations, and 2 to congregations of *Hollanders* and *Frenchmen*.

The number of *Sabbath school* and *Bible class scholars*, connected with the missionary churches, is not far from 58,600.

The contributions to benevolent objects, reported by 460 missionaries, amount to \$35,437.71.

Seventy five missionaries make mention of *revivals* of religion during the year, in some of which there have been 40, 50, 70, and 75 hopeful conversions. The number of conversions reported by 278 missionaries is 2,200.

The additions to the churches, as nearly as can be ascertained, have been 3,820; namely, 2,112 on profession of their faith, and 1,708 by letters from other churches.

Twenty eight churches have been organized in connection with the labors of the missionaries during the year; and *twenty five* have become *self-sustaining*. *Twenty six houses of worship* have been completed; *forty five* repaired or improved; and *twenty five* others are in the process of erection. *Forty five young men*, in connection with the missionary churches, are reported as in different stages of preparation for the Gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1864, was \$81,642.23. The receipts, for the succeeding twelve months, have been \$186,897.50; making the resources of the year \$268,539.73.

LIABILITIES.—There was due to missionaries, at the close of the last year, the sum of \$3,814.25. There have since become due \$188,901.60; making the total of liabilities \$197,715.85.

PAYMENTS.—Of this sum, \$189,965.39 have been paid; leaving \$7,750.46 still due to missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$75,220.15, making the total of pledges \$82,970.61; towards canceling which there is a balance in the Treasury of \$78,574.84.

The total of receipts is less than in the preceding year, by \$8,640.39. But the diminution has been occasioned by the smaller amount received from legacies. The contributions of the churches and of individuals have been \$17,342.89—or 14 per cent.—greater. The expenditures exceed those of the preceding year, by

\$40,639.81. The number of missionaries in commission is greater by 461, and the years of labor performed by 82. Fifty seven more congregations have received the regular ministrations of the Gospel, and 3,400 more children and youth have been instructed in Bible classes and Sabbath schools. There has been a corresponding increase, also, in the number of churches that have reached the condition of self-support, in the contributions to benevolent objects, in the number of young men preparing for the ministry, and—what is cause for special thanksgiving to God—in the number and power of revivals of religion and the hopeful conversion of souls to Christ.

Notwithstanding the embarrassments on our borders—in the new States and Territories—*thirty eight* of the additional laborers have found there the fields of their culture. Three have been sent to California, whose support, on their arrival, was at once assumed by the people to whom they were called to minister; and three others are now under appointment for that State. One missionary has visited Salt Lake City in Utah, and been cordially welcomed by the "Gentile" population. He has been the first to erect the gospel banner, and has organized the first christian church in the Territory; and the church has a fair prospect of soon being able to sustain its own ministry and becoming the center of light and salvation to many thousands of souls. An able minister is now in New Orleans in the service of the Society, from whose labors great and lasting good is confidently expected. Beginnings have been made at other important points, and explorations, of great value in our future operations, of new States and Territories and sections of country hitherto inaccessible to the Society, where we hope, by the blessing of God, soon to see the institutions of the Gospel permanently established.

The Committee have felt a deep sympathy with their missionary brethren, who have found themselves taxed so heavily for the support of their families by the increased cost of the necessaries of life. They have encouraged their churches to make special efforts in their behalf, and have rendered essential relief by the enlargement of appropriations. They would have rejoiced to be able to answer many more urgent demands for heralds of the Cross to be sent into regions where Christ is not known. But their great embarrassment has been that the men were not at their command. We cherish the hope that, on the return of peace, able and experienced ministers, now connected with the army, will be relieved, and will rejoice to go forth, under the great Captain of their salvation, to lay in Zion the foundations of many generations. And may we not hope that the churches in our older settlements—the more favored of them—will be ready to relinquish their pastors for the high places of Zion far off upon the sea, or for the more self-denying work in the fastnesses of the wilderness, that our theological seminaries will be crowded with young men of promise, saying, "Woe is me if I preach not the Gospel," and that prayer will every where be offered to God, unceasingly, that he would crown our efforts thoroughly to subdue this great rebellion, and to establish our beneficent government on everlasting foundations, with such an outpouring of his Spirit upon all institutions, all churches, and all souls as shall make our land evermore the dwelling place of the blessed of the Lord?

SECRETARIES FOR CORRESPONDENCE.

REV. DANIEL P. NOYES, one of the Secretaries for Correspondence, resigned his office on the first of January last, to accept the Secretaryship of the Massachusetts Conference of Congregational Churches. The Committee elected in his place Rev. A. HUNTINGTON CLAPP, pastor of the Beneficent Congregational Church, in Providence, Rhode Island. The church kindly consented to the dissolution

of his pastoral relation, February 8th, that he might enter upon the duties of the office.

GENERAL COMPARATIVE RESULTS.

The following table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations, and missionary districts, years of labor performed, additions to the churches, pupils in Sabbath schools, etc., for each year since the organization of the Society :

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in comml. the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Missionary.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	786	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	176
29—1854-55	180,136.69	177,717.34	1,032	180	2,124	815	5,634	64,800	218	171
30—1855-56	193,548.37	186,611.02	986	187	1,965	775	5,602	60,000	241	189
31—1856-57	178,060.68	180,550.44	974	201	1,985	780	5,550	62,500	231	185
32—1857-58	175,971.37	190,735.70	1,012	242	2,034	795	6,784	65,500	240	188
33—1858-59	188,139.29	187,034.41	1,054	250	2,125	810	8,791	67,300	231	178
34—1859-60	185,216.17	192,737.69	1,107	260	2,175	868	6,287	72,200	222	174
35—1860-61	183,761.80	183,762.70	1,062	212	2,025	835	5,600	70,000	220	173
36—1861-62	163,852.51	158,336.33	863	153	1,668	612	4,007	60,300	259	183
37—1862-63	164,884.29	183,843.39	734	155	1,455	562	3,108	54,000	240	184
38—1863-64	195,537.89	149,325.58	756	176	1,518	603	3,902	55,200	248	198
39—1864-65	186,897.50	189,965.39	802	199	1,575	635	3,820	58,600	299	237

Remarks.—1. The total of receipts for thirty nine years, is \$4,559,485.98.

2. The total of years of labor is 23,796.

3. The whole number of additions to the churches is 182,702.

4. The average expenditure for a year of missionary labor includes the entire cost of the Society, of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions,

the expensiveness of more distant missions, and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

5. The difference between the annual average expenditure to a missionary and the average of a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of a year.

6. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, NO. 1.

The following table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*:

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territs.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	786
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986
31—1856-57	271	191	6	506		974
32—1857-58	291	197	3	521		1,012
33—1858-59	319	201		534		1,054
34—1859-60	327	199		581		1,107
35—1860-61	308	181		573		1,062
36—1861-62	295	87		481		863
37—1862-63	281	48		405		734
38—1863-64	289	44		423		756
39—1864-65	293	58		451		802

TABLE OF RECEIPTS.

Exhibiting the amount received from each State and Territory into the Treasury of the American Home Missionary Society during the year, and the amount expended by each larger Auxiliary within its bounds, constituting also a part of the receipts of the Parent Society :

States and Territories.	Receipts.
Maine,	\$488.14
" Miss. Soc. expended,	16,577.80.....\$17,015.44
New Hampshire,	2,791.96
" Miss. Soc. expended,	5,770.99..... 8,562.95
Vermont,	2,887.00
" Dom. Miss. Soc. expended,	10,263.65..... 13,150.65
Massachusetts,	38,486.00
" Home Miss. Soc. expended,	8,424.20..... 46,860.20
Rhode Island,	284.57
" Home Miss. Soc. expended,	1,932.80..... 2,217.37
Connecticut,	25,712.00
" Miss. Soc. expended,	8,536.12..... 34,248.12
New York,	34,067.08
New Jersey,	252.90
Pennsylvania,	618.92
Maryland,	250.00
Florida,	5.00
Ohio,	6,285.75
Indiana,	1,622.05
Illinois,	4,774.45
Missouri,	272.80
Michigan,	2,122.06
Wisconsin,	1,923.65
Iowa,	1,860.97
Minnesota,	656.25
Kansas,	232.85
Nebraska,	63.30
California,	375.45
Oregon,	253.45
Washington Territory,	4.50
Canada East,	12.00
Sandwich Islands,	25.00
Other sources,	9,214.84
	<hr/> \$186,897.05

PRINCIPAL AUXILIARIES, AGENCIES, AND MISSIONARY FIELDS.

Maine Missionary Society.

Rev. GEORGE E. ADAMS, D.D., President; JOSHUA MAXWELL, Esq., Portland, Treasurer, Rev. STEPHEN THURSTON, Searsport, Secretary.

The *receipts* of this Society, for the year ending March 1, were \$17,346.33. There were also received into the Treasury of the American Home Missionary Society, during its financial year, from congregations and individuals in the State, \$438.14, making a total for the cause of \$17,784.47; which exceeds the amount of the preceding year by \$7,929.16. The *expenditures* within the State were \$16,577.30.

The *number of missionaries* in commission has been *seventy seven*—ten of whom were licentiates and sixty seven ordained ministers; forty eight were employed through the year; nine for six months and over, and twenty for a shorter period; the fields of their labor have been eighty one—embracing ninety four Congregational churches and eleven places where no churches exist. The number of additions to the churches, as given in the last report of the Society, is one hundred and fifty two; the number of hopeful conversions, one hundred and thirty five; and the amount of contributions to benevolent objects from the missionary churches, \$2,588.96.

While there has been a generous enlargement of the pecuniary resources of the Society, its work is embarrassed for want of laborers. The Secretary says: "We find it extremely difficult to obtain a competent supply of suitable men for missionaries. From a somewhat extensive survey of the field, I think we need in Maine some thirty or forty more than we now have. Urgent entreaties are addressed to us, and not unfrequently in vain. The terrible war in which we are involved has called many ministers and candidates into the field, thus augmenting the difficulty of supplying the destitute at home. The churches should look with unwonted fervor to the Lord of the harvest that he would send forth laborers into his harvest."

In reference to the afflictive condition of our country, and the importance of spreading every where over it the Gospel of Christ, the Trustees say: "We believe God meditates not wrath and ruin, but mercy to us and to mankind—the exchanging of that which is imperfectly good for that which is incomparably better. If so, great events are on the eve of taking place, and he that shall have lived twenty five years from the present time, may, in a sense, have lived a century; and it is certain that God has work for his people, in making the knowledge of him universal, and the fear of him perpetual, with which patriotism can never die. On the readiness of Christians in the land to do the work of God, may depend the life of the nation, and with it the decision of the question, whether the greater part of those who will immediately come after us, shall rise to the resurrection of life, or to the resurrection of damnation."

New Hampshire Missionary Society.

Rev. ASA D. SMITH, D.D., LL. D., President; Rev. WILLIAM CLARK, Secretary; Rev. B. P. STONE, D.D., Treasurer. Office at Concord.

The *receipts* of this Society, for the year ending March 1, were \$7,725.56—of which \$910.98 in donations and \$638.18 in legacies were for the Parent Society and were forwarded to its Treasury. There were also received into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$654.21; from congregations and individuals, \$583.59—in all, \$1,247.80—

making the total for the cause, \$8,973.36; which exceeds the amount of the preceding year by \$250.39. The *expenditures* within the State were \$5,770.99; and the amount put at the disposal of the National Institution, \$2,791.96.

Thirty nine missionaries have been in commission during the year; their fields of labor include forty one towns, in thirty eight of which are feeble Congregational churches, having a membership of twelve hundred and seventy two, an average aggregate attendance on their Sabbath services of three thousand and seventy nine, and Sabbath school scholars to the number of two thousand and six; one hundred and forty hopeful conversions are reported, and eighty eight additions to the churches. An earnest appeal is made by the Society to its patrons and friends for increased contributions, and for more vigorous efforts to give the Gospel to the cores of towns, containing many thousands of people, that are as truly missionary ground as any part of the land.

With reference to our great national work, the Trustees say: "Since the world began, was there ever a wider, a more inviting field for christian enterprise, than that now and prospectively presented by our beloved country? Who can measure the responsibilities resting on American patriots and Christians earnestly to address themselves to the cultivation of this field? Over the whole of this broad land—in every city, township, and neighborhood, the sanctuary and school house must be erected, and in them must be maintained the preacher and the teacher. Sabbath schools must everywhere be opened, and the masses of children and youth gathered into them. Academies, colleges, and theological seminaries must be established and endowed. The religious press must send its issues throughout every community. Our widely extended wilderness must become like Eden, and our desert as the garden of the Lord."

Vermont Domestic Missionary Society.

_____, President; C. W. STORRS, Esq., Treasurer; Rev. C. S. SMITH, Secretary.
Office at Montpelier.

The *receipts* of this Society, for the year ending March 1, were \$11,250.74. There were also received from the State into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$2,323.10; from congregations and individuals, \$563.90—in all, \$2,887—making the total to the cause, \$14,146.74; which exceeds the amount of the preceding year by \$4,863.36. The *expenditures* within the State were \$10,263.65.

Sixty one missionaries have been in commission during some portion of the year. One pastor has been ordained and one dismissed. Two churches have become self-sustaining, and five new ones have been added to the list. "The average salary of the missionaries," says the Secretary in his report, "is about four hundred and seventy six dollars. The average number of members belonging to the aided churches is thirty seven. The average amount of taxable property owned by the members of these churches is \$13,769; on which they pay, on an average, one and twenty nine one hundredths per cent. for the support of their ministers. This is exclusive of what is paid by those not connected with the churches. There has been little apparent change in the religious condition of the churches during the year. No extensive revivals have prevailed. The gentle dews of heavenly grace have descended on some fields. Labor has been put forth, but the deep interest felt in our national weal and prospects has, to a certain extent, diverted attention from the higher interests of Christ's kingdom and the wants of perishing souls."

In urging a more vigorous prosecution of the missionary work within their bounds, the Directors say: "When has there been a time that, as a State, we needed the

presence and influences of the preached Gospel more than now? We need it in every town and neighborhood to comfort the multitude of those who mourn the loss of friends cut off in the flower of manhood. We need it to lead us to the exercise of such a spirit of penitence that it may be consistent with the government of a holy God to forgive our sins and turn his judgments away from us. We need it to establish and comfort our hearts in these troublous times, and assure us that there are foundations that can not be shaken. We need it that we may be prepared to withstand all the demoralizing influences which will flood the country when our armies are disbanded. We need it now, and always, as the only way of salvation from eternal death for ourselves, our children, and all the inhabitants of the State."

The President of the Society — HON. ERASTUS FAIRBANKS — its liberal patron and wise counselor, honored in civil life, a pillar in the church of God, and held in highest esteem by all, has, during the year, been removed by death.

Massachusetts Home Missionary Society.

Rev. WILLIAM A. STEARNS, D.D., LL.D., President; BENJAMIN PERKINS, Esq., Treasurer;
Rev. HENRY B. HOOKER, D.D., Secretary. Office at Boston.

The *receipts* of this Society, for the year ending March 1, were \$38,219.79. The *expenditures* within the State were \$8,424.20; and the amount forwarded from the Treasury to the American Home Missionary Society, during its financial year, was \$25,000. There were also received from the State into the Treasury of the Parent Society, in payment of legacies, \$6,961.97; from the Hampshire Missionary Society, \$3,150; from congregations and individuals, \$3,324.03—in all, \$13,436—making the total to the cause, \$51,655.79; which is \$11,852.70 less than the amount of the preceding year. The whole amount expended out of the State, through the National Institution, was \$38,436.

Fifty nine missionaries have been in the service of the Society during the year. The churches to which they ministered have an aggregate membership of two thousand and fifty five, with average congregations amounting to four thousand seven hundred and seventy five, and Sabbath school scholars to the number of three thousand. One hundred and seventy seven hopeful conversions were reported at the close of the last missionary year.

In the last Report of the Society, the Secretary gives an account of his visit to missionary stations and conventions of missionary brethren in the Great Valley, where the benefactions of Massachusetts have been so liberally dispensed. "It was a sacred pleasure," he says, "to carry to these beloved brethren the assurances of Eastern sympathy with them in their great work, and to give them to know that Massachusetts Christians had not faltered, and could not, from the most decided and hearty coöperation with them, and to assure them that the East and West were one in the conviction of the greatness and goodness of this missionary work. It was a matter also of the deepest interest to hear those noble-hearted brethren reciprocate, with liveliest joy, these friendly greetings, and to hear them assure their Eastern guest of their sense of obligation for all the sympathy and aid they and their families had received from Eastern friends; and not less grateful was it to hear them express their obligation for the vast amount of moral power, which, by its labors of love, the East has most happily exerted upon the West. These blessed convocations of missionary brethren brought out a vast amount of most valuable information concerning what Home Missions had done, and had yet to do; and brought out also, in the most affecting manner, the christian zeal and patriotism of these faithful servants of God — showing, in the most decisive man-

ner, their fitness for the great work God had given them to do, and their worthiness of the deepest sympathy and confidence of all lovers of Zion and their country."

Rhode Island Home Missionary Society.

Dea. WILLIAM J. CROSS, President; EDWIN KNIGHT, Esq., Providence, Treasurer; Rev. FRANCIS HORTON, Barrington, Secretary.

The *receipts* of this Society, for the year ending March 1, were \$1,543.01. There were also received from the State, into the Treasury of the American Home Missionary Society, during its financial year, \$284.57—making the total to the cause, \$1,827.58; which is \$428.24 greater than the amount of the preceding year. The *expenditures* within the State were \$1,932.80.

Five missionaries have been sustained by the Society. In regard to the posts they have occupied, the Directors, in their Report, say: "All these places seem to be important fields for continued missionary culture; and it would be hard to think of relinquishing either of them, after so much toil and expense have been incurred. Can we afford, on the score of christian economy, to resign any one of these needy stations that have such claims upon our affectionate regard? Does not the very care and kindness which they have required so long, constitute a bond of attachment that cannot well be broken? Yea. Rhode Island is dear to us, religiously as well as otherwise; and those portions of it which have fallen under our spiritual husbandry are especially dear to us for that very reason. We must provide for them accordingly, as people provide for their own; not to encourage perpetual dependence, but to aid those who are struggling to help themselves. More, too, should be done to extend our influence in thoroughly evangelizing the State."

Connecticut Home Missionary Society.

Rev. WILLIAM H. MOORE, Secretary, Berlin; E. W. PARSONS, Esq., Treasurer, Hartford.

The *receipts* of this Society, for the year ending March 1, were \$11,524.84. There were also received from the State, into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$10,895.37; from congregations and individuals, \$14,816.63—in all, \$25,712—making the total to the cause, \$37,236.34; which exceeds the amount of the previous year by \$9,790.09. The *expenditures* within the State were \$3,536.12; and the amount expended beyond its limits, through the National Institution, was \$25,712.

Fifty two missionaries have been in commission during the year, five of whom have been settled as pastors. Two houses of worship have been built, and one repaired; one church has become self-supporting, and six have been visited with the special influences of the Holy Spirit.

In December last, Rev. HORACE HOOKER, who had served the Society as its Secretary, with great fidelity and acceptance, for more than the lifetime of a generation, was removed by death. He was held in high esteem by the churches and ministry of the State; he took a deep interest in building up the old wastes within it, and in the establishment of Gospel institutions in all our new settlements. The Executive officers of the National Society will ever remember, with affection and gratitude, his sympathy with them in their responsibilities, and the aid and encouragement which he so generously gave them.

The Directors of the Auxiliary, on the occasion of his decease, adopted the following minute in testimony of his worth: "This Board having been informed of the decease of their venerable Secretary, Rev. HORACE HOOKER, at Hartford, on the 17th of December, do hereby record their grateful sense of his long continued and nearly gratuitous services as Secretary and Auditor of the Society. For thirty

four years, he has conducted the correspondence of the Board with the missionaries and with the beneficiary churches, and has prepared the annual reports presented in the name of the Board to the General Association. A man of great modesty and natural diffidence, of clear and quick intelligence, of large and liberal culture, of refined taste and sensibility, of exact habits in business, he loved the Church and work of Christ, he loved Connecticut and its ancient institutions, and he gave his care and labor to these home missions in the spirit of love to his country and of love to Christ. In his line of service he carried on the great and good work begun by his illustrious ancestor, who has been remembered and honored, for more than two centuries, as the father of the Connecticut churches."

On the decease of Mr. Hooker, Rev. WILLIAM H. MOORE, who had, for two years, been successfully prosecuting the work of Agent and State Missionary, was appointed Secretary of the Society.

The *total receipts* from *New England* are \$122,054.73—exceeding the amount of the preceding year by \$3,279.97; of this, \$51,505.06 were expended within its bounds, and \$70,549.67 forwarded to the National Institution for its general work.

New York.

Rev. L. SMITH HOBART, Syracuse, Agent.

The *number of ministers* who have labored in this State during the year just closed, under the commission of this Society, is *fifty three*; and the *amount paid* into the Treasury, by individuals and churches, including the avails of legacies, is \$34,167.08. Three churches have been organized, one house of worship has been completed and dedicated, and one minister has been installed as pastor of the church he serves. The churches aided, with a single exception, have not been favored with the especial effusions of the Spirit; yet most of the missionaries report facts which witness that their labors have not been in vain in the Lord. Five or six destitute fields have been supplied with laborers, but about the same number have been left vacant, by the transfer of their ministers to chaplaincies in the army; and one faithful laborer has been summoned to his everlasting rest.

Most of the older and stronger Congregational churches of Central and Western New York, through the operation of the Plan of Union, became early connected with Presbyteries, and are reckoned as component parts of the Presbyterian Church. Many others have remained unassociated, and have received but little sympathy or counsel from the denomination to which they belong. Some of them, habitually employing ministers of another denomination, have had no communication or visible bond of union with the churches of their own order. Others have long been content to employ college or theological professors or students, or other non-resident preachers, performing no parochial work, and have wondered that they were constantly growing weaker. Through the counsel and aid of the Agent, many of these churches are coming into visible fellowship with the denomination to which they belong, and are seeking the services of ministers who, residing and sympathizing with them, will strive to build them up in the faith and order of the Gospel. Already their experience attests that this is a more excellent way. "For these times," says the Agent, "I think our prospects are cheering; and when the present high prices, and heavy taxes, and large local bounties are no longer required; when no more men are called to enter our armies, and many now in them return; when the rebellion is crushed, slavery destroyed, and the numberless calamities of the war at an end; when, in a word, we can rejoice again in true and permanent peace, then, I trust, we shall rapidly witness the realization of our fondest hopes. And so, trusting in God, we will labor on."

Ohio.

Rev. JAMES H. NEWTON, Cleveland, Agent for Northern Ohio. Rev. LYSANDER KELSEY, Columbus, Agent for Southern Ohio and Southern Indiana.

This Society has aided in sustaining *thirty seven missionaries* in Ohio since the last Report, and has received into its Treasury, from that State, *contributions* to the amount of \$6,235.75.

In Northern Ohio, *twenty three missionaries* have been in commission during the whole or a part of the year, preaching to twenty six churches, and at several out stations. Three or four of these churches have enjoyed seasons of special religious interest, and one of them has more than doubled its membership. The same church has completed, without debt, a commodious house of worship. Three churches have relinquished the aid of the Society, and others are making progress toward independence. The Agent has devoted special attention to the villages that are springing up along the railroad routes in the northwestern corner of the State, and urges the importance of sending additional laborers into this neglected and destitute region.

Rev. James H. Newton, who for the last nine years has performed, faithfully and acceptably, the duties of an Agent of the Society, in Northern Ohio, has been compelled, by the failure of his health, to discontinue his labors, and resigned his office at the close of the financial year.

Fourteen ministers have labored, in the service of the Society, in Southern Ohio, and two in Southern Indiana, and thirty congregations have been supplied with the stated means of grace. In several of these congregations there have been indications of the Spirit's presence, giving efficacy to the word preached, and resulting in some hopeful conversions; but no extensive revivals of religion have been reported. Owing to the proximity of this field to the seat of war, the churches have been much disturbed by the excitements which have agitated the whole country. Many of their members have been in the armies of the Republic, and not a few have fallen on its battle fields. In one case, all the able-bodied male members, with their pastor, enlisted as privates for the term of one hundred days, and at its close returned, bringing his lifeless remains. "Nevertheless," says the Agent, "we see no cause for discouragement, but every reason to take up our standards, and press forward. The cause is advancing, even in these troublous times. We are resolved to stand in our places, where God has stationed us, till he shall say to the *South*, give up, and to the North, keep not back, and bring his sons from afar, and his daughters from the ends of the earth."

Illinois.

Rev. JOSEPH E. ROY, Chicago, Agent for Northern Illinois and Northern Indiana.

Rev. ELISHA JENNEY, Galesburg, Agent for Central and Southern Illinois.

The *number of missionaries* who have labored in Illinois during the past year, under the auspices of this Society, is *ninety five*; and the *amount contributed* to its funds, by churches and individuals in the State, is \$4,774.45.

In the twenty four counties of Northern Illinois, *fifty three laborers* have been employed, who have preached statedly to sixty nine congregations, eleven of which have enjoyed seasons of revival in the course of the year. Nine missionaries have been installed pastors of the churches they serve; two churches have been organized; three have become independent of missionary aid; nine have erected houses

of worship, and four others—one of which is in Northern Indiana—were engaged in building at the close of the year.

The Agent refers to these extraordinary efforts to secure houses of worship as among the most important and encouraging features of the missionary work on this field. He says: "In this older portion of the West, the necessity for securing church homes is more apparent than upon the immediate frontier. With many of the churches, *not to build is to die*. To build, gives them new life and strength, and hastens, if it does not bring at once, the day of self-support. Two churches have, by this means, come into a condition of independence the past year, while all the others have greatly increased their congregations, their influence, and their resources. Your Agent shared with all of these churches in the joy of their dedicatory services. Of so much importance does he consider this work, that he has endeavored to impart stimulus to the initiation and the prosecution of such enterprises. Only two of these churches came to the day of dedication without the incumbrance of debt; all the others raised on that occasion, in sums ranging from \$200 to \$600, the amount needed to leave them free from debt. Of those thirteen congregations, all but one have been, or are to be, aided in building, by the American Congregational Union, and most of them would not have undertaken to build without the encouragement of that promised assistance. I consider that enterprise but the left hand of our great home evangelizing scheme."

In Central and Southern Illinois, *forty two missionaries* have held commissions from this Society during the year, eight of whom report seasons of special religious interest among the people to whom they minister. One house of worship has been completed, several others have been repaired, and at least three were in process of erection when the year expired. Here, as in other portions of the missionary field, the churches have contributed their best strength to the cause of the country, and now mourn the loss of those to whom they looked for pecuniary and moral support. "To a great extent," says the Agent, "they were the flower of the churches to which they belonged, and bade fair not only to supply the places of the aged and infirm, but to more than make their places good. But their career is ended. Our churches, feeble enough before, can not well endure such depletions. Yet none have become extinct. Distressed, they are not in despair; cast down, they are not destroyed. Great as their loss has been, their gain has, in some cases, been greater still. They have gained, not in wealth, nor membership, but in that which is above all price, the graces of the Spirit—in the sense of dependence upon God, which diminished material strength has taught them—in that spirit of agonizing prayer which brings and binds them to the mercy seat, and assimilates them to him whom they love and serve."

Only about one third of the Congregational churches of Illinois are situated in the field of Mr. Jenney's agency, although it embraces about three fourths of the territory of the State. The people, to a great extent, have come from the South, or from other sections of the country where the religious systems of New England are but little known. The establishment of Puritan churches among such a population, is a slow and difficult work. Not only the force of depravity, which is everywhere prevalent, but a strong current of sectional and denominational prejudice must be encountered and overcome. Most of the laborers sent forth by this Society prefer to sow the seed of the kingdom in a more congenial soil. But as the great thoroughfares that now traverse this region have made it more accessible and better known, it is hoped that these difficulties will gradually lose their force, and that the labors of this Society, in this section of the State, will meet with greater encouragement, and be crowned with richer rewards."

Missouri.

Rev. EDWIN B. TURNER, Hannibal, Agent.

It was stated in the last Report that the Executive Committee had appointed an Agent for this State, and that, after commencing his labors under encouraging auspices, he had been detailed for important temporary service in Memphis, Tennessee. Finding the door open for laying gospel foundations anew in that city, he gathered a congregation, organized a church, and was invited to remain and minister to it, on an ample salary provided by the people. Thus has this episode in the operations of the Society, in Missouri, resulted in the establishment of a self-sustaining church in the chief commercial emporium of Tennessee, which is not only a bright and shining light in that community, but is hailed as the harbinger of the coming dawn to the surrounding region.

During the larger portion of the year now reported, the Society was without an Agent in Missouri, and the condition of things was such that the two missionaries who had been laboring there left the State. In the autumn of 1864, the Committee appointed, as Agent of the Society for Missouri, Rev. EDWIN B. TURNER, pastor of the Congregational church in Morris, Illinois. Having had much experience as a pioneer missionary in Iowa, and as pastor of an important church in Illinois, he was regarded as possessing a peculiar fitness for the work of reconstruction to be performed in Missouri. His people generously relinquished him at the call of the Society, and he entered upon his labors in December last. He has visited all the important towns on the line of the Hannibal and St. Joseph Railroad, and extended his observations, to some extent, into the country on either side of that thoroughfare. Most of the churches that existed in that region before the war are now extinct. Their ministers, who did more to promote the rebellion than all others, have absconded; their sanctuaries are closed or burned; most of the members are scattered or dead, and only a feeble remnant remain. Of these, a portion are still sympathizers with the rebellion, and can not be gathered into new organizations till their prejudices are somewhat softened, and their wounds and bruises mollified with the ointment of christian kindness and love. By others, the Agent is received with tears of joy, and assurances of hearty coöperation. The tide of immigration is also bringing in, from the East, materials which will be readily wrought into Puritan churches. At several points, congregations have been gathered; two ministers have already been introduced, and have commenced their labors; and several others are making preparations to enter the field in the course of the present spring. With the return of peace, and under the reign of freedom, Missouri must enter upon a career of material prosperity equal to that of any other portion of the West. As the new order of things emerges from the existing chaos, it is of vital importance that social and religious reconstruction go hand in hand. In no other way can we direct the forces which are to determine the great future of this imperial State.

Michigan.

Rev. HERBERT A. READ, Marshall, Agent.

The Society has had under commission in Michigan, during the past year, *seventy missionaries*, and has received, from the State, *contributions* to the amount of \$2,122.06. One missionary has been installed as pastor; four sanctuaries have been erected, and several others repaired and beautified; six churches have been organized; three have passed from a condition of dependence to self-support; and near the close of the year a large number enjoyed times of refreshing from the

presence of the Lord. A larger amount than usual has been expended by the missionary churches, in providing parsonages for their ministers, and in relieving themselves from the burden of debt. It is stated that one fourth of the male members of these churches have been in the service of their country in the army, and several of the missionaries have mourned the loss of sons who have fallen on the battle field; yet a larger number have attended upon the ministrations of the sanctuary than ever before, and the churches have advanced in all the elements of prosperity.

Of the one hundred and two associated churches of Michigan, that depend upon this Society for aid in sustaining gospel institutions, thirty two are destitute of the stated preaching of the Word. "The demand for spiritual laborers," says the Agent, "is urgent. We need them not only for those places where churches are organized, but for the rapidly forming communities in the newer portions of the State. The superior advantages of this State for commercial, manufacturing, and agricultural pursuits have never been fully realized by the communities of the East. It is believed that none of the Northwestern States are as well provided with all the elements of material wealth as is this. With an area only a little less than the whole of New England, and while only about one third of the State is as yet settled, it has a population exceeding that of New Hampshire, Vermont, and Rhode Island, combined; and the annual surplus of its products, over and above consumption by the people, will reach at least \$70,000,000. Our educational institutions are probably more richly endowed than those of any other State with an equal population; and the people are taxed less, in the same proportion. Our mountains of iron and copper on Lake Superior contain a sufficient quantity of those important metals to supply the wants of the world for centuries. The exports from Lake Superior in 1862 exceeded \$12,000,000, and in 1864, notwithstanding the unhappy condition of our country, they were about fifty per cent. above that sum. Yet the trade of that region is in its infancy. The saline waters of the State, exceeding both in quality and quantity those of any other State, its immense resources of lumber, its exhaustless beds of gypsum, and deposits of coal, are among its elements of material wealth."

"That portion of the State known as the northern portion of the Lower Peninsula, which has been considered an irreclaimable wilderness, after a careful examination and tests, is found to be a rich agricultural district. Although it is as yet hardly settled by white men, all agree that it abounds with magnificent forests, and is watered by numerous springs, lakes, creeks, and rivers, furnishing an abundance of water power. While that portion of the country bordering upon the lakes is being now rapidly settled, the interior, through the facilities offered by the Homestead Law and soldiers' land warrants, must soon attract attention. The communities already formed and forming, imperiously demand the preached Gospel. They need it that they may withstand the demoralizing influences attendant upon new settlements. They need it that its gentle influences may soothe the bad passions engendered in the conflicts and strife incident to their situation. They need it to create a correct public sentiment which will frown upon vice and encourage virtue. They need it to prevent a cheerless and heartless infidelity, with the whole brood of kindred errors and isms, from settling down like night upon the community. We want a score or two of laborers, ready to endure hardness as good soldiers, who are willing, after a life of toil and cross-bearing, to lay their bones on their field of labor, and to rise from these now desolate places, with those whom they have won to Christ, at the voice of the archangel and the trump of God."

Wisconsin.

REV. DEXTER CLARY, Agent for Eastern Wisconsin. REV. JOHN C. SHEERWIN, La Crosse, Agent for Western Wisconsin.

The *number of missionaries* who have labored under the auspices of this Society in Wisconsin, during the past year, is *sixty eight*. They have supplied one hundred and eight churches with the stated ministrations of the Gospel, and have ministered, regularly or occasionally, to nearly as many congregations where churches have not yet been gathered. The *contributions* to Home Missions, in this State, during the year, have amounted to \$1,928.65.

In Eastern Wisconsin, the number of laborers is *fifty*, of whom three are Welshmen, and one is a Hollander. They have preached statedly to seventy six churches, and thirty seven out stations, at one of which a church has been organized since the last Report. Near the close of the year, a large number of churches were visited by the gracious effusions of the Spirit, but it is too early to ascertain and make record of the rich ingatherings that have resulted from them. "The missionaries," says the Agent, "are pursuing their work with an earnest faith and a sustaining hope, which are the sure elements of success. And when we consider the obstacles to be encountered, the great excitement and diversion of the public mind caused by the state of the country, the numbers that have gone into the army, the many claims of benevolence and patriotism, the extensive failure of the crops the past season, and the great increase in the cost of living, we find increased occasion for gratitude for the measure of prosperity, both temporal and spiritual, that is enjoyed."

Eighteen missionaries have labored, the whole or a part of the year now reported, in Western Wisconsin, preaching statedly to thirty two churches, and at several out stations. One church has been organized, one minister installed as pastor, and two houses of worship were in process of erection at the close of the year. Nine churches in this section of the State, are destitute of the preaching of the Gospel, and extensive tracts of country which have never yet been occupied, should be supplied with laborers without delay. The Agent says: "In the whole territory extending from the prairie of the St. Croix valley to the La Crosse and Lemonweir valleys, a distance of one hundred and thirty miles, we have only five churches, though it embraces 6,480 square miles within the boundaries already formed by new settlements. Only two of these churches are supplied with ministers. In the prairie region lying between the St. Croix and Red Cedar rivers, are seven Congregational churches, all but one of which are supplied with an earnest ministry. They were recently, with their ministers, organized into the St. Croix Valley Convention, and will soon exert a wider influence among the weaker settlements of the woods. Several of them have attained, or are near the point of self-support."

There are now in Wisconsin one hundred and sixty six churches in missionary sympathy with this Society, containing about ten thousand members. Of these churches, twenty are composed of Welshmen, and one of Hollanders. One hundred and thirty have provided themselves with houses of worship; forty five support their ministers without assistance, and fourteen others are enabled to dispense with missionary aid by consenting to share with neighboring churches the services of the ministry. These churches have all come into being in less than thirty years, and, with scarcely an exception, owe their existence to Home Missionary effort. They will stand, to the end of time, with all the social, educational, and charitable

institutions that have sprung from them, an irrefutable argument for the efficiency of the system which planted and nurtured them.

Iowa.

Rev. JESSE GUERNSEY, Dubuque, Agent for Northern Iowa. Rev. JULIUS A. REED, Davenport, Agent for Southern Iowa.

The *number of missionaries* who labored in this State during the past year, under the direction of this Society, is *ninety eight*. They have preached statedly to one hundred and seventy two congregations, and have performed much occasional service in settlements where permanent congregations have not been gathered. The *amount contributed* to the Treasury of the Society from Iowa, during the last financial year, is \$1,860.97.

In Northern Iowa, the *number of laborers* is *forty nine*. They have ministered to ninety four congregations, and the amount of ministerial service performed is equal to thirty eight years. This is a larger amount of labor than has been performed on this field in any previous year. Seven houses of worship have been completed, and several others commenced; five churches have been organized; two have become self-sustaining, and twelve have been favored with revivals of religion. In one case, a revival has resulted in the organization of a church, and in a surprising change of the whole moral aspect of the community. The missionary churches have made a gratifying advance in their contributions to objects of benevolence, and in their subscriptions for the support of the ministry. A comparison of the sums secured for the latter purpose in thirty churches with those raised in the previous year, shows an aggregate increase of \$706; and the amount received from this Society by the same churches was less than in the previous year by \$390; yet the small advance in the salary of the ministers thus secured is far from equivalent to the enhanced cost of living. In many cases, great privation has been endured.

The Agent calls attention to the destitutions that yet remain in this portion of the State. He says: "There are eighteen counties in my field, in which we have neither minister nor church. Four of them have a population of over four thousand each; three have each between one and two thousand; and in the remainder the population ranges from a little over one hundred to nearly nine hundred. In every one of these counties, not excepting those whose numbers are fewest, a missionary, willing to encounter the privations and trials of pioneer service, and having the requisite strength for it, could be wisely and well employed. Ten counties, with a population ranging between fourteen hundred and twelve thousand each, have but one missionary to each; five counties, whose population ranges between three and eighteen thousand, have two missionaries each; six counties, with a population each of from three to nineteen thousand, have three missionaries each; and two counties, with an aggregate population of fifty one thousand, have four to a county. If these figures are scanned, and the extent of the territory and population they represent is appreciated, a want will be seen still to exist in Northern Iowa, whose prompt and adequate supply would require a generous appropriation of men and means. The demand which is so great now is every day becoming greater. The indications are that, with the possible exception of the years 1856 and 1857, the coming season will witness a greater immigration to Iowa than any previous one. Our railroads will be extended, and by their extension will give birth to new villages, and invite to the settlement of the choice lands through which they pass. How are the men to be provided for the coming exigency?"

In Southern Iowa, *forty missionaries* have been under commission, ministering: statedly to sixty eight congregations. Thirty four of these congregations have provided themselves with houses of worship. One church edifice has been erected within the year, several others improved or repaired, and the few remaining debts hitherto resting upon missionary churches, have been removed. The congregations aided have made an advance of thirty two per cent, since the previous year, in their subscriptions for the support of the ministry. Nearly all the missionaries have been cheered by tokens of spiritual progress, and six churches are reported as having enjoyed special outpourings of the Holy Spirit. One laborer has been removed by death since the last Report.

There is still an extensive region in Southern Iowa, containing a large population, for whose spiritual necessities scarcely any provision has been made. "Beyond the Des Moines," says the Agent, "there are fifteen counties in my field, with a population of more than one hundred thousand, in which we have neither a church nor a minister. The soil is excellent; wood, coal, and stone are plenty in many places, and are cheap, and the climate is good. This region offers many inducements to the settler; and those who do not wait for the railroads will find it easy to get good homes at low prices. Wherever I go, notwithstanding the drain occasioned by the war, the houses are full, immigration is increasing, our cities are growing, and our prairies are filling up. Two railroads are slowly working westward through Southern Iowa; another, up the Des Moines, is approaching the capital of the State, while the North Missouri railroad is expected at no distant day to reach Ottumwa, on its way to Minneapolis. This expectation is begetting various railroad projects, which bid fair to increase materially the railroad facilities of this part of the State, and thus add to its wealth and population." It will be the duty of this Society, so far as the laborers and the pecuniary means are at its disposal, to take early possession of the fields that are opening before them along all these lines of travel and traffic, and to lay there the foundations of many generations.

Minnesota.

REV. RICHARD HALL, St. Paul, Agent.

Thirty five missionaries have labored in this State, during the year, ministering to forty seven churches and at twenty nine out stations. The *contributions* to the Society have amounted to \$656.25, being more than double the amount contributed in the previous year.

Seven laborers have entered the field since the last Report, and four have removed from it. Two churches have been organized, one has become independent, two have been favored with powerful revivals of religion, and in several others there has been more or less religious interest. Two churches are now engaged in the erection of church edifices, eighteen of the churches aided by this Society have already accomplished this work, and three will build the present year. Five only of the missionaries sustain the relation of pastor to the churches to which they minister, and ten churches are without the stated ministrations of the Gospel. The scattered condition and isolated position of many of the churches are serious impediments to their growth, and a great detriment to their spiritual vitality. They are as yet unable to maintain a weekly prayer meeting. They that fear God do not speak often one to another, and seldom hear each other's voices in supplication. The local Conferences, in some parts of the State, have been enabled to bring neighboring churches together for social and christian communion, and the great spiritual benefits of this frequent intercourse are already apparent.

In regard to the material condition and prospects of the State, the Agent speaks as follows: "The protracted and severe drought reported in 1863, was continued even through the year 1864. Every crop except corn was much below the usual average. All the industrial interests of the State have suffered severely. Navigation on the Mississippi, for the smallest steamers, was difficult through the season; and the lumber trade, one of our chief sources of income, remains completely paralyzed. Yet it is surprising that, in the second year of such a drought, more than half a crop was realized. It shows great excellence and enduring power in our soil. Minnesota has 84,000 square miles, and more than 8,000,000 acres are now under assessment. About 10,000,000 acres have been granted by Congress for school and railroad purposes; and there still remain 86,000,000 acres, an area more than three fourths as large as New England, open for settlement under the Homestead Act. Nearly 20,000,000 acres in the surveyed portion are yet unoccupied. The drought and the war have delayed the construction of our railroads, by withdrawing laborers and preventing the importation of iron; but about one hundred miles of railroad are now in operation, and nearly two hundred additional miles are graded. The present year must witness a rapid extension on at least three important lines. Our present population is estimated at 230,000 or 240,000, of whom about one fourth are Romanists, and nearly sixty four per cent. are from New England, the Middle and North-western States. The American Home Missionary Society has a vast work before it in Minnesota."

Kansas.

REV. LEWIS BODWELL, Wyandotte, Agent.

Fifteen missionaries have been employed in Kansas, by this Society, during the past year, one of whom has deceased since the year commenced. Twenty five congregations have been supplied with the stated means of grace, and four have been blessed with the reviving influences of the Spirit. Two houses of worship, destroyed during Quantrell's raid in 1863, have been rebuilt; and a third was nearly completed at the close of the year. One church has assumed, for the first time, the support of its pastor, and another which had been thrown, a second time, upon the bounty of the Society, in consequence of the losses resulting from the invasion, has a second time declared its independence. The churches have adopted a system of benevolent contributions by which their gifts have been greatly increased; and within the past year they have commenced, under encouraging auspices, the work of founding a college at the capital of the State. The *receipts* of the Society from Kansas, since the last Report, have amounted to \$232.85.

The number of missionaries sustained by the Society, in this State, is no greater now than it was five years ago; and there are many important and growing villages in which the foundations of gospel institutions have not yet been laid. The demand for additional laborers is therefore imperative. The Agent says: "We want men of activity and energy, devoted to their work; men with hearts filled with love for souls, prepared not only to 'plant' and 'water,' but to wait with unwavering faith for God to give the increase. Within and along our borders, are towns and villages, of from three hundred to two thousand inhabitants, where such men are needed to lay the foundations of good society. There are saloons, but no churches—ball and billiard and gambling halls, but no prayer meetings. For their worldliness and wickedness, Christians seem to have shunned them; or else, amid their evil influences, have sunk from sight, and left not a plank to mark the spot where they went down. Ignorance, drunkenness, and profanity, are the prominent traits in their daily history as communities. Forty miles of the Pacific

railroad are completed, and daily trains are running upon it. The second section of forty miles is under contract, and workmen are upon it. As fast as they can procure the material, the Company is building its station houses; and around them will spring up villages, some of which will no doubt rival or exceed in importance many that we now occupy in less favored localities. Every ten miles along this line, running through the finest portion of our State, we must be ready to occupy and hold a railroad town or village, with the school, the church, and the ministry of the Word."

Ten years have now elapsed since the first missionary of this Society to Kansas entered upon his labors. Not a christian congregation had then been gathered in the Territory. Now, after ten years of heavier and more varied misfortunes than have befallen any other portion of the missionary field, there are, in connection with the denomination sustaining this Society, seventeen ministers engaged in active service, thirty two churches, containing 798 members, with 1,222 children in Sabbath schools. Says the Agent: "Save by God's blessing upon such loving care and unwearied encouragement as the American Home Missionary Society has afforded us, we can not see how we could have *lived* through ten such years of excitement, famine, and war. To have thus grown and prospered, to have come forth thus strong—a power for good and against evil, with a respect and regard second to that which is the lot of no other body of Christians in the State—is a matter of profound gratitude to God, to the American Home Missionary Society, and to the many friends whom the Master has raised up for us. Looking back at the dangers encountered, the difficulties conquered, the labors accomplished, the victories won, we can say, 'What hath God wrought;' and looking to the future, we can thank him and take courage."

Nebraska and Western Iowa.

REV. REUBEN GAYLORD, Omaha City, Agent.

As the settled portions of Nebraska and of the Missouri slope in Iowa now constitute a sufficient and convenient field for an Agent of this Society, it was intrusted, in November last, to the supervision of Rev. REUBEN GAYLORD, of Omaha City. After a ministry of seventeen years in Iowa, he was the first to erect the gospel standard in Nebraska, in 1855. He has been familiar with the entire religious history of both these regions, and is thoroughly furnished for the work assigned him.

In the portion of Iowa committed to Mr. Gaylord, there are eighteen counties, containing a population of from 80,000 to 40,000. Six of these counties lie along the east bank of the Missouri river. Most of the population is at present found in ten of the eighteen counties. There is a large amount of rich bottom land very desirable for cultivation, and having a fair supply of timber. Two railroads from the Mississippi river are now completed nearly half across the State, and will be built to the Missouri as soon as practicable. These, with one from St. Joseph up the valley of the Missouri, will greatly add to the importance of this section of country, and powerfully stimulate settlement. There are, in this portion of the State, *eight missionaries* and ten churches. Two of these churches have been organized in the past year, and two ministers not previously employed have been commissioned as missionaries of this Society. All the churches in Western Iowa, except one, are yet in need of missionary aid. Four only have as yet been able to provide houses of worship. The remainder worship either in school houses, or in sanctuaries belonging to other denominations. In three of the fields occupied by

missionaries, precious seasons of refreshing have been enjoyed the past year, resulting, in one instance, in the organization of a promising church.

In Nebraska, *seven ministers* have labored, during the past year, under the commission of this Society, and \$63.80 have been *contributed* to its Treasury. Of these laborers, two have entered the Home Missionary work, in this Territory, within the year. They minister regularly to eleven congregations. The churches are yet in their infancy. Only one has over forty members. One was organized in November, 1864, and has since been favored with the outpouring of the Spirit, and the conversion of souls.

There are forty counties in Nebraska, eleven of which lie along the Missouri river, and are rapidly increasing in population. Settlements also extend westward, along the Platte river, two hundred miles. The present population of the Territory is probably not less than 40,000. There are eight counties along the Missouri river in which no missionary has been stationed, and there is but one in all the valley of the Platte; while the newer and more sparsely settled counties have not yet been visited. More laborers are imperiously needed if we would do our part in laying aright the foundations of the future State. The importance of the present moment can not be over-estimated.

The Agent states the following facts in respect to the prospective growth and importance of this Territory: "From deep depression, we are emerging into a state of great business prosperity. The mineral treasures furnished to toil and energy by the mountain Territories, are here stimulating agriculture and opening new and profitable avenues of business. The great thoroughfare of travel from the Missouri river to the mountains and the Pacific States, is up the valley of the Platte; and all the business from Missouri and Kansas to the Western Territories, enters that valley at Fort Kearney. The main branch of the Pacific railroad is to start from Omaha City, and it is expected that one hundred miles of it will be completed and in operation within the present year. The amount of business and travel going westward from Omaha, Plattsmouth, and Nebraska City is immense, and every year swells the mighty tide. With the facilities furnished by the Pacific railroad, and the market opened for our products by the population of the mountains, we can not be mistaken in the conviction that Nebraska is entering upon a career of prosperity hitherto unknown to us. Now is the time to sow the seed which, with the divine blessing, shall make this vast region blossom as the garden of the Lord."

Colorado and Utah.

At the date of the last Report, one missionary was laboring in Colorado, and another was preparing to go to his assistance. The support of the former was assumed, early in the year, by the people to whom he ministers. Thus a single year of missionary labor and expenditure has resulted in the establishment of a self-sustaining church at Central City, one of the most important points in the Territory. The other missionary, Rev. NORMAN McLEOD, arrived in the Territory in August, and commenced labor at Denver, the capital. A church of twelve members was organized, and he was prosecuting his work, with encouraging prospects, when he was instructed to proceed to Utah, and seize the opportunity offered to erect the gospel standard at Great Salt Lake City. His place at Denver remains unsupplied, and the Committee have not found suitable laborers for other important fields, now awaiting occupancy, in that Territory.

During the last summer, the Committee took measures to ascertain the practi-

cability of establishing a mission in Great Salt Lake City. They learned that, of the twenty thousand inhabitants of that city, about five hundred, exclusive of United States troops, were not of the Mormon faith; and that this "Gentile" population was rapidly increasing. Yet, aside from the profane mummeries of Mormonism, no religious worship existed in the Territory, containing now a population of nearly one hundred thousand souls. An earnest desire was expressed, both by officers of the army and civilians, that a missionary should be stationed there at once. General Conner, commanding the Federal forces in that Department, in a letter proffering his protection and coöperation, says: "The great want which has long been sorely felt by the Gentiles in this Territory, has been, and still is, an Orthodox christian ministry. Now, they have no place to attend on the Sabbath for public worship, nor are the restraining and humanizing influences of the christian religion thrown around the community. To me it has long been a source of no little surprise that, while several denominations of the Church send their missionaries to the 'uttermost parts of the earth' to redeem mankind, it has never been seriously thought that here is to be found the grandest field for missionary labor. Leaving out of view, entirely, the religious necessities of the soldiers of this command, and Gentiles congregated here, the Mormon people themselves have greater need of missionary labor than any other people or community on the face of the earth."

In view of these representations, Mr. McLeod was instructed to proceed at once to Great Salt Lake City. He arrived there in January last, and was received with great cordiality. A congregation has been gathered, filling to overflowing the largest hall in the city; a Sabbath school has been established, comprising two hundred and fifty children; a church has been organized, containing eighteen members; and steps have been taken to erect a house of worship. The first results, therefore, of this experiment are of the most encouraging character. Its ultimate success is, of course, uncertain. The headquarters of that military department have recently been removed to Denver; and if the army should be withdrawn—which, however, we do not anticipate—the missionary might be hindered in his work by the fanatical violence of the Mormons; but it is confidently believed that freedom of speech and worship will never again be trampled under foot in Utah; and that the day is not distant when that monstrous system of corruption and delusion, which has found shelter there, will, with its "twin relic of barbarism" in the South, be utterly destroyed, or again driven into exile from our shores.

California.

Rev. JAMES H. WARREN, San Francisco, Agent.

Ten missionaries have been in commission in this State during the past year. Three of them have been sent to the field since the last Report; and their support being immediately assumed by the people, their names will no longer appear on the list of the Society's missionaries. Five churches have been organized within the year, three church edifices have been erected, two congregations have become self-sustaining, and two have been visited with the reviving influences of the Spirit. The *contributions* of the churches of California to the Treasury of the Society have been, in coin, \$345.75.

For several years, the Society has employed no Agent to superintend its operations in this State. The importance of such superintendence had, indeed, been greatly diminished by the impracticability of finding suitable laborers for this field. But as this difficulty is now partially removed, and the work of the Society is likely to be enlarged from year to year, the Committee have appointed, as Agent for Cal-

ifornia, Rev. JAMES H. WARREN, recently of San Mateo, in that State. Mr. Warren was among the earliest missionaries sent by this Society to the Pacific Coast, and has had a prominent part in the conduct of its religious affairs during the last fifteen years. He entered upon his labors as Agent in September last, visited and confirmed the churches, explored several destitute sections, and prepared the way for other laborers who are expected soon to enter this field. In January last, he made a tour of exploration in the southern portion of the State, and makes the following statement respecting its destitutions and claims: "If you draw a line on the map from Monterey to the Sierra Nevada Mountains, south of that line is a district, comprising about one half of the entire State, in which there is but one Protestant house of worship. The country in that region is given up to darkness, Popery, Mormonism, and the almost perfect destitution of religious privileges; and yet it is the best country on which the sun shines. In January, the oranges and lemons hang full and rich upon the trees. It abounds in mineral wealth; hundreds of acres are being seeded down in cotton; and from present indications I judge that there is no richer coal oil country on the continent. The soil for horticultural and agricultural purposes is unsurpassed, being most easily excited to bountiful production. I came away impressed with the conviction that the land belongs to Christ, and Christians have a duty to perform in converting it to him. And no time should be lost."

There are now in California twenty four Congregational churches, of which seven are without the stated ministrations of the Gospel. "We feel," says the Agent, "as hardly any others can feel, the disadvantage of being so far from the sources of ministerial supply, and our prospects in this respect are far from encouraging. Of the twenty four Congregational ministers in California, twenty are in active service, preaching the Gospel; two are in the College of California; one is doing an important work as editor of our religious newspaper; and the other, while he works with his hands during the week, preaches on the Sabbath most of the time. Thus we have not much waste material, and not many idlers in the vineyard." The industry and efficiency with which the laborers hitherto employed have prosecuted their appointed work, the liberality of the churches in providing for their support, and the success with which their ministry has been crowned, justify the Committee, as they think, in sending out a large reinforcement. Three additional laborers are now under appointment, and several others are expected to enter this field in the course of the current year.

Oregon.

No additions have been made, since the last Report, to the missionary force in this State. *Three ministers* only have held commissions from this Society, and \$253.45 have been contributed to its Treasury. These missionaries occupy positions of great and increasing importance, and, though so few in number, are exerting a commanding influence upon all the higher interests of the State. One church has undertaken the entire support of its minister, since the last Anniversary.

Additional laborers are urgently needed in this portion of the missionary field. The population has already extended, in all directions, to the extreme limits of the State, with a large overflow into Washington and Idaho Territories. "Lines of habitations extend through the Willamette valley to the California boundary. Scattered hamlets extend northward, from the Columbia to the British possessions. Population moves eastward, up the Columbia, occupying every fertile valley, almost to the base of the Rocky mountains. The settlements are sparse and widely separated, yet they are becoming permanent, and the germs of future villages, cities,

and farming communities." In the Umpqua and Rogue river valleys is a large mining population, very inadequately supplied with religious privileges. In behalf of these destitute fields, and of others where the flocks gathered, in former years, by the missionaries of this Society, are scattered as sheep having no shepherd, our brethren earnestly appeal for help. Rev. Mr. Atkinson of Portland, speaks on this subject as follows: "We are sending you *all* our gold, in coin or bullion, at the rate of \$2,000,000 a month. Can you not send a small percentage back in currency, to conserve the moral and religious interests of our miners, traders, farmers, and mechanics? Shall we pour our millions into your great emporium, and will your merchants and manufacturers turn the back to us? Shall a few of us stand on these outposts, to do the common work and duty of patriots and Christians, and be left without helpers? We believe that the American Home Missionary Society has labored too faithfully and too patiently in other Western States, now to neglect any needy field because it is so far off. We have our infant churches and infant colleges, less advanced, yet surely established. We have had an experience of labor and its reward, and have had such tokens of divine favor, that we feel encouraged to go forward, and never abandon our ground. We confidently look to you to lead on in this cause, and send new laborers into this harvest."

Conclusion.

With devout gratitude to God, we close this record of the labors and successes of the year past, and with fresh courage and hope we turn to contemplate the work to be accomplished in the year to come. The Great Rebellion, which during the last four years has tasked the energies and imperiled the life of the nation, is at length subdued; and we look out upon a reunited and renovated country as the field of our future labors. The mightiest obstacle to evangelical effort on this continent has been taken out of the way, and one third of the States of this Union, which have hitherto repelled, are henceforth to welcome our christian overtures. For the first time since this Institution was founded, the whole country is accessible to its messengers. Those vast regions, won to our flag by the valor, and consecrated by the graves of our martyred heroes, are now to be won and held for Christ. The strongholds of oppression and treason in the South are to become the strongholds of truth and freedom. Not only the institutions of learning and religion, swept away by the hurricane of war, but the whole structure of society is to be rebuilt on better foundations. Those whom we have conquered by the sword are to be subdued by christian truth and love. Those from whom we have stricken the fetters of civil bondage are to be raised to the nobler freedom where-with the truth makes free. And, as the peaceful army of emigration, following in the track of our victorious hosts, shall commence its march over those desolated States, we must send in its front rank the ministry and the Word of God. In this way only can we secure for the South, and for the whole country, the ends of our military conquests, solve aright the momentous problems that are now before us, avoid the new perils that will spring up in the path of peace, and cause the regions long cursed with slavery, and now devastated by the storm of war, to smile as the garden of the Lord. These are the new achievements to which God is summoning his Church in trumpet tones. He demands for this work her liberal pecuniary offerings, and the most gifted of her sons. By gratitude to him for the great deliverance he hath wrought in answer to her prayers—by every consideration of piety and patriotism—she is urged to the task. And no small share of this new responsibility will devolve upon the patrons and conductors of this Institution.

Standing, therefore, as we do, by the grave of our country's second father, and by the cradle of its second birth, let us consecrate ourselves afresh to the work of its evangelization, resolved never to withdraw our hand, nor to relax our efforts till, from the Lakes to the Gulf, and from sea to sea, it shall be said: "How BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE"!

In behalf of the Executive Committee,

MILTON BADGER,

DAVID B. COE,

A. HUNTINGTON CLAPP,

Secretaries for Correspondence.

MISSIONARY INTELLIGENCE.

KANSAS.

*From Rev. G. G. Rice, Albany, Nemo-
ha Co.*

The Freedmen.

We have a few colored persons here lately out of slavery. They are learning to read, and some of them give evidence of piety. I meet a small class of them, once a week, for the study of the Bible. The Bible is altogether a new book to them. They had been taught but little out of it, except that they were an accursed race, doomed and appointed of God to be slaves to the white people, and that they must be obedient to their masters. They are very anxious to know what the Bible really says about slavery, and read with a great deal of interest the passages against oppression which I point out to them. They tell me that, until they came here, they had never thought that visiting, or traveling, or fishing on the Sabbath was wrong; but now they see it clearly. We see, by these things, what kind of Christianity is taught, not only to the slaves of the South, but to the whites; for the religious practices and opinions of the latter are equally loose.

IOWA.

*From Rev. J. W. Windsor, New Oregon,
Howard Co.*

The National Bereavement.

The public feeling, in view of our national loss, has been stirred to its lowest depths. Strong men around us, unused to the melting mood, when the news reached us, sobbed like children. Abraham Lincoln lived in the heart of the great West. I have been very much struck with the absence of revengeful expressions. Men among us, not christian men, have been heard in public referring the event back to the overruling providence of God, who, having raised up our President for the special work which he had for him to do, when he had done it, permitted the event which removed him into eternity.

To-day we held public funeral services, according to the recommendation of our Governor; and as we have no building large enough, it was decided to meet in front of the church. The services comprised a funeral sermon and eulogy, interspersed with sacred and martial music; and as reference was made to the well known characteristics of the late President, there were

few dry eyes—evincing the hold he had secured in the affections of a confiding people. There must have been nearly fifteen hundred persons present. All business is suspended, and mourning emblems are seen on every side. The eulogy, delivered by a Democratic lawyer, would have done credit to the halls of the Senate.

We are in God's hands. He is accomplishing his own plans. Blessed be his name, that we were permitted to enjoy the energetic government of our good President so long. We can not depend on ourselves for our nation, or the Church—we trust he will so overrule passing events that his own glory shall be promoted in the wider extension of the truth, and the enlargement of liberal principles all the world over.

WISCONSIN.

From Rev. A. C. Lathrop, Tomah, Monroe Co.

Revival.

On a portion of my field, at Jacksonville, we had, in the month of March, a precious refreshing. There is a small Wesleyan Methodist class, with their preacher. There also reside some of our best members. I preached every night for weeks, and every night there were cases of conversion and return from wandering. Still the work goes on in connection with prayer meetings and Sabbath services. About thirty souls, in a sparse population among bluffs, profess conversion. Quite a good number of youth are among the converts. Next Sabbath we have our communion there, and expect to receive some of them to the church. It has been a quite thorough work, and yet quiet. Great tenderness and penitence were manifest. It appeared to be the work of God, by the gentle yet powerful influence of the Holy Spirit, with which man had little to do. We could but "stand still," and through many tears "see the salvation of God."

MISSOURI.

From Rev. G. B. Hitchcock, Kingston, Caldwell Co.

Fruits of Rebellion.

You will see from the heading of this sheet that I am in a new locality. We are just settled at this place, and have a fair prospect of doing good in this region. There is an exceeding destitution in Northwestern Missouri. There are twenty counties north of the Missouri river, and west of the east line of Chariton and Putnam counties, as entirely without the Gospel as the people of India are, except that people here have the Bible in their houses, though the masses seldom read it. Churches are almost all disorganized, and the ministers have gone South. Most of the ministers of this part of the State sympathized with the rebellion, and when public sentiment changed and the Union men assumed control, they left their churches, and the members were scattered like sheep without a shepherd.

This portion of the State is now waiting, and ready to receive a pure Gospel. There seems to be a general desire for the institutions of religion unbiased by slavery. I think a good and true minister should, if possible, be placed in each of these counties at once. The sooner the better. This is the year to strike an effective blow for Christ in northwestern Missouri.

From Rev. C. H. Pratt, Brookfield, Linn Co.

Making a Beginning.

I have not yet organized a church here, but I hope this will be done in a few weeks. It will be "a little flock." My work thus far has been to establish the regular preaching of the Gospel, and to organize and carry on a Sabbath-school. For two months we were much inconvenienced by the want of a suitable place of meeting. We used, during

that time, a large upper room, unplastered and unfurnished. For a month or two past we have met in our new school house, where we have morning and evening services, while the afternoon is devoted to the Sabbath school. In all these services there is an increasing interest manifested by the community.

Old Things Passing Away.

This place is very active. It is still small, but new houses are going up week by week, and families moving in. There is nothing here now to remind us of war. Our soldiers have gone away, and our people have dismissed all fears of further trouble in this section, and act and plan as if the war were indeed over.

No doubt this country is to fill up rapidly. It has never been thickly settled, and more than half the old population are gone or going. I look anxiously for the incoming of christian men and families. May God give his people throughout the land a conviction that for some of them—for many of them—he has a mission in this State. I am sure that one earnest co-laborer here would double the results of my own work; and in any part of the State such a man could exert an influence perhaps tenfold greater than at home. I trust that it is the purpose of God that while "old things" pass away, all things shall become "new." And this renovation must depend chiefly on christian colonists.

MISCELLANEOUS.

Retirement of Abijah Fisher, Esq.

At the meeting of the Executive Committee of this Society, on the 4th of May last, **ABIJAH FISHER, Esq.**, the Chairman, signified his purpose to decline a reelection, and took leave of his associates. His official connection with the Home Missionary enterprise covers the period of nearly half a century; and in addition to his liberal pecuniary gifts to the cause, he has performed an amount of gratuitous service to which money is no equivalent. At the organization of the New-York Evangelical Missionary Society, in 1816, he was elected one of its board of managers, and held the office during the existence of that Institution. In 1880 he was elected a member, in 1881 the Recording Secretary, and in 1842 the Chairman of the Executive Committee of the American Home Missionary Society. He has ever been one of the most regular attendants upon the semi-monthly meet-

ings of the Committee, and has performed, with great fidelity and acceptance, the duties of its presiding officer. In acknowledgment of his long and valuable services, the following Minute was adopted, unanimously, at the meeting of the Executive Committee, held May 15th, 1865 :

"Whereas, ABIJAH FISHER, Esq., for thirty five years a member of this Committee, and for the last twenty three its Chairman, having attained the age of eighty years, signified to the Board of Directors, at their late meeting, his desire, on account of increasing infirmities, not to be reelected a member of the Executive Committee,

"Resolved, That we, his associates in the Committee, desire to record our high appreciation of his long continued and valuable services, our testimony to his deep and steadfast interest in the missionary work, and to the wisdom of his counsels for advancing it, our assurance that his kind and genial coöperation with us will never be forgotten, and our earnest prayer that, at evening tide, it may be light round about him."

Religion and Free Suffrage.

Our anxieties are not half as much awakened by the prospect of half a million of colored people being allowed to vote with the same number of whites, as by the fact that half a million of people living in the midst of us vote as their priests direct, and the priests are governed by their superiors who are governed by a foreign power. If voting ever destroys the liberties of this people, it will be voting done by the subjects of the Pope.

We find in these facts the most important arguments in favor of the universal diffusion of knowledge and religion among all the people, white and black, Protestant and Romanist. In this country every body is to vote. This is the law of our destiny. It is the democratic idea. It is no part of wisdom to resist the irresistible; and the principle of universal suffrage is so inwrought with the theory and history of our country, that we may accept it as one of the few things settled. Then let us make the best of it; give the people, all the people, education and moral culture, and so qualify them to vote intelligently and uprightly.—*N. Y. Observer.*

St. John, Mich.

The Congregational Society at St. John, Mich., lately dedicated its new house of worship. Sermon by Rev. H. A. Read, Secretary of the American Home Missionary Society; Dedictory Prayer by Rev. Rufus Aphorp, the pastor. Between these two services \$172 were subscribed toward paying off a debt of \$900 remaining on the building.

This church and this house is another testimony to the *actual necessity* of the American Home Missionary Society and the Congregational Union. Some ten years ago, the place where the village is now was a wilderness. On the building of the Detroit and Milwaukee railroad, the village was commenced. Five years since the A. H. M. Society sent to

it the Rev. W. P. Esler—when there was not a resident minister in the place. During the year the Congregational church was organized. For several years service was held in a public hall. The necessity of a house of worship was deeply felt, but how, in their feebleness, this could be accomplished, was the question. The writer met and consulted with them on several occasions. And but for the promised aid of the Congregational Union, to this day they would not have attempted to build. Now they have a beautiful house to worship in, and a large and respectable congregation; and have become a power for good in the community. But for the missionary of the A. H. M. S., to this day they would have been without a Congregational church. This is the history of very many churches scattered through our State.—*Cor. of Congregationalist.*

Our Example Abroad.

We owe a large debt of honor and thanks to the American people for the splendid illustration which they have afforded of the stability of a free government in a time of unexampled pressure and distress. In the midst of the mightiest revolution of this century, the man who had guided it was struck down at the very moment when the need of a master hand was most urgent, while the man who lawfully succeeded to supreme power inspired, rightly and wrongly, alarm and dislike. But the leaders of the people, and the people themselves, never wavered for a moment in their allegiance to the Constitution. Within a few hours of the death of the President, the leading men in the State assembled to inaugurate his successor, and tendered to him as loyal citizens the same confidence and support which his trusted and experienced predecessor had enjoyed. And the crisis created no shadow of a panic. The securities of the State rebounded at once, and expressed the courageous confidence of the people

both in their institutions and in the wisdom which they believed would be the guide of their rulers. Few grander political events have transpired in this century than that simple ceremony of inauguration, and rarely has it been given to a people to illustrate more nobly the dignity and self-reliance which liberty both inspires and justifies. It is a notable chapter in the history of free governments which the *soi-disant* guardians and nurses of liberty on the Continent of Europe will do well to study and make its lessons their own.—*London Patriot*.

Anniversary Hymn.

BY A LADY.

From the shadow of the darkness, from the
cloud, and from the sea,
Through our country's years of sorrow, still
our cry went up to Thee;
Thee, in whom our fathers trusted—now
thou givest victory;

Our God is with us still!

Lo! the terrors and the darkness of the
gloomy night are gone,
And the mountain-tops are gilded with the
promise of the morn;
Now, o'er earth and ocean beaming, see the
glorious daylight dawn!

Our God is with us still!

In the hush of Southern valleys, where our
patriot martyrs sleep;
In the homes where Northern mothers for
their loved ones pray and weep,
Listening still for steps that come not, they
their anxious vigils keep:

Yet God is with them still!

From the rocks, where ocean murmurs, at
the morning's purple door,
To the golden gate of evening, on the far
Pacific shore,
May sweet Peace and blessed Freedom
dwell together evermore,

And God be with us still!

Miscellaneous Items.

LINCOLN COLLEGE, KANSAS.—This college has been inaugurated under the auspices of the Congregational churches

of Kansas. A site of one hundred and sixty acres of land, near the city limits of Topeka, has been donated; \$10,000 have already been secured on the ground, for the purpose of improving the site, and erecting the substantial and elegant building for Preparatory and Scientific Departments, which is under contract now, to be completed by the first of next October. Effective measures have also been taken to secure \$10,000 more in the State towards an endowment. The trustees have employed Rev. S. D. Bowker as agent to solicit funds at the East towards securing an endowment of \$100,000.

COLOMA, CAL. — A Congregational church was organized in Coloma on Sunday, April 9th; sermon by Rev. J. H. Warren. The church consists of eight members, all heads of families. Rev. Mr. Tenney, pastor of the Congregational church in Eldorado, will also have this church under his charge. A Council will be held at an early day to extend to it the fellowship of the churches.

PROSPECTS FOR A SUPPLY OF MINISTERS.—In 1864 the whole number of students was 2,872, of whom 1,197 were professors of religion, 402 being in preparation for the ministry. In 1865, the same colleges had 2,133 students, 1,256 professors of religion, 399 fitting for the ministry.

REV. R. B. SNOWDEN, late of Ludlow, Vt., left New York for California in the Costa Rica, May 16th. He was accompanied by Mrs. Snowden, and is commissioned to labor as a missionary of this Society. Two members of the Senior class in Bangor Theological Seminary are also under appointment to labor in that State, and will enter upon their work early in the autumn.

REV. NORMAN McLEOD, a missionary of this Society at Great Salt Lake City, Utah, delivered a eulogy upon President Lincoln at the Mormon Tabernacle in that city, April 19th, in the presence of 3,000 people, most of them Mormons.

APPOINTMENTS IN MAY, 1865.

Not in commission last year.

Rev. Leavitt Bartlett, to go to Kansas.
 Rev. P. S. Knight, Oregon City, Oregon.
 Rev. J. D. Mason, Mason City and Shell Rock, Iowa.
 Rev. G. W. Palmer, Polk City, Iowa.
 Rev. James McLean, Berlin Wis.
 Rev. I. B. Parmelee, Matherton, Mich.

Re-commissioned.

Rev. Charles Gullid, Wabamsee, Kansas.
 Rev. J. S. Rounce, Hamilton and High Forest, Minn.
 Rev. Robert Hunter, Columbus City, Iowa.
 Rev. Albert V. House, Glenwood, Iowa.
 Rev. G. M. Porter, Garnaville, Iowa.
 Rev. William G. Avery, Chapin and Hampton, Iowa.
 Rev. J. Van Antwerp, De Witt, Iowa.
 Rev. Robert Stuart, Butlerville and Green Mountain, Iowa.
 Rev. A. R. Mitchell, Warren, Iowa.
 Rev. A. Manson, Quasqueton, Iowa.

Rev. Sidney H. Barteau, Rochester, Wis.
 Rev. Robert Sewell, Stoughton, Wis.
 Rev. T. W. Jones, Dowagiac, Mich.
 Rev. S. D. Breed, Augusta, Mich.
 Rev. Edwin W. Shaw, Leelle, Mich.
 Rev. J. H. Crumb, Traverse City, Mich.
 Rev. Leroy Warren, Elk Rapids, Mich.
 Rev. John B. Flske, Grand Haven Mich.
 Rev. Guy C. Strong, Fredonia, Mich.
 Rev. E. D. Seward, La Cede, Mo.
 Rev. F. A. Armstrong, Dallas City, Ill.
 Rev. George L. Roberts, Hillsboro, Ill.
 Rev. R. R. Snow, Medina, Ill.
 Rev. Cyrus H. Katon, Roseville, Ill.
 Rev. George W. Williams, Beverly and Newtown, Ill.
 Rev. Calvin Selden, Buda and Providence, Ill.
 Rev. Samuel R. Thrall, La Harpe, Ill.
 Rev. B. C. Church, Gridley and Nebraska, Ill.
 Rev. I. C. Crane, Edgerton, Ohio.
 Rev. J. M. Fraser, Saybrook, Ohio.
 Rev. Hiram W. Lee, Triangle, N. Y.

RECEIPTS IN MAY, 1865.

NEW HAMPSHIRE—

Concord, Mrs. T. D. Merrill, in full to const. Miss Anna D. Green a L. M.,	\$20 00
Manchester, A Friend, to const. C. W. Johnson a L. M.,	80 00
Piermont, Cong. Ch. and Soc., to const. James Chandler a L. M., by Rev. A. L. Marden,	80 00
Winchester, Ladies' Home Miss. Soc., to const Mrs. S. H. Smith a L. M., by Mrs. C. A. Willis, Treas.,	80 00

VERMONT—

Chester, Abigail Onion,	1 00
Enosboro, Mrs. R. S. Nichols, to const. Samuel J. M. Nichols a L. M., by B. S. Nichols,	80 00
Hardwich, on account of legacy of Daniel French, from Sarah W. French, Executrix, by U. D. French, Esq., \$414.96, less gov. tax, \$24.90,	890 06
Middlebury, Mrs. B. Parmelee,	8 00
N. Craftsbury, Ladies of Cong. Ch., by Rev. L. Ives Hoadley,	2 00

MASSACHUSETTS—

Mass. Home Miss. Soc., Benjamin Perkins, Treas.,	6,000 00
Barre, legacy of Mrs. Nancy Gates, by Linus Child, Esq.,	1,084 14
Fitchburg, G. W. Lowe,	10 00
Hampshire, Miss. Soc., by E. Williams, Treas.—	
Granby, Cong. Ch.,	\$100 00
Haydenville, Cong. Ch., in full to const. Rev. George W. Phillips a L. D.,	56 00
Southampton, Cong. Ch.,	80 00
Other sources,	50 00
Houmatonic, Cong. Ch. and Soc., to const. Ozias Olds a L. M., by N. B. Pickett.,	84 00
Sheffield, First Cong. Ch. and Soc., by Dwight Boardman,	5 68

Shrewsbury, an Observer of Missions,	\$10 00
South Hadley, teachers and pupils in Mt. Holyoke Seminary, coll. for 1864, \$89.15; 1865, \$216.12, by Mrs. Sophia D. Stoddard,	\$305 27
Williamstown, Levi Smedley,	5 00

RHODE ISLAND—

Newport, Dea. William Gullid,	1 50
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CONNECTICUT—

Received by F. T. Jarman—	
Durham, North Cong. Ch.,	\$30 79
Mt. Carmel, Cong. Ch.,	43 00
New Haven, Rev. W. H. Whittemore,	20 00
Torrington, Mrs. Phoebe Beach,	5 00
Columbia, Cong. Ch. and Soc., coll. in part, by Rev. F. D. Avery,	2 55
Connecticut, A Friend, to const. Miss Sarah L. Spaulding of Ellington, Conn., a L. M.,	80 00
Greens Farms, Cong. Ch., by J. S. Hyde, Treas.,	32 27
Groton, Cong. Ch., by Rev. S. W. Brown,	50 00
Killingworth, Conn. Home-Miss. Soc., by Julius Bull, Treas.,	19 85
Lebanon, Cong. Ch. and Soc., mon. con., \$41.82; gents' coll., \$30.68; ladies', \$42.60, by Rev. O. D. Hine,	115 60
Middletown, Ladies' Home Miss. Soc., to const. Miss Emily Smith a L. M., by Caroline M. Bacon,	80 00
New Canaan, Mrs. L. B. Whitlock,	2 00
Norwich, "S.,	\$2 00
First Cong. Ch., by Lewis A. Hyde, Treas.,	180 82
Ridgefield, First Cong. Ch., by E. Jones,	\$58 00
Ladies of Cong. Ch., by Jane A. Kendall,	4 00
Southport, Cong. Ch., mon. con., by Rev. Charles E. Lindsley,	10 00

Stratford, Col. G. Loomis, by O. R. Kingsbury, \$5 00
 Weston, Cong. Ch., mon. con., \$18.17; S. Rowland, \$5, by Rev. Z. B. Burr, 28 17
 Wilton, legacy of Mrs. Sarah Hickock, to const. William H. Hickock, a L. D., by William H. Hickock, Exr., through Charles Marvin, 800 00

NEW YORK—

Alexander, Mrs. Lydia B. Smith, 5 00
 Astoria, E. J. Woolsey, 500 00
 Brewster Station, Theo. B. Foster, 5 00
 Brooklyn, Mrs. W. C. Bowers, \$50; A Friend, \$2.50, 52 50
 Canandaigua, First Cong. Ch., Ladies: Mrs. C. Greig, \$20; Miss B. Chapin, \$20; Mrs. G. Granger, \$10; Mrs. S. Chapin, \$10; Ont. Fem. Sem., \$10; Mrs. C. Coleman, in full to const. Mrs. C. A. A. Hayes a L. M., \$10; Mrs. H. Jewett, \$5; Miss E. Chapin, \$5; Mrs. Holmes, \$5; Miss Pierson, \$5; Mrs. W. S. Hubbard, \$5; Miss J. Paton, \$5; Mrs. A. E. Pierce, \$5; others, \$109.75—\$228.75. Gents: F. and G. Granger, \$50; F. F. Thompson, \$50; O. E. Daggett, \$25; J. A. Granger, \$25; H. W. Taylor, \$10; J. C. Paton, \$10; M. Munger, \$10; J. C. Fairchild, \$10; W. Anle, \$9; Academy, \$7; L. B. Gaylord, \$5; N. Grimes, \$5—\$216; Miscellaneous coll., by Rev. O. E. Daggett, D.D., \$58.92, 527 67
 Commack, Cong. Ch., \$5.48; Tompkins Station, \$4.50; New Village, \$5, by Rev. J. A. Woodhull, 17 98
 Crown Point, A. Penfield, 25 00
 Franklin, First Cong. Ch. and Soc., by B. L. Bowers, 81 60
 Geneva, Simeon Phillips, 1 00
 Greenville, "U. D.", 5 00
 Harlem, Cong. Ch., mon. con., by James Riker, 7 82
 Jamesport, Dea. Geo. W. Hallock, 10 00
 Lewiston, Pr. Ch., O. P. Scoville, 10 00
 Lockport, Cong. Ch., by E. Simmons, 17 10
 Madison, Cong. Ch. and Soc., by Rev. D. W. Sharte, 4 00
 Maine, Cong. Ch., by W. W. Collins, 9 40
 New York City, O. Abernethy, \$50; A Friend, \$2; J. B. Blade, \$5; "Y.", \$7, 64 00
 Oswego, Cong. Ch., by Daniel G. Fort, 109 21
 Union Center, Cong. Ch., by W. W. Collins, 8 80
 Union Falls, James D. Duncan, to const. Miss Eliza B. Duncan a L. M., 80 00
 West Newark and Speedville, Cong. Chs., by Rev. J. Jewell, 10 00

NEW JERSEY—

Mendham, legacy of Asulah Dod, J. C. Homan, Exr., by D. C. Dod, Jr., 112 00
 Passaic, S. G. Orcutt, 5 00

PENNSYLVANIA—

Pittston, Mrs. H. D. Strong, to const. Miss Bella H. Willson, of Clyde, N. Y., a L. M., by S. E. Cooley, 80 00

DISTRICT OF COLUMBIA—

Washington, Legacy of Alexander Morrison, less U. S. Rev. Tax, \$300, by Jas. Auld, Ex., which const. him a L. D., 5,700 00

OHIO—

Received by Rev. S. Wolcott—
 Madison, First Cong. Ch., \$3 15
 Parkman, Cong. Ch., 11 00
 Penfield, Cong. Ch., by Rev. J. H. Prentice, 5 00
 Unionville, Cong. Ch., 10 85
 Akron, Second Cong. Ch., by Dwight A. Hibbard, 59 77

Cleveland, Plymouth Ch., by S. P. Churchhill, Treas., \$127 50
 Cuyahoga Falls, Cong. Ch., by Rev. J. H. Newton, 25 28
 Harnar, on account of legacy of Levi Whipple, by Douglas Putnam, Exr., 186 50
 Marietta, First Religious Soc., by M. D. Follett, 150 00
 Newbury, Reuben Tyler, in full to const. Rev. H. Matson a L. M., \$5; Mrs. R. T. Waterton, in part to const. J. B. Waterton a L. M., \$10, by Rev. H. Matson, 15 00
 Randolph, Cong. Ch., by Rev. J. C. Hart, 15 00
 Rome, H. Arnold, \$30; David Wakely, \$5, by Rev. F. L. Arnold, 85 00
 Steuben, Greenfield Cong. Ch., by Rev. C. Moore (through Rev. J. H. Newton), 7 55
 Troy, Cong. Ch., by Rev. P. Terry, 80 00

INDIANA—

Kokomo, Cong. Ch., by Rev. J. L. Jenkins, 15 00

ILLINOIS—

Received by Rev. J. E. Roy—
 Batavia, Cong. Ch. and Soc., by William Coffin, Treas., 75 00
 Bloomington, Mrs. Sybil Atwood, to const. Miss Rhoda Atwood a L. M., 80 00
 Chicago, First Cong. Ch. and Soc., to const. Miss Isabella J. Olver and Francis Nourse L. M., \$208.80; Samuel Bilsa, (bal. of N. E. coll., in all \$271), \$25; Mrs. J. H. Dill, \$3, 281 80
 Elgin, Cong. Ch. and Soc., by Rev. F. Oxnard, 80 00
 Milburn, Cong. Ch. and Soc., 16 20
 Morrison, Cong. Ch., 8 00
 Ottawa, Plymouth Ch. and Soc., in part, 20 00
 Princeton, Cong. Ch., and Soc., by Rev. F. Bascom, to const. Mrs. Mary Keyes and Chas. Phelps L. M., 69 00
 Waukesha, Wis., Dea. O. Gray, 1 00
 Byron, First Cong. Ch., by Rev. J. B. Stoddard, 10 00
 East Paw Paw, Cong. Ch., \$2; Wyoming Cong. Ch., \$14, by Rev. C. C. Breed, 16 00
 Harlem, Oak Ridge Cong. Ch., by Rev. E. C. Dickinson, 26 00
 Pecatonica, Cong. Ch., by Rev. E. P. Dada, 13 07
 Sheffield and Annawan Cong. Chs., by Rev. A. Lyman, 25 00
 Springfield and Second Pr. Ch., by Rev. A. Hale, 50 00
 Waukegan, Cong. Ch., by Rev. R. B. Bull, 8 00

MICHIGAN—

Received by Rev. H. A. Read—
 Muskegon, Cong. Ch., 29 00
 St. Johns, Cong. Ch., 16 00
 Vermontville, Cong. Ch., 7 53
 Big Rapids, Cong. Ch., by Rev. H. Lucas, 5 00
 Fentonville, Pr. Ch., by B. Bangs, Treas., 14 12
 Genesee, First Cong. Ch., by A. B. Pratt, 6 00
 Monroe, Rev. J. De F. Richards and wife, 100 00

WISCONSIN—

Received by Rev. D. Olary—
 Union Grove, Cong. Ch., 12 55
 Blake's Prairie, Cong. Ch., by Rev. A. M. Dixon, 20 55
 Brooklyn, Cong. Ch., by Rev. James Watts, 5 25
 Menomonee, Cong. Ch., by Rev. F. M. Iams, 10 00
 Prairie Du Chien, Cong. Ch., by Rev. H. W. Carpenter, 25 00

Stoughton, Cong. Ch., by Rev. R. Sewell,	\$6 00
IOWA—	
Received by Rev. J. Guernsey—	
McGregor, Cong. Ch.,	49 40
Bellevue, Cong. Ch., by Rev. J. L. Jones,	11 10
Blairstown, Cong. Ch., \$12; Fairfax, Cong. Ch., \$20, by Rev. O. French,	32 00
Davenport, German Evan. Cong. Ch., by Rev. T. F. Graff,	7 30
Denmark, Cong. Ch., by Rev. A. Turner,	50 75
Exira, Cong. Ch., by Rev. George B. Hitchcock,	5 00
Fort Atkinson, Cong. Ch., by Rev. J. Hurlbut,	3 00
Grand View, German Evan. Cong. Ch., by Rev. F. W. Judiesch,	33 00
Martinsburg, Cong. Ch., \$2.40; East La Fayette, Cong. Ch., \$4.05; Franklin, Iowa, \$5.15; and from Rev. D. B. Ellis, 40c., by Rev. D. B. Ellis,	12 00
Mitchell, Cong. Ch., \$17.25; Staceyville, Cong. Ch., \$29.05, by Rev. W. L. Coleman,	46 30
New Oregon, Cong. Ch., by Rev. J. W. Windsor,	10 95
Oskaloosa, Cong. Ch., by Rev. C. H. Gates,	25 55
Waukon, Cong. Ch., by Rev. A. Parker,	4 00

MINNESOTA—

Faribault, Cong. Ch. and Soc., by H. Riedel,	20 20
Quincy, Cong. Ch., \$3.00; St. Charles, Cong. Ch., \$3.00, by Rev. J. C. Beekman,	6 00
Spring Valley, Cong. Ch., by Rev. L. S. Griggs,	4 00

KANSAS—

Grashopper Falls, First Cong. Ch., by Rev. E. A. Harlow,	10 65
Lawrence, Cong. Ch., by Troy Strode,	7 00
Wyandotte, Cong. Ch., by Rev. R. D. Parker,	11 00

OREGON—

Albany, Cong. Ch., by Rev. D. B. Gray,	14 00
Salem, Rev. O. Dickinson,	15 00

COLORADO—

Received by Rev. William Crawford—	
Central City, Cong. Ch.,	\$21 75
Nevada City, Cong. Ch.,	28 25
HOME MISSIONARY,	45 00
	16 50
	\$18,598 45

Donations of Clothing, etc.

Andover, Mass., Ladies of the South Ch., by Mrs. C. L. Smith, a barrel and freight,	\$150 50
Craftsbury, Vt., a box and freight,	82 00
New York City, Miss Phebe T. Magie, a barrel,	
Old Saybrook, Conn., Mabel Shipman, a box,	95 54
Ridgefield, Conn., Ladies, by Jane A. Kendall, two barrels and freight,	179 00

Receipts of the Massachusetts Home Missionary Society, in April, 1865. BENJAMIN PERKINS, Treas.

Andover, North Trin. Ch. and Soc.,	\$15 18
Blackstone, Cong. Ch. and Soc.,	28 00
Brookfield, Cong. Ch. and Soc.,	105 66
Dedham, Allin Evan. Ch. and Soc.,	140 90
Douglas, East, Cong. Ch. and Soc., to const. Albert Butler and Anderson Hunt L. M.,	70 10

Franklin Co. H. M. Soc., S. B. Eastman, Treas., Charlemont, \$2.95; Deerfield, Orthodox Soc., to const. A. Stebbins L. M., \$41.75; Legacy of Mrs. Sidney Benton, to const. Mrs. Jane Childs L. M., \$30; Greenfield, First Cong. Ch. and Soc., \$26.27; Second Cong. Ch. and Soc., \$52.65; Montague, Cong. Ch. and Soc., to const. Miss Mary J. Delano L. M., \$49.30; Sunderland, \$64.80; Wendell, \$6.50; less paid by Committee, \$90,	\$184 22
Gloucester, Evan. Cong. Ch. and Soc.,	107 50
Grantville, Cong. Ch. and Soc.,	86 22
Hatchville, Cong. Ch. and Soc.,	14 50
Leicester, First Cong. Ch. and Soc., to const. L. G. Sturtevant, Harriet W. Chilson, Adeline Beers, Dea. L. D. Thurston, P. T. Denny L. M.,	176 25
Lynnfield, Evan. Ch. and Soc.,	10 65
Newton, Rev. Mr. Furber's Soc.,	88 45
North Bridgewater, Legacy of Jonas Keith,	1,000 00
Rockport, Second Cong. Ch. and Soc., \$39; First Cong. Ch. and Soc., to const. Rev. W. H. Dunning L. M., \$30,	60 00
Roxbury, Vine st. Ch. and Soc., mon. con.,	10 00
Sharon, Cong. Ch. and Soc.,	13 87
Shutesbury, Cong. Ch. and Soc.,	20 50
Templeton, Rev. Dr. Sabin's Soc., mon. con.,	11 25
Townsend Center, Orthodox Ch. and Soc.,	13 71
Walpole, Orthodox Ch.,	23 76
Warren, Cong. Ch. and Soc.,	53 58
West Hampton, Cong. Ch. and Soc.,	83 23
Weston, Mrs. M. A. T. Bigelow, to const. Edwin W. Baxter, Nath. T. Allen L. De.,	200 00
West Roxbury, South Evan. Ch. and Soc.,	274 01
Whately, Cong. Ch. and Soc.,	7 40
Woburn, First Cong. Ch. and Soc.,	348 22
Worcester, South Conference semi-annual meeting,	11 00
	\$3,101 43

Receipts of the Connecticut Home Missionary Society, E. W. PARSONS, Treas.

Berlin, Second Cong. Ch., by A. Worth, to const. Increase B. Clapp and George R. Andrews L. Ma.,	\$110 90
Bridgewater, a Lady, by Rev. H. E. Hart,	9 00
Burlington, Cong. Ch., to const. Rev. H. B. Smith,	40 00
Ellsworth, Cong. Ch. and Soc., R. D. Gardner,	19 00
Enfield, First Cong. Ch., J. P. Converse,	70 00
Falls Village, Cong. Ch., Rev. J. Edgar,	9 00
Gulford, Third Cong. Ch., by Rev. G. I. Wood, to const. Leverett Griswold L. M.,	84 15
Hadlyme, Cong. Ch., W. Spencer,	5 75
Hamburg, Cong. Ch. coll.,	23 05
Hartford, Pearl Street Ch., add'l, \$5; a Friend, by J. B. H., \$100,	105 00
Middle Haddam, Cong. Ch., Rev. B. B. Hopkinson,	5 00
New Preston (Hill), Cong. Ch., coll. for 1864,	21 10
North Mansfield Cong. Ch.,	29 00
North Stamford, Cong. Ch. coll.,	11 10
Portland, Cong. Ch., to const. Dea. R. Pelton L. M.,	80 00
Prospect, Cong. Ch. coll., add'l,	6 79
Ridgebury, Cong. Ch., J. E. Elliott,	2 05
Ridgefield, Cong. Ch. coll.,	19 00
South Glastenbury, Cong. Ch., by H. E. Taylor, to const. Franklin Glazier L. M.,	54 75
South Norwalk, Rev. D. Platt,	10 00
Terryville, mon. con., M. Blakeely, Treas.,	14 50
Unionville, Cong. Ch. E. N. Gibbs,	20 00
Waterbury, Cong. Ch. coll., Robt. Crane,	154 50
West Hartford, bequest of Mrs. A. P. Talcott, by J. E. Crane, Trustees,	89 89
West Suffield, Cong. Ch., C. B. Dyer,	11 00
Wethersfield, Cong. Ch. coll., add'l,	11 65
Windham, Cong. Ch. and Soc., by Wm. Swift,	18 05

\$314 14

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVIII.

AUGUST, 1865.

No. 4.

AN APPEAL FOR MINISTERS.

(We earnestly commend the following article, by Rev. S. C. Bartlett, D.D., of Chicago Theological Seminary, to the attention of the friends of Home Missions. A sufficient apology for assigning to it the large space it occupies in our pages, will be found in the transcendent importance of its subject, and the great ability with which it is discussed.)

WHEN our great national crisis burst upon us, the nation was well-nigh ruined, because it was wholly unready. It had but a skeleton army and a plaything navy; and they were scattered to the four winds. Its arms were in the hands of the enemy; its forts and arsenals manned by imbeciles and traitors, and its treasury plundered. For a time its capital was beleaguered and in danger of being captured. The promptness of the New York Seventh, and the wise forecast of the old Bay State, saved the nation this crowning disgrace. Then came a call for seventy five thousand troops, when five hundred thousand should have been the word. Next followed half-policies and half-battles, till the conflict expanded to gigantic size and deadly aspect.

We can now see how easily the whole calamity could have been nipped in the bud. A dozen fortresses well garrisoned, as General Scott advised, would have forestalled it; a few thousand troops poured suddenly upon it, would have extinguished it. We can go further back and say, had the Church of Christ been faithful, it could not have happened. A true ministry in Southern pulpits, sustained by a clear testimony from the whole body of Northern Christians, would have rendered such a wide apostasy and conspiracy impossible.

Now, is not the Church of Christ, by her lethargy, in imminent danger of repeating the ruinous error of the nation? A great *religious* crisis in our history is about to be met. Such an opportunity of molding such an empire for such a destiny, never offered itself since the Savior came. Huge Northern territories are filling up and asking for institutions. A whole South is to be opened for a free Gospel. Vast armies are soon to be dispersed. Great tides of home and foreign immigration are about to set in. Wonderful forms of activity and enter-

prise are leaping into the arena. The nation is becoming trained to lavish its money and offer up its sons. The minds of men in public and private life are impressed with the presence of God, and awake to his truth. Every thing is alive, and astir, and on the rush.

But are Christian men—are you, dear brother—yet half aroused to comprehend the situation? Have you risen to the grandeur of the work? Have you caught the enthusiasm, the inspiration of the hour? Do you perceive and solemnly feel that you have come into the church for such a time as this? Are you praying and thinking and scheming over this great subject? Are you increasing your help to the work of home evangelization? Are you stirring up the hearts of your brethren? Are you looking around for young men to enter the ministry? Are you specially dedicating your own sons to the work? Are you anxious, or willing even, that they should enter it?

And here we reach one of the most critical and even alarming facts in our present condition—the utter inadequacy of our ministerial force for the work we are called to do. It not only *is* insufficient: we can not see how it is seasonably to *become* sufficient by the utmost efforts; and yet the efforts are not making. Let me ask your attention to a few suggestions upon

THE NECESSITY FOR AN EXTRAORDINARY EFFORT TO SUPPLY OUR COUNTRY WITH FAITHFUL PREACHERS OF THE GOSPEL.

The Greatness of the Demand.

It has been said that there is a surplus of ministers in certain older parts of the country. It would scarcely affect our argument to grant the statement. The surplus would be but a drop in the bucket. But we doubt that there is a redundancy of the right kind of ministers even in those sections. In Maine, New Hampshire, and Vermont, there are more vacant Congregational pulpits than unsettled ministers—including all the clerical agents, editors, secretaries, teachers, broken-down, superannuated, incompetent, and secularized. Massachusetts and Connecticut have a nominal surplus; but it includes a host of retired ministers, teachers, agents, and the like; while there are in the one State seventy two, and in the other fifty four vacant parishes. No doubt certain popular places find plenty of candidates; but we know that those places either find or make it hard to suit themselves. And so long as many vacancies exist around, and abundant openings through the country, it follows only that many of the candidates are not suited to the actual work.

But no matter. Grant that some of the older sections, New England especially, are supplied. New England has now become but a dot on the map. Look to the great and growing Northwest and the opening South. You can lay all New England down within the one State of Minnesota or Kansas, and leave a quarter of the State for a border.* You can put it inside of Missouri or Nebraska; almost within Michigan, Illinois, Iowa, or Wisconsin; and California will hold it nearly three times over. Second only to California is Oregon; while there are now looming up into power the huge Territories of Colorado, Washington, Nevada, and Idaho—the last alone five times the size of all New England.

In all these new regions churches spring up as by magic—though still they lag behind the population. In Illinois and the group of six neighboring States, between the years 1853 and 1863, there came into existence four hundred and seventy Congregational churches, or nearly fifty a year.* In many other desti-

* The States are Indiana, Michigan, Wisconsin, Iowa, Minnesota, and Kansas.

tute places within this region, churches should and might be formed, could the right man be found to gather them. But in nine States northwest of Ohio the number of pastors and stated supplies is hardly two thirds the present number of churches. And though the destitute churches may now be mostly poor and feeble, all the louder is the call for a self-denying ministry that shall lead them up to be great and strong. From all these quarters there constantly come to the Chicago Theological Seminary urgent applications for pastors, which can not be met. While writing this appeal, a letter comes to me from a county seat in Minnesota, and another from a leading place in Nebraska, and a third from a flourishing village in Illinois, asking for ministers—one of them to organize a church. At one Anniversary, a single missionary agent was ready to dispose of the whole graduating class within his own field, could he have secured them.

Even in the older of these northwestern States, there are still great destitutions of the right men. The American Home Missionary Society reports Southern Ohio and Southern Indiana as "presenting large fields for missionary culture," and the northwestern counties of Michigan as being just now "a missionary field of great interest and importance." The portion of Illinois called Egypt now needs and invites a true ministry. Nineteen counties in Southern Iowa, with an aggregate population of 100,000, have no Congregational church, and multitudes there have "no adequate spiritual provision." In Minnesota, "important churches, and several fields where churches have not been gathered, are now awaiting laborers." The work is just begun in Kansas and Nebraska. Nineteen counties of the former State, "each peopled by from 500 to 5,400 of our kinsfolk, are almost wholly destitute" of an intelligent ministry. Missouri, by God's wonder-working providence, is now opening to receive a free and loyal ministry; and her call is urgent. The missionary agent just sent there is ready to locate many other missionaries at once, telling us of "twenty towns on the Hannibal and St. Joseph Railroad alone that have no stated preaching, nor even a Sabbath school." California and Oregon have long been pressing for ministers. The flood of emigration to the gold fields of Colorado, Idaho, Nevada, and Montana, is about to impose a solemn duty on the churches. In a recent journey President Blanchard met in a *single day*, between Denver and Fort Kearney, eight hundred and thirty five yoke of oxen drawing gold mills; and it is reported in the newspapers that, during the last season, 800,000 people went to that mountain region. Soon the soldiers' warrants and the Homestead Bill will fill the new sections with a great tide of population, who will call for a ministry by scores and hundreds.

And what shall we say of the South, the poor afflicted South, long cursed with slavery, now blackened with war, soon to be opened to the truth? We owe them a debt for the delinquency of the past. Puritan institutions and influences would have saved all this horrid havoc. Let Puritan institutions make it impossible for all time to come. Poor old Virginia, with nine tenths, and Kentucky with four fifths of her children out of school, are suffering for Northern light. Howell Cobb's constituents can now come in contact with his long dreaded "Plymouth Rock." A free church is already formed under the most hopeful auspices at Memphis, and another is forming at Baltimore. An urgent request, backed by thirty influential names, has come north, asking for a true ministry at New Orleans. Nashville, Vicksburg, Little Rock, Knoxville, Chattanooga, and other southern cities, ought to be seized on the heels of victory, as radiating centers for a wide spiritual invasion. Four million blacks and as many millions of more degraded whites are to be fitted for freedom. The minister of a pure Gospel has

at length ceased to be an outlaw; and christian colonies, christian teachers, and, above all, christian preachers, are to be poured in upon this formative state of southern life. We are indeed "fools and blind" if we do not see that the peace and life of the nation hang upon the work, and that now is our time. God has wrought for us. A region as tightly closed against the Gospel as was China, Japan, or Madagascar, is suddenly unlocked. The Army, the President, and the Congress, have marched in solemn procession before the ark around this Jericho. We witness a scene almost like that in the Sandwich Islands, where the idols were overthrown during the voyage of the missionaries. The old religious institutions in large portions of the South are virtually dissolved by the war. Their wealthy supporters are beggared, in fact or in prospect. The old ministry is so far relapsed and collapsed by the treason, that Presbyteries of twenty members or more, in some regions, can not muster more than five or six.* Places like Vicksburg and Nashville are entirely cleared of the former preachers and preaching. And a writer in the *Wesleyan Missionary*, in describing the moral desolation of Arkansas, says: "To the best of my knowledge, there is not a religious organization of any kind in the whole country north and northwest of the Arkansas river on to the Missouri State line, and even a hundred miles beyond. In all this wide-spread region there is *but one man left* to lift up his voice and proclaim the word of life."†

The opening for which the Church has long prayed is just at hand. Is the Church ready now to follow her prayers by her works?

The State and Prospects of the Supply.

About *one fourth* of the Congregational churches in the country now are, and, for eight years past have been, without stated preachers. During this time, the number thus destitute has ranged from 456 to its present number, 676—being now larger, actually and proportionally, than ever before.‡ It is vain to say that the whole number of Congregational ministers has kept not very far behind that of the churches. Several hundreds of them are in posts from which the churches can not possibly spare them—even for the pastoral office; many others are disabled, or in some way so incapacitated that the churches can not or will not employ them. It is also vain to tell us that many of these destitute churches are feeble. To our certain knowledge, very many lack only a good pastor to grow strong. And the feeble, too, must in some way be provided for.

And what, now, of the unoccupied fields already calling for help—those whole western counties with their population of thousands, and the broad fringe of border settlements, "sinking into ignorance, immorality, and barbarism?" What of the Pacific States calling louder and louder for help? What of the new Territories that have gathered large populations since the war began? What of the hundreds of places—growing villages and embryo cities—with no adequate provision for their religious wants? What of these vast missionary fields? Says Dr. Coe, of the American Home Missionary Society: "The want of ministers is

* Stated to my Informant by Rev. Mr. Lighton, a Presbyterian minister of Missouri.

† Quoted in the *American Missionary* for March, 1865.

‡ These facts are from the *Congregational Quarterly*. The compiler of these facts, in the *Congregationalist* of March 31st, endeavors to explain away these facts, and show that there is no scarcity of ministers. But as his statements are mainly general and partly conjectural—as the remedies he proposes for admitted destitutions are impracticable—as he overlooks the duty of organizing new churches in this great growing country, and the aggressive work to be done at the South—and as he does not have occasion to consider the greatly reduced number of candidates for the Ministry—I have deemed it necessary to make no further reply here than is contained in the total facts I set forth. They will speak for themselves.

blocking the wheels of our work all over the West, but especially in the newer States and Territories."

Look at a few specific instances. The Home Missionary agent for Nebraska finds "a wide and destitute field, with abundant materials for churches; but if they are organized, they can only famish and die for want of ministers." The Society would be ready "to send a score of additional laborers without delay to the States and Territories on our Pacific border," if they could find them. And these would be but the beginning. Indeed, Rev. G. H. Atkinson specifies more than twenty places in Oregon alone, that are now suffering for want of ministers. A writer from San Francisco sadly pleads that "for Nevada Territory, soon to become a State, we have not a single clergyman;" and he mentions seven important posts around him in California—one, the center to thousands of people, one with a brick church edifice, two with churches already formed and able to pay a salary, and two important fields with no Protestant worship whatever—where they "would welcome a minister as an angel of God." Dr. Coe writes to us that "During the past year, extensive explorations have been made under the auspices of this Society in Idaho and Montana. We have published the story of the destitution and growing barbarism of these Territories, but have as yet been able to do nothing for them, for want of ministers." President Blanchard tells us of one gulch in Montana, containing a population of 40,000; and within sixty miles of that center, a population of 60,000, without a minister of the Gospel, except a Baptist, who is also engaged in secular business, and went there to get gold. "No church, no prayer meeting among all that people." These are but specimens of the cry from various quarters.*

Now where are the men for this work? And where, too, are the men for the great aggressive work at the South? The number required for the South alone it is vain to conjecture. It will be limited only by the liberality of the churches, and the zeal and self-denial of the young men.

But where, we repeat it, are all these men to come from? We trust that God will dispose the hearts of many intelligent laymen to spring at once to the work. Still the leading part must be borne by an educated ministry. But the men are certainly not in the profession. Nor are they on the way to it; they are not in the Theological Seminaries. The entire number in the seminaries of our denomination is but one hundred and seventy seven.† Add to this some thirty eight Congregational students, said to be in Union Theological Seminary, and the total is only 215; and but one third of these will enter the field in each year, to meet the constant loss in the older regions, as well as this vast call in the new—to supply the waste of 2800 churches, and constantly add to the number. The candidates are not in our colleges. Not only the absolute number of young men intending to enter the ministry, but the *proportion* of these to the pious young men in college, has fallen off. Thus in 1853, of the pious young men in Amherst College, three fifths were looking forward to the ministry (86 out of 113); and Prof. Tyler could thus say of the college, that "*by far the larger part* of the professors of religion have *always* been studying with a view to preach the gospel."

* As these pages are passing through the press, Rev. S. Thurston, Secretary of the Maine Missionary Society, writes to the *Congregationalist*: "I have been looking for several months for *suitable* men for sundry vacant places in Maine, but can not find them. The Maine Missionary Society would at once employ a score of such men; but where are they? And Mr. Guernsey, agent of the American Home Missionary Society in Iowa, informs me that he would like to find an equal number of ministers for that State."

† This statement includes the seminaries at Andover, Bangor, New Haven, Chicago, Oberlin, and East Windsor. We deal chiefly with the statistics of our own denomination for various reasons; among others, because we can better ascertain the facts, and we are addressing our own people.

But in 1865 not quite one half the professors of religion (77 out of 155) are looking to the ministry; and the new freshmen class has "a smaller proportion of candidates for the ministry than any class in the whole history of the college." Still greater is the falling off in some other leading colleges. Williams College, in 1853, had 106 pious men, and 71 candidates for the ministry; now 102 pious young men, and but 25 candidates for the ministry. From Harvard we hear that "many of the most devout young men in college—such as a few years ago would have thought of no other profession—are not going to become ministers." Dartmouth, out of 183 students, including 48 professors of religion, reports *but ten* candidates for the ministry. Yale reports 125 professors of religion, but "the proportion of those intending to enter the ministry is small"—so small and ill-defined that the number is not stated. Of all the colleges which have hitherto furnished the chief supply for the ministry, we find none which has not largely fallen off.* The beneficiaries of the American Education Society are fewer than they have been for twenty years.† It does not relieve the case, though it may explain, to say that the war causes it. We want the men; and they are not and will not be ready. We hope and believe that many young men whom, in various capacities, the war has withdrawn from their studies, will return with quickened hearts and tongues unlocked. We know of others, both ministers and candidates, to whom the camp has proved a poor seminary of theology. The future in that direction is still an unsolved problem. Meanwhile, one fact stands out palpable and unpromising: the home supply of ministers, now inadequate, is surely becoming smaller; and worse yet, the *proportion* of candidates for the ministry to the number of pious students is much less than heretofore—while the demand is greatly to increase. These facts direct us to

The Grounds of Solicitude.

There is a lethargy of christian sentiment on the subject. Some interest has, indeed, been awakened; yet thus far it is but skin deep. There seems to be no earnest, manly grappling with the great problem that is absolutely crowding on us. Where does the burden press the heart of the church as it once did in the days of Cornelius? Where are the importunate petitions to the Lord of the harvest for more laborers? Where are the Roxana Beechers, rising before the family to pray, and dedicating all their sons effectually to the work? Where the public sentiment that presses every pious and intelligent young man squarely to meet and answer *this* question of duty, before he turns away to any other sphere of life? Where are the fathers in the ministry, searching the churches for the choicest youth to serve the tabernacle? Where are "the dew of our youth," made willing in this day of God's power?

Instead of all this we see the claim of personal duty eased off from the conscience on the vague plea that all employments need pious young men—just as some men abrogate the Sabbath, on the ground that all days should be holy. And

* Middlebury, however, reports 15 candidates out of 25 professors of religion and 65 students; which, though a larger proportion of its pious young men than in 1853, is a smaller ratio of its whole number of students, and a less number in itself. These statements for the present year are taken from the report of the Society of Inquiry at Andover. That report embraces 28 leading colleges, and shows a total of 8691 students, of whom 1609 are professedly pious, and 564 of these intend to enter the ministry. Three institutions fail to give the number of candidates, but as four others give the last year's report (undoubtedly too large for the present year), the total is probably a near approximation to the facts. Seven other colleges reported by Princeton, add 688 students, including 291 pious men, and 125 candidates for the ministry. *These colleges are of all denominations.*

† Secretary Tarbox reports to me the number for the present year "about 215." The lowest point reached in twenty years before was 218, in 1845, whereas, from 1858 to 1860 the number ranged from 303 to 872.

accordingly we see the majority of the educated young men of the church, hastening to law or medicine, or trade, or other secular pursuits; and many others, with the ministry in view, loitering by the way, or lingering round the scenes of ease and luxury. We see whole families of ministers' sons turn their backs on the ministry. We know young men who had been on the way to the work—we believe they are few—actually discouraged because the pay is so poor and the annoyances so great. The income list casts its broad shadow over the land.

We do not say this to excuse the abundant niggardliness of the churches towards the ministry. Nor do we cast any indiscriminate reproaches upon the ministry or candidates. The calling is justly held in honor by reason of the men that fill it. There is a great company of faithful laborers now at work—the real heroes of the nation—braver, even, than the men who stormed Fort Fisher, or fought by the week together round the Wilderness. There are men—and women too—refined and educated, who, in obscure places through their whole lives, are fighting daily with want and hardship, and ignorance and sin, as good soldiers of Jesus Christ; such men as planted the gospel in the *villages* of Ann Arbor, Ypsilanti, Jackson, Marshall, Niles, Chicago, Quincy, Galena, Ottawa, St. Paul, Dubuque, and who, in hundreds of young settlements, battled with all the trials of a pioneer and frontier life; the men whose toils gave character to Iowa and California, and bound the Northwest to the Union. Thank God for such men as these—the witnesses of a holy zeal that once fired the heart of the churches. The race is not extinct. But where is the great and goodly company of their fellows and successors? Does not the Holy Ghost say as of old: "Separate me Barnabas and Paul for the work?" But where, alas, are Barnabas and Paul? And where are the churches that are heeding the voice of the Holy Ghost, speaking as he does with startling tones in the mighty Providence of God?

The Duties to which we are Called, in View of these Facts.

The first duty is one which is common to all the disciples of our Savior. It is the duty of effectual fervent prayer to the Lord of the harvest. And here is our *immediate* hope. We can not wait for the youth to be started in the academy, carried through the college, and then trained in the seminary. Ten years hence the mighty current will have rolled on far beyond the reach of human control. The men are all ready now for God's call. In twenty three of our colleges, there are already gathered two thousand unconverted young men, and a thousand professors of religion, not looking towards the ministry. How easy for the same God who, in one revival at Yale College, carried into the ministry the spiritual fathers of 50,000 converts, to pour out his spirit mightily upon these young men, and sweep this great tide of influence into his own chosen channel. How easy for him to melt those two thousand unconverted hearts, and make them ask, "Lord, what wilt thou have me to do?" How easy for him to sound the trumpet call of duty in the consciences of those thousand professors of religion, so that they shall have no rest till they "preach the preaching" that God bids them. Will you not then pray fervently that the Master would take this congregated mass of talent, all ready and unemployed, and mold it for his own best use? Pray for the immediate conversion of these unconverted young men. Pray for the full consecration of these professors of religion. Pray for a revival of the missionary spirit. Pray for a great throng of the men that will endure hardness, and despise ease, wealth, and honor, for the Master's sake. Be encouraged by the fact that when God has a great work to be done, and stirs up his people to prayer, He is also wont to hear those prayers, and raise up the men for the work. Pray, then, with-

out ceasing; in the congregation, in the prayer meeting, in the family, in the closet. Christian brother! however straightened elsewhere, here you have power and can prevail. Sister in Christ! besiege the throne of Him who once said, "O, woman, great is thy faith; be it unto thee even as thou wilt."

But there is a special duty resting upon pastors—to rouse and guide the sentiment of the churches. Dear brother in the gospel ministry, you are a watchman. Have you, yourself, discerned the signs of the times? Have you looked over this vast opening field and this meager supply? Have you seriously contemplated your personal relation to this amazing crisis in our country's history, and to the immediate future? On you Christ enjoins it to enlighten, and impress, and rouse your flock. You are to lead the fervor of their prayers. You are to show them the greatness of the need. You are to awaken them to the cause of theological education. You are to secure their cheerful aid to the self-denying youth who have left all to follow Christ and preach the Gospel. You are to look round for the young men of piety and talent—the goodliest of the flock—and point them to the blessed work. Permit me to ask you, are you doing, in this respect, your whole duty? Are you fulfilling the functions of a far-seeing and a faithful watchman, and showing yourself worthy to stand on the walls of Zion in this wonderful time? And remember that a special call comes to that body of churches which led the assault on slavery—whose cleaner record and simpler polity gives it special advantages for the regeneration of the land.

There is a duty devolving, too, on christian parents—to dedicate and train their sons to this inviting, yet self-denying work. There was an era in this country when a great number of christian mothers travailed a second time with the sons of their love. They solemnly offered them not alone to the general service of Christ, but to the special calling of the ministry. And the sons found their way straight to the sacred office. An eminent living preacher was asked whether, at any stage of his training, he had entertained a doubt about the choice of his calling. "Never the slightest," was the reply; "my mother booked me for the ministry." So the mother of Mills "booked" him for the ministry and the missionary work. Whole households of preachers have sometimes crowned the godly influence of the parents. Four sons of Leonard Worcester, seven sons of Dr. Scudder, all the sons of Lyman Beecher, found their way to the good work. The junior class at Andover, in 1844-45, contained over forty members. From personal inquiry it was ascertained that more than three fourths were children of pious parents, and that, in a majority of cases, the leading influence which carried them to the ministry, was the fact that they had been consecrated to it by their parents. Some said that but for this they should have turned aside to other pursuits.*

In the class of 1844 at Yale College was young M., the only son of his mother, and she a widow. He had talents, high social position, and every advantage for success in the legal profession, to which he looked forward. But even before his conversion, his mother solemnly dedicated this choicest treasure of her heart to the work of the ministry. Yea, more; though it would involve a life of separation from her only child, she gave him to Christ for a foreign missionary. He was converted. Two weeks later, she accompanied him to a missionary meeting at Centre church, New Haven, and during the service she lifted her heart in constant prayer that the Spirit of God would then make such impressions on his mind as would lead him voluntarily to the missionary field. The prayer was

* This statement was furnished by a member of the class; as also was the following case.

heard. That night he resolved, if the way were opened, to enter in. In due time, before he had completed his theological studies, an urgent call was addressed personally to him to go as a teacher and missionary to China, where, for several years he labored with great fidelity and success, till he was called to his reward on high.

If we are to have a ministry, in numbers and quality such as the age demands, this is the spirit that must fill the hearts of parents. Christian mother, will you not take home to yourself the duty of offering your sons to the ministry of reconciliation? Can you ask for a nobler work—a better reward? How many a godly mother, as she passed home to the Father's house, has had inexpressible satisfaction in feeling that her beloved son was engaged in that best of all human labors. Would you not rather, in your last hours, think of your child as the herald of eternal life, leading a goodly company to heaven, than as loaded with a wealth which was weighing down his heart to earth, and perhaps to hell? Remember, too, how God is now *taking*, on the battle fields, many a bloody sacrifice—many a son and brother that was never given up to him. And how sad is the thought that these hundreds of thousands of victims might have been spared if but the hundredth part of them could have carried the whole gospel through the entire land. O, mother, if you have a beloved son still spared to you, will you not offer him to the blessed work which shall prevent such scenes of horror through all coming time? Come not with the poorest, but offer unto God the best.

And there comes home a great and solemn duty to the young men, too, to give themselves to this missionary work. The ranks of the ministry must be filled; it must be done chiefly by the educated young men. You, dear friends, are now the country's hope. There are more than a thousand of you in our Northern colleges who profess to have surrendered all to Christ, yet are not looking toward the ministry. Can it be that in this great emergency the Master has excused you, one and all, from preaching His gospel? Young brother, have you dealt fairly with the question? Perhaps you are rightfully exempted. But can any young man of talents and acquirements, in view of the pressing want, know himself to be exempted till he has taken the question prayerfully home to his conscience? We know one young graduate who, after a six months' conflict with his conscience, in the study of the law, has just yielded to the urgent claims of the ministry. How many others are there who ought to do likewise? Where can you *now* make the most of yourself for Christ? That is the question for you deeply to ponder.

But let me not appeal to the bald claims of duty. Is there not something here to fire a holy ambition—something worthy of the best powers God ever gave to man? To plant and water true religion in the great moral Saharas of the country; to mold the young village, the embryo city, and the germinant commonwealth unto true prosperity and glory; to help shape the destinies of the greatest empire on earth in its critical hour, and thus to purify the central light of the nations; to deal with men in the highest of all their relations; to guide the young, counsel the mature, win men to God, and to stand up at last with a blessed company of souls saved by your labors—what is there to compare with such a work as this? Viewed from heaven—viewed at the close of life—viewed by the calm reason anywhere and always—does it not far overtop all other human employments? Can man or angel be above it? What is there in the sale of merchandise, the management of legal strifes, or even the healing of bodily disease, to compare with it? And how infinitely does it lift a man above the epicures of literature, the swarm of short-lived notorieties, and the ignoble herd of the merely rich? And if it require toil and hardship, what work on earth that is great and goo

does not? If it be invested with trials, what human employment is so entwined with the purest sympathies and tenderest ties, and so crowned with the highest of joys?

And is there not a duty, too, pressing upon the intelligent laymen of the church, greatly to enlarge the sphere of their activity? When the hand of violence once swept over Judea, it was not the apostles alone, but the brethren, who "went everywhere preaching the word." Stephen, the martyr, and Philip, the Evangelist, were set apart to "serve tables;" but they magnified their office. Are not the lay members of our churches imperiously summoned to a far greater activity? May not the chief care of many feeble and destitute churches be thrown upon their hands? Are there not among them many men of competent education, of practical wisdom and efficiency, and of fervent zeal, who, with some special training, might soon be ready to enter this great harvest field, and render the very best of service? Are not Stephen and Philip again summoned to preach the Word?

MISSIONARY INTELLIGENCE.

UTAH.

From Rev. N. McLeod, Salt Lake City.

Hope for the Children.

Notwithstanding the scattering of the floating Gentile population to the mining regions, and the extreme heat, our congregations keep up remarkably well; and I am sure that our Sabbath school in this city would delight you. Even the Gentiles who are not Christians, cherish for it the highest sentiments of which they are capable. I never saw a happier crowd than the children seem to be, when they are returning home with their books and papers. But their ignorance of Christ would sadden you. As one of the teachers, the other Sabbath, handed a little boy a copy of *The Good News*, he asked him who brought good news to men. The little boy answered, "I do not know his name; but he is some one from the States."

A few Sabbaths ago, as I was going to the evening service, I saw a group of the little girls of our Sabbath school.

Recognizing them with a smile, I passed on, while they started singing the sweet little hymn,

"I want to be an angel."

I can assure you I have seldom been so deeply affected; and I am not ashamed to confess, my eyes were filled with tears, but my heart also was filled with hope for Utah; and in that moment I was more than repaid for all my labors, fatigues, and trials, since I parted with my family. I vowed to do all in my power to save the little darlings from the miserable fate awaiting them in the beastly system of Mormonism; and if ever I preached with fearlessness and power, it was that evening. Other reapers may gather the full harvest, and swell the harvest hymn, when I am in the grave, but I have already seen some of the first fruits. Indeed, I can not express to you my joy in the great success of the Sabbath school; and I can not but indulge the pleasing hope that from among the poor, neglected children even of polygamy, God will raise up children to himself.

KANSAS.

From Rev. G. A. Beckwith, Manhattan.

Wants of Western Kansas.

Junction City, twenty miles westward, is in great need of a laborer. This is an active business place of 800 or 400 inhabitants, and growing. I preached there last season, and a small Congregational church was organized. Since then the Sabbath school has increased from 50 to 125, and the congregation in about the same proportion. There are only a few professing Christians of different denominations, but a large majority of the people desire a Congregational minister of liberal education and good talent, and would aid in his support. Two young men from Bangor Seminary are expected in the autumn, and I hope one of them will occupy Junction City.

Manhattan and Junction City will probably be the two largest places in Western Kansas. They are already beginning to grow, and will increase still more rapidly as the Pacific Railroad approaches them. Within a year and a half it will no doubt be completed to Manhattan. Emigrants will follow this road as it advances, and we should have at least four missionaries in Western Kansas immediately, to meet the wants of this growing field.

MINNESOTA.

From Rev. J. C. Beckman, St. Charles, Winona Co.

Visitation of the Spirit.

There have been valuable additions to our church in this place, and there is a very deep religious interest at Quincy. Our little house, a district school house, is overflowing on the Sabbath. The Sabbath school is as large as the congregation for preaching, with a Bible class of adults of over thirty members. There has been scarcely any additional work done by the pastor there, as his hands were already full. It has seemed

to be almost a spontaneous movement; and we can not help hoping from it the happiest results. How many have been embraced in it, I can not accurately say, but I think at least a score; and as the work has been, as yet, so quiet in its character, I trust the interest may still deepen and extend more widely, exerting a permanent influence for good on the entire community.

"The Ordinary Means."

I would not claim too much of these results as a return for my own labors; yet I should feel a deep despondency if assured there was no relation between them, and that your appropriations for our little churches here were very wasteful ones. But I must believe the Spirit of God works through the use of divinely appointed means—through Gospel truth; and this, according to my ability, I have tried to bring home, earnestly and pointedly, to the hearts of the people.

There has often been a pressure upon me to employ some extraordinary means for the increase of a religious interest, either by increasing the number of services by a protracted effort, or by calling in assistance from abroad, with reference to some of these methods, but they have never seemed to be providentially practicable. But we reverently give thanks, with overflowing gratitude, that such means as, in our weakness, we could use, have been so abundantly blessed to the salvation of men, and the honor of the name of the Master.

From Rev. E. W. Merrill, Marine, Washington Co.

A Good Beginning.

In reviewing the quarter and the year past, I hope something has been done for the moral and spiritual benefit of this people. The church has been increased from the three members I found here to nine. Believers have been quickened, and a more general attend-

ance on public worship secured. Indeed, about all the American population in the place attend meeting—mine being the only congregation in the village. The great obstruction to the success of the Gospel here is, that counteracting influences, which would be only secondary in some other and larger places, are primary here: I refer, particularly, to the liquor business, and to Sabbath breaking. I think something, however, has been gained in these respects. I have preached against these sins, plainly and pointedly; and there can be no doubt that they would be much worse without preaching.

"The Lumbering Business."

The lumbering business on the St. Croix river has developed itself in greater magnitude and interest this spring than I had before conceived of. Owing to low water the past two seasons, the lumbermen have three years' cutting of logs to get down this season; and it is impossible to convey an adequate idea of the amount of logs accumulated in the St. Croix and its tributaries.

At Taylor's Falls, eighteen miles above this place, I had the opportunity, two weeks ago, of witnessing the greatest exhibition of power acting upon these logs that I ever saw manifested by any natural agency. I can think of nothing but an earthquake or a volcanic eruption that could equal it. The river is narrow at that place, passing through dells, with walls of rock from twenty to a hundred feet in perpendicular height. At the entrance of these dells, where the bridge crosses the river, the water runs very swiftly over rapids for fifteen or twenty rods. Below this, the water becomes quite sluggish again, the current being checked by a sudden turn in the river, and, on the Wisconsin side, forms a large eddy. Now, when the "jam" is broken, and a "run" is gained, the vast accumulation of logs above is forced down these rapids into the sluggish water, which fails to carry

them on, and they jam in the dells below, and stop. Then comes the excitement and astonishment of the lookers on, at the indescribable power and grandeur of the exhibition.

The logs continue to be forced down underneath the accumulating mass, throwing them up, helter-skelter, pell-mell, sidewise, endwise, and end over end, as a hog would toss corn stalks or straws, until they thus become thirty or forty feet deep, and lie in every possible direction. This lasts about ten minutes, when the dells become filled, and the whole mass is at rest again, to be broken loose by thirty men working two or three days. It adds much interest and bewilderment to the scene that the water of the river is concealed (the logs being piled so far above it), and the beholder can not see what gigantic power is at work, thus tossing these massive mill logs like playthings.



*From Rev. A. K. Fox, Monticello,
Wright Co.*

The Banner Town.

Few towns in the United States have greater reason to feel proud of their record during the war than this. We have always kept ahead of our quota, in raising men, without using a dollar in money, or setting before the people any other motives than duty to our bleeding country. We have now a surplus of men in the field, sufficient to exempt us from another call for 500,000 men, and many have gone from here to other places where they could get a large bounty. But we have keenly felt this drain of men in our every interest. Our churches have languished, our business has stagnated, our farms have been uncultivated, and every thing has felt the pressure. With the return of peace, and of our men to their homes, we hope to see a marked difference in all our enterprises.

Indian Forays.

The Indians have again commenced

to butcher our frontier settlers, but it is hoped that, since our soldiers are no longer all needed for national defense, enough may be sent here to protect our State from the savage foe. A very heavy immigration has already commenced this spring, but the recent war whoop of the savage will keep many from the frontier. A family of eight persons were murdered last week, and it is reported that several small bands of Indians are on their way to our settlements.

With reference to the cause of Christ in this place, I am glad, at the close of this year, to be able to report a more hopeful state of things. Five persons were received at our last communion, on profession, and more will join soon. Our meeting house is crowded on the Sabbath, so that often all can not find seats, and our Sabbath school is in a flourishing condition.

IOWA.

From Rev. J. J. Hill, West Union, Fayette Co.

A Harvest Season.

My labors on this field commenced last fall. I minister to four churches, and the result of my labors is, that thirty eight have been added to the churches under my care.

We have been specially blessed by a gentle and sweet work of grace in Lima. It was interesting to notice so little excitement and yet such deep feeling. I held a series of religious meetings there, of two weeks' continuance, which, under God, resulted in the spiritual quickening of saints, and in the hopeful conversion of sinners. About twenty earnestly sought, and, we trust, really found the Savior—nearly all of whom will probably unite with my church in due time. And the beauty of it is, that "*the fruit remains*," the work of the Lord still goes nobly on, and we hope and pray and believe that the reviving and awakening will be perpetual.

We felt amply compensated for all our toil and care by the good done to the people of God alone. Christians of different denominations fraternized and united in penitence, consecration, and prayer. Faults were acknowledged, sins confessed, backslidings healed, alienations reconciled, and a fervent spirit of charity, brotherly love, and good will prevailed.

But when we take into consideration the good done to the impenitent and unbelieving, and that God has given us his blessing in all its fullness and sweetness, we are forced to exclaim, "Our cup runneth over!" Oh, it was a blessed, a heavenly revival meeting! It was truly cheering and delightful to see gray-headed, gospel-hardened sinners and "the little ones" coming together to the blessed Savior.

A noted infidel was made "a miracle of grace." It was interesting to behold him, sitting sweetly subdued at the feet of Jesus, "in his right mind," and to hear him say, "some droppings of divine grace fell on me, *even me*." And then, oh, how it rejoiced our hearts to hear Jesus' little lambs tell what he had done for their souls! Why should the children hold their peace when the Savior has come? Who should rejoice and shout "Hosanna" in the temple if not the children!

A Twofold Enlistment.

Near the close of the meetings, we held a special communion season one evening, to enable a young soldier-brother and his wife to unite with our church by profession, as he was soon to leave for the army. They both appeared extremely well. An address was made to them, such as the circumstances were calculated to call forth. It was, indeed, an occasion of solemn, affectionate, and peculiar interest. Scores of people came several miles that night to witness it. It was a thrilling scene, long to be remembered. It was the *acme* of the meeting!

WISCONSIN.

From Rev. Francis M. Iama, Menomonia, Dunn Co.

The Work Before Us.

To-day comes the glorious news of the surrender of Johnston, and the official announcement that our patriot army is to be disbanded in June. Multitudes tremble with excess of joy. The sword, having done its work, is to be promptly sheathed. Having broken down the military power of the rebellion, we have now before us the far more difficult task to break down prejudices, assuage animosities, and cement our beloved land together indissolubly, in a *real unity*, based on universal liberty, and sustained by intelligence, morality, and religion.

What a mighty field opens now before the churches of Christ, in all our broad land! Oh, that they may all rise to the demands of this hour, and prove themselves more ready and mighty to heal than to smite! Thus shall the world learn a new lesson of christian patriotism, moderation, forbearance, and kindness. And our nation, renovated, chastened, free, and united as never before, shall enter a new and glorious career of material, moral, and religious progress, greater in its practical manifestation of Christ, than in its invincible iron-clads, its massive forts, and its heroic legions.

Immigrants Wanted.

Our country is, doubtless, on the eve of great migrations and social changes. While the South presents great attractions to the intelligent, enterprising emigrant, let not the virgin soil, bracing climate, and exhaustless resources of Wisconsin be overlooked by our Eastern friends, who may meditate a change of location. Nor let it be forgotten by the friends of Home Missions that one of our needs, in all this mighty, young Northwest, is a larger infusion of cultured christian families. To such, this village and surrounding country now

presents inducements rarely excelled. Come on, friends of Christ, with your wives and little ones. Locate on these rich, wild lands; improve these waste water powers; and by your actual presence and coöperation, help to lay those foundations, broad and deep, whereon speedily are to be erected communities of intelligent, christian freemen. I know of no enterprise, opening before Eastern Christians, more glorious in its religious and national bearings, nor of any promising larger personal development—both intellectual and moral—and holding out greater pecuniary inducements, than **EMIGRATION WESTWARD, WITH MISSIONARY INTENT.**



From Rev. M. Wells, Hartland, Waukesha Co.

Christian Catholicity.

God in his providence has given to our church a large field for cultivation, and hence has laid upon us heavy responsibilities. We have not, indeed, so much territory as they have in the newer settlements. Ours is one of the first towns settled in the State, has a fertile soil, is near Milwaukee, and, therefore, has a large population for a merely rural district. And then, we are not rent by sectarianism, as most of our Western communities are. One is not for Paul, and another for Apollos, and another for Cephas; but all for Christ, and all willing to live together as one family—I mean all, or nearly all, who are Christians. And thus far we have lived together as an exceedingly quiet and happy family, and we anticipate doing so much longer. But this brings a large population under our influence, and to be cared for spiritually by our church. The minister has no one with whom to divide pastoral and other labor. As therefore he looks over a field, extending a number of miles in all directions, and thickly populated, he has to think—all these belong to *my* spiritual family, and depend upon me wholly for the bread of life; and therefore their sal-

vation must depend much upon *my* faithfulness under God. Oh, will not that thought stimulate a man to prayer, to holy zeal, and holy effort, if any thing will?

MICHIGAN.

From Rev. John B. Fiske, Grand Haven, Ottawa Co.

Looking on the Bright Side.

The church and society have been very kind to me this year. I have had a sick child about nine months, which recently died. I have been obliged, also, to go to Eastern New York, to attend the funeral of a revered father. These events so increased my expenses, that my people gave me a donation festival, which resulted in nearly two hundred dollars. Without this aid, I could not possibly have paid my expenses. Now I am free from debt, have a little five year old boy, worth to me at least ten thousand dollars, a tolerable wife, a little home, enough to eat, drink, and wear, and am so contented with these rich blessings, that I know of none in this wide world with whom I would exchange places.

I sometimes think I ought to collect all the shadows of missionary life, and with them frame a dark and gloomy report; but when I touch the shadows with the finger of memory, they are not cold; and when I turn the eye of memory upon them, they are not dark. What are the sorrows of a home missionary, compared with those of city clergymen? Who ever heard of a home missionary making bronchial and dyspeptic trips to London or Rome, or limited for hunting, fishing, and country strolling and gazing, to six short weeks in July and August, when he can enjoy these bracing pleasures all summer long? Ah! the christian martyrs of the ministry are not all in this rough, broad, splendid West. They are the self-denying heroes of hard pavements, and hard hats, and stifling atmospheres, and gunless, oarless, saw-

less, hoeless, treeless, and flowerless toil, amid the old staid towns and cities of the obsolete East. I often sigh from my Western heaven over their purgatorial troubles—wondering why God makes our lot so much more blessed than theirs. The Home Missionary enterprise has, indeed, been a fountain of some pain and grief, but of *much* happiness; for is it not a part of the christian religion?

From Rev. J. Scotford, Lawrence, Van Buren Co.

Getting Started.

It gives me pleasure to report my safe arrival in this new field with my family, on the last day of March, last. Nearly six weeks of the quarter were spent in visiting the churches of this State, collecting funds to lift the debt from this church. The success of my efforts in that direction you have already learned. The effect of this success is almost magical, not only on the members of the church, but upon the community in general—inspiring new courage, and leading to new efforts of a financial sort. As an illustration: There was not a house that could be rented as a parsonage; and, in order to have a minister, it became necessary to buy one. A house was found that could be bought for \$800, by the payment of \$300 down, and the balance in five annual installments. A subscription was opened, and the money raised at once, and the house secured. Since my arrival on the ground, we have raised and expended for Sabbath school books \$30. A bell is needed to toll the hour of worship, and a subscription is started, and over \$200 have been subscribed for that object. Three weeks ago the slips in our church were rented for the year, to raise funds to meet incidental expenses, and for repairs on the house itself. Nearly all the slips were rented—the rents amounting to not far from \$200. It will be recollected that it is not a year since \$1,000 were raised to pay the debt on the church; and then,

in addition to the above, the society is pledged to the amount of \$400, for my support.

Thus God is disposing the hearts of the people toward this little church. Is it not a token that he designs great things in the way of spiritual blessings for this people? We need only the breath of the Spirit to make this as the garden of the Lord.



From Rev. O. A. Thomas, Manistee, Manistee Co.

Light Shining in a Dark Place.

The last mail brought a welcome message from you, in the renewal of my commission for another year. Such generous aid and sympathy awaken afresh, a deep sense of the sacred obligation to faithfulness and diligence, as a laborer in the vineyard of the Lord.

Every day's experience deepens the conviction of the necessity and importance of this missionary work. As I mingle with the people around me, and inquire into their religious state, my heart is often pained at the utter absence of the commonest ideas of religious things, which I find, even among those who claim the christian name. But I am much encouraged in seeing some, as I trust, turning to the Lord, and beginning a life of faith and study of the divine Word. Among those who have recently embraced the Savior, four are heads of families, and have set up family altars. Others, whose altars had been broken down, have again set them up. Others still are inquiring, with evident seriousness and earnestness, "What shall I do to be saved?"



From Rev. C. Spooner, Greenville, Montcalm Co.

Revival.

The second week in January we all joined together, and commenced meet-

ings at the Methodist church. Methodists, Baptists, and Congregationalists laid aside their peculiarities, and went to work. We took turns in preaching. The meetings became still and solemn, after a few weeks, and were continued over two months. About seventy five are hopefully converted, and among them many of our business men. There is still a good state of feeling, and full congregations. The change is great in our little village, and we bless God for it.

We have full and interesting meetings at all my preaching places, and in other parishes in this region. God has done a great work among the people. To him be all the glory.



From Rev. G. Thompson, Leeland, Leelanau Co.

Changing Base.

It has seemed to me that God, in his providence, called me to a "change of base;" and, though I had never wished to move again, I dared not refuse. But we had a terrible time of it. I had engaged two teams to come to Benzonia and get my goods. They came in a storm, and went in the same; and our goods were badly wet. The same day I started my boy with the cow (it was his first leaving home alone), to go thirty miles through the woods—hoping to overtake him the next night, with my family. But that night, and the next morning, it stormed so that I dared not start with my wife, hired girl, and four little children, in my small "jumper," to go nearly thirty miles before we would find a stopping place. So I went on alone, to find the boy; found him at night, and went through with him, spent the Sabbath here, and returned again for my family. That night, and all the next day, it rained; and the prospect seemed gloomy indeed; but I felt that all was ordered in infinite wisdom. That night it snowed again a very wet, heavy

snow, some six inches deep ; but I concluded to start. We had not gone three rods before the women had to get out and walk, so that the horse could draw the almost empty jumper.

The trees and bushes were loaded beyond what is often seen ; and huge loads of wet snow were constantly covering the women and children. I had to cut a long pole and walk ahead to knock the bushes, cut out trees and limbs which the storm had brought down, and thus clear the road for them ; but they all became much wet, though none complained or murmured. It was a long, wearisome day. At dark we came to a resting place, very much exhausted, and the babe quite unwell ; but we found friends, and were refreshed by food and sleep. The next day we made only about twelve miles—finding kind and sympathizing friends. In crossing Carp Lake, for eight miles the wind was very cold, so I covered the children all over with quilts, and they did not suffer. The next day brought us safely through to our “own hired house.”

I have been thus particular, that you and Eastern friends may have some little idea of the difficulties which a frontier Home Missionary finds in moving his family from place to place. It can not be fully realized by persons who have always had railroads, boats, stages, etc., to convey them whither they wish. And I am sure, could thousands of your readers have seen us six precious souls crowded closely in a small, delicate, home made jumper (I had to walk), with our luggage, horse feed, hay, etc., dragged slowly along, through heavy, continuous forests, covered with wetting snow, from early morn till after dark, weary and hungry, children crying, they could not have refrained their tears ; and they would pray more earnestly, and sympathize more deeply, with those whose duty it is to search out, and feed, and enfold Christ's scattered sheep in the wilderness.

ILLINOIS.

From Rev. R. L. McCord, Lincoln, Logan Co.

Prospects Brightening.

The Lord has been very gracious to us thus far this year, and our prospects never looked brighter than they do to-day. With the beginning of the year, we began a series of meetings, which resulted in some twenty conversions. The church is now in a much better state than it ever has been in since I have been here. The prayer meetings are much more largely attended, and the meetings are much more interesting. The Sabbath school is now about as large as we can conveniently accommodate in our building. Our town has become a city, since my last report, and the prospect is now that there will be quite a large increase of population this year. It is said, on good authority, that more than two hundred houses are engaged to be put up here this year. The population has increased to three thousand five hundred or four thousand.



From Rev. R. B. Guild, Galena, Henry Co.

Self-Sustaining.

This ends my first year as pastor and missionary. The church hereafter, I hope, will be self-sustaining. It is in a condition to give a pastor good support. We need a new house of worship very much, as our old one is too strait for us.

There have been some things to encourage us during the past year, and the past quarter. God has visited us with a gentle refreshing, and a few souls, we trust, have been born into his kingdom. Some ten or twelve obtained a hope, or had an old hope revived. Three united with the church on profession of faith, at our last communion, and four or five more will probably unite at our next.

Your work has been greatly blessed

in the establishment of churches in the West. May the Lord continue to bless you, and open the hearts of Christians, that they may keep a liberal stream running into your treasury, for the great work to be commenced in the South.

MISCELLANEOUS.

The National Council.

Of this most dignified, harmonious and efficient body, which has devoted ten days of time and untold wealth of intellectual and moral power to counsel for the best interests of our churches, we have now space but, for a few words. We can speak only of such doings of the Council as directly concern our own work—yet which of all its most important acts does not? The grand opening sermon, the reports on doctrine, polity, ministerial support, education for the ministry, parochial evangelization, systematic benevolence, education at the West, the Congregational house, and specially that on church building—each of these bears on our work with scarcely less directness than does the report upon “Evangelization at the West and South,” so commonly spoken of as “the report on Home Missions.”

Most of our readers will have already seen the substance of this admirable document, prepared by a committee of which Warren Currier, Esq., of St. Louis, was chairman, and Rev. Dr. Sturtevant, with Rev. Messrs. Bascom, Gaylord, and Bliss, were members.

It surveys the vast area now open to our churches for spiritual culture, in four general divisions: the older mission fields of the North and Northwest; the more neglected districts in the same States; the new States and Territories further to the North and Northwest, into which emigration is pressing; and the Southern and Southwestern States,

lately in rebellion. The facts in regard to each division are set forth as appealing to our churches to carry out now, and on a greatly enlarged scale, the ancient Congregational policy of accompanying the emigrant into the wilderness with christian instruction, and making the institutions and influences of the religion of Christ coextensive with our physical civilization.

For this work, the report asserts, we need no new organization or machinery. “The American Home Missionary Society and the American Missionary Association, those noble institutions through which we have been accustomed to act in the work of home evangelization, seem in the good providence of God to be raised up for this very time. They have a prestige, an experience, and an adaptation, that commend them to universal confidence.” The American Missionary Association it recommends “for the work at the South, with special reference to the Freedmen.”

“The American Home Missionary Society, formerly the organ of another denomination as well as our own, without its own seeking or ours, has been released from any obligation which would have restrained its action in promoting the church polity of our Puritan fathers. . . . Its glorious history, endearing it to the affections of all the churches, points it out still as the chosen instrumentality for its specific home missionary work in all parts of our country—in the South, as far as the door may be opened, as well as in the North and the great West.”

For the Congregational Union the hearty coöperation of the denomination is invoked, in aid of its church-building work, presented at length in the report of the Rev. J. E. Roy.

"It is not, then, new machinery which we want, but to give greatly increased efficiency to the machinery which we have, by supplying a vastly greater moving power." The report therefore closes with pressing on the hearts of the Council these three questions :

"How can the requisite spirit of earnestness and self-consecration be imparted to the churches ?

"How can our young men, by thousands, be induced to devote themselves to this holy cause ?

"How can we raise the requisite pecuniary resources for a religious enterprise so vast, and so imperatively demanding immediate action ?"

This report was referred to a committee—Rev. Dr. Dutton chairman—who cordially recommended its adoption as a fitting expression of the sentiments of the entire Council.

"To the American Home Missionary Society, which aids feeble churches in supporting the administration of the Gospel, and sends the Gospel to the destitute, in whatever circumstances found, and by itinerant as well as local preachers, and which now for many years has performed its work with zeal, wisdom, and fidelity, worthy of universal gratitude and praise," the committee recommend the contribution of \$300,000 for the year.

For the work of the American Missionary Association among the Freedmen, the sum of \$250,000 was recommended; and \$200,000 as a special church-building fund for the Congregational Union.

The report further urged that our more favored churches should be willing in certain urgent cases to give up their pastors for the work now before us; proposed that pastoral associations consider the expediency of approving,

under proper conditions, well known and competent laymen, after a partial course of study, to preach within their bounds; and also that an institution be established at the South, for the training of colored preachers.

The report was the subject of animated and interesting discussion—if that can be called discussion, in which the speaking is all on one side—occupying nearly all of three sessions of the Council, and calling out many of its ablest and most earnest utterances. It was then enthusiastically adopted, and that part of it relating to the matter of funds was referred to a committee of Ways and Means—Samuel Holmes, Esq., chairman.

This committee, after stating that \$750,000 is not a large sum to be raised for so magnificent a work by churches so able, recommended that each of the societies named should make every effort to increase its receipts to the amount voted; urged that special appeals be made to the churches and their friends to practice the self-denial necessary for the realizing of this sum; promised to the officers and agents of those societies the hearty coöperation of the churches represented in the Council; and specially urged the *doubling* of the former contributions of each individual and church, to the causes recommended.

The vote upon the adoption of this report was a scene of great solemnity. It was moved that it be taken by rising, and that it be understood that the members of the Council should most solemnly pledge themselves, each one to God and to his brethren, faithfully to do his utmost to carry out these recommendations.

Gov. Buckingham put the question in a voice tremulous with emotion; and, amid a stillness that was most impressive, the entire audience arose and gave its sacred pledge. Rev. Flavel Bascom, of Illinois, led in a prayer of thanksgiving and supplication for the crowning favor of God. "At the close of this

passage in the history of the National Council, there were many full hearts and tearful eyes; and there was the general and joyful conviction that *the success of its chief practical measure was secured.*" Dr. Beecher had evidently the hearts of the brethren with him when he said: "Should we only secure the \$750,000, and adjourn at once, the Council will have accomplished its work."

So much, then, is effected. The Council, originated and prayed for, with primary and special reference to the evangelization of our country, has met, deliberated, surveyed the work to be done, agreed as to the best instruments and methods, resolved, mutually pledged themselves, and prayed for God's blessing to prosper the noble enterprise.

And now, shall the work, so generously and courageously laid out, be done? Will the churches, whose authorized representatives have undertaken it, in their behalf, redeem their pledges? Will our church members, recognizing their responsibility as stewards of their Lord's wealth, holding to the scriptural doctrine of systematic, cheerful beneficence, disowning the fallacy that raises a high standard of self-denial for pastors, and a far lower one for laymen, prove themselves "not only willing to give, but unable to withhold," and "double"—if need be, far more than double—the largest of their previous contributions? Will the money be raised, and the men be found, for "the evangelization of the West and South?"

Yes; we confidently believe that all will be done which the Master has moved his people's hearts to devise and attempt, in circumstances so solemn, in a crisis so urgent.

We shall set cheerfully and hopefully about *our* part of the grand design. We shall confidently rely upon the promised support of the Council, whose members will carry home its spirit to their brethren; and upon the long proved coöperation of pastors and friends in all the churches, without which our other agen-

cies could heretofore have accomplished little, and would surely fail now.

Through these helpers, appealing to each believer's memory of what Christ has done for him, recalling the binding force of the last command, pointing to that day when each must hear the words, "Inasmuch as ye have done it—or have done it not—to one of the least of these my brethren, ye did it—or did it not—unto Me," we shall expect the responses that never yet have failed us; we shall expect to see our churches equal to the time, and to the work that Christ lays upon them; we shall expect to be the instrument of our brethren in a work of surpassing beneficence; we shall expect to see churches of the Puritan faith and polity adorning and blessing every section of our redeemed, divinely favored, and henceforward christian missionary country; we shall hope for a humble share in their triumph who, from the broad expanse of all this fair and blessed land, shall hereafter cast their crowns, in grateful adoration, at their REDEEMER'S feet.

Brethren: is this assurance groundless?



A Home Missionary Pioneer.

The following article appeared in the *Oregonian*, published in Portland, Oregon, on the departure of Rev. G. H. Atkinson to attend the National Congregational Council at Boston:

"Rev. Mr. Atkinson was the earliest representative of the American Home Missionary Society on the Pacific coast. He had designed giving himself to the work of the ministry in the South African Mission field as far back as 1846. A severe illness compelled him to relinquish that undertaking, however, and a cousin who had also entered upon preparation for that field, sailed without him. Determined, upon the return of health, to devote himself wholly to the cause, he accepted the commission for this then comparatively unknown region. Communication between the At-

lantic and Pacific coasts being far from frequent, he was compelled to wait from January to October, 1847, before he could procure a passage in a vessel from Boston to the Hawaiian Islands, *en route* to Oregon. Embarking with his wife, in due time he arrived at Honolulu, and, after another detention awaiting a vessel, he arrived in the Columbia river, and disembarked at Fort Vancouver, June 20th, 1848. Two days afterwards, he stepped ashore in Portland, where he found but three houses, and two or three temporary structures, one of which answered the purpose of a store, and was last year torn down to make room for the splendid three story fire proof block of J. L. Parish & Co., opposite this office. Repairing to Oregon City, he entered immediately and energetically upon his work, and coöperating with the few other Congregational ministers in Oregon, before the end of 1848, had very materially assisted in organizing the 'Oregon Association,' and also in starting the 'Oregon Tract Society.' In September of the same year, he assisted in commencing the institution now known as the Pacific University, at Forest Grove, and in 1853, while on a visit to the East, succeeded in securing its acceptance and patronage by the American Collegiate Society, ranking then the ninth on the list in the prospective course of endowment. The importance of this enterprise can scarcely be over-estimated in the future of our young and still measurably dependent State. The occasion above referred to is the only visit our Home Missionary Pioneer has ever made to his New England home. While there, he obtained recognition as a delegate from 'far off Oregon' in the Congregational Convention, holding its session at Albany, New York. We might add much in commendation of the character and labors of this worthy minister, of his devotion to his work, and the consistent energy which has won for him the highest respect and esteem. No cause pro-

motive of virtue, temperance, or patriotism, but finds in him an efficient champion. Serving twice since his residence in Oregon as county Superintendent of Common Schools, he has ever manifested an earnest practical interest in the cause of popular education as a basis of the highest moral condition of society. He will be sadly missed during his absence, but will doubtless accomplish much for our State while at the East. We join our fellow-citizens generally in wishing him and his a safe, pleasant, and prosperous journey, and a speedy return to his chosen vineyard."



Sabbath Schools in Salt Lake City.

The Sabbath schools established by the Rev. Norman McLeod, in connection with the Congregational church at Great Salt Lake City and in Camp Douglas, are becoming fixed institutions in Utah. The number in attendance increases every Sabbath, and the interest manifested, and attention paid by the pupils to their teachers, are very evident proofs of the appreciation of their christian efforts. The eagerness with which the Sabbath school papers are taken, the wish to obtain them, and the evident anxiety which pervades the minds of the pupils, for fear the supply should be exhausted before it is their turn to receive one, are satisfactory evidences that the benign influences of that christianity which animates the pastor and his coworkers, are properly appreciated, and are working a great change upon the minds of the youth of Utah.

The promoters of these institutions tender their thanks to the young people of the Sabbath schools connected with the Second Congregational Church, San Francisco, and the Methodist Episcopal Church, Petaluma, the Young Men's Christian Association, and Massachusetts Sabbath School Society, Boston, and several unknown friends, who have sent packages of Sunday school papers; also to the Pioneer and Overland Mail

Companies, for the conveyance, free of charge, of a Sabbath School Library, purchased for the use of the Sabbath school in Great Salt Lake City.

There is much truth in the remark made by a miner in Rush Valley, a few

Sabbaths since, on seeing the young people of the city Sabbath school disperse at the close of their morning session: "That sight is more like civilization than anything I have before seen in Utah."—*Daily Union Vedette*.

APPOINTMENTS IN JUNE, 1865.

Not in commission last year.

Rev. H. Foule, Fulton, Wis.
 Rev. Porter R. Parry, Three Oaks, Mich.
 Rev. J. Totel, Ottawa, Ill.
 Rev. Patterson W. Wallace, De Kalb, Ill.
 Rev. Theron P. Otis, Parma and Greece, N. Y.
 Rev. B. B. Cutler, North Lawrence, N. Y.
 Rev. A. D. Roe, Williamsbridge, N. Y.

Re-commissioned.

Rev. A. K. Packard, Anoka, Minn.
 Rev. N. A. Hunt, Sterling, Minn.
 Rev. A. K. Fox, Monticello and Orono, Minn.
 Rev. Simeon Brown, Ottumwa, Iowa.
 Rev. T. W. Evans, Flint Creek, Iowa.
 Rev. B. S. Baxter, New Lisbon and Marston, Wis.

Rev. William Hall, London, Mich.
 Rev. E. T. Branch, Gaines, Mich.
 Rev. Alanson St. Clair, Croton, Big Rapids, and Stearns Prairie, Mich.
 Rev. John C. Myers, Sangauetuck, Mich.
 Rev. J. P. Richards, Atkinson and Shabbona Grove, Ill.
 Rev. Addison Lyman, Sheffield and Annawan, Ill.
 Rev. B. M. Amsden, Crete and Monee, Ill.
 Rev. Harman Bross, Millburn, Ill.
 Rev. C. S. Harrison, Garden Prairie, Ill.
 Rev. T. H. Holmes, Edwards county, Ill.
 Rev. Lewis Wilson, Hart township and Montgomery, Ind.
 Rev. B. K. Maltby, Cincinnati, O.
 Rev. E. D. Jones, Mount Carmel, O.
 Rev. R. M. Badeau, West Newton, O.
 Rev. C. C. Stevens, Crown Point, N. Y.
 Rev. A. S. Yale, Bainbridge, N. Y.

RECEIPTS IN JUNE, 1865.

MAINE—

Bangor, C. W. J.,	\$5 00
Freeport, Sarah C. A. H. Hobart,	10 00
Portland, Mrs. Elliphalet Greely, by E. Steele,	50 00
Saco, First Cong. Ch. and Parish, by S. V. Loring, Treas.,	14 00

VERMONT—

Springfield, A Friend,	10 00
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MASSACHUSETTS—

Mass. Home Miss. Soc., Benj. Perkins, Treas.,	1,000 00
Amherst, Faculty and Students of Amherst College, to const. Prof. William L. Montague, Prof. Richard H. Mather, Prof. William C. Esty, Prof. W. S. Tyler L. M.'s, by Prof. Edward P. Crowell,	120 00
Beverly, legacy of Manasseh Trask, by Andrew W. Trask, Ex., \$100, less gov. tax, \$6,	94 00
Danvers, legacy of Mrs. Betsey Putnam, less gov. tax, \$12,	188 00
East Hampton, Mrs. H. B. Avery,	1 00
Florence, Cong. Ch., by A. L. Williston,	100 00
Franklin, Fem. Charitable Soc. of North School District, by Evelyn E. Fisher, Treas.,	20 00
Long Meadow, Mrs. Susan Pyncheon,	5 00
Newburyport, Mrs. John H. Spring,	25 00
North Adams, Cong. Ch., by Rev. H. Mc-Gilbert,	12 00
Northampton, Lucy S. Sanderson,	20 00
South Hadley Falls, First Cong. Ch. and Soc., by Rev. R. Knight,	55 00

RHODE ISLAND—

Providence, A Friend,	15 00
Westerly, Dr. S. M. Fletcher,	4 50

CONNECTICUT—

Received by F. T. Jarman—	
North Guilford, A Friend,	\$5 00
Black Rock, Cong. Ch. and Soc., to const. Mrs. Emily F. Baldwin L. M., by Rev. A. C. Baldwin,	87 18
Farmington, Henry D. Hawley, to const. him a L. M.,	30 00
Hartford, M. A. M.,	10 00
Harwington, A Friend,	5 00
New Canaan, Cong. Ch. and Soc., by Dea. Seth Hickok,	78 87
New Hartford, North Cong. Ch. and Soc., by H. W. Brown, Treas.,	82 10
New Hartford Centre, South Cong. Ch., by Rev. Edwin Hall, Jr.,	35 00
Norwich, First Cong. Ch., bal. of coll., by Lewis A. Hyde, Treas.,	25 00
Old Saybrook, Ladies Home Miss. Soc., by Mrs. Mabel Shipman, Treas., \$48.25;	
Mabel Shipman, \$4,	53 25
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00
Vernon, on account of legacy of Mrs. Eliza N. Kellogg, by George and Allyn Kellogg, Ex.'s,	2,868 13
Vernon Depot, Cong. Ch., by Aaron Kellogg, Treas.,	190 65
Woodbury, First Cong. Ch. and Soc., by Eli Summers,	91 00

NEW YORK—

Received by Rev. L. S. Hobart—	
Eden, John Peek, in part to const. Mrs. Kate P. Ames L. M., \$10; Mrs. Lucia Bartholomew, \$3,	18 00
Auburn, Arthur D. Millard, by Mrs. Laura A. Millard,	30 00
Augusta, legacy of Mrs. Phebe A. Knox, by H. L. Hawley, Ex.,	

Brooklyn, Statest. Cong. Ch., A. L. Staats, Treas., \$20.70; Union Cong. Ch., by Rev. E. N. Hall, \$3,		Wauseon, Cong. Ch., by Rev. G. Dana,	\$5 70
Carlisle, Jas. Boughton,	\$28 70	Weymouth, Cong. Ch., by Rev. A. O. Hurd,	25 00
Ellensburg, Union Religious Soc., by Rev. Geo. Hardy,	2 00		
Fredonia, John Seymour, \$1; Barney Stiles, \$1, by John Seymour,	9 00	INDIANA—	
Hudson, on ac. of legacy of Dr. David Mellan, by Samuel Leeds, Esq.,	2 00	Hart Township, Cong. Ch., \$10; Montgomery, Cong. Ch., \$10, by Rev. L. Willson,	20 00
Jamestown, Cong. Ch., by A. Hazeltine,	830 27	Terre Haute, "H.,"	2 00
Manlius, Trinity Pr. Ch., by Wm. M. Smith,	58 80		
Meredith, Cong. Ch., by Rev. G. R. Entler,	15 00	ILLINOIS—	
New York City, Miss Catharine A. Hedges, \$500; E. C. Bridgman, to const. Rev. Chester Bridgman, of Ludlow, Mass., L. M., \$30; a lady, \$5,	4 00	Received by Rev. E. Jenney—	
Norwich, First Cong. Ch. and Soc., to const. Miss Mary H. Rexford, Miss Hatfield S. Chapman, Miss Sarah L. Smith, Miss Mary E. Curtis, L. M.'s, by L. Kingsley, Treas.,	585 00	Brimfield, Cong. Ch.,	\$9 00
Whitney's Point, Fem. Miss. Soc. Cong. Ch., by Wm. G. Stuart,	112 68	Farmington, Cong. Ch.,	87 15
	5 59	Wataga, Cong. Ch., to const.	
NEW JERSEY—		Mr. H. P. Wood & L. M.,	80 00
Bloomfield, legacy of Sarah Pitt, less gov. tax, \$12, by W. S. Baldwin, Esq.,	188 00	Abingdon, Cong. Ch., \$6.60; Avon, Cong. Ch., \$16.95; Rev. A. L. Pennoyer, \$10, by Rev. A. L. Pennoyer,	76 15
Parsippany, Brick Pr. Ch., \$74.78; Female Evan. Soc., \$8.65, by John Ogden,	88 48	Carrollton, legacy of Mary H. Minor, by John M. Hinton, Esq.,	83 85
Passaic, G. S. Orcutt,	10 00	Chandlerville, First Cong. Ch., to const. Mrs. Maria Louisa Frackelton & L. M., by Rev. O. C. Dickerson,	100 00
PENNSYLVANIA—		Chicago, Plymouth Ch., to const. Henry K. Walker & L. M., by Rev. J. E. Roy,	40 00
Bradford, Cong. Ch., \$4; Lafayette, Cong. Ch., \$7; Prentiss Vale, Cong. Ch., \$4, by Rev. S. Porter,	15 00	M'Lean, Cong. Ch., \$16.10; Odell, Cong. Ch., \$6.90, by Rev. L. Leonard,	55 00
Philadelphia, Samuel Tolman,	50 00		28 00
MARYLAND—		MICHIGAN—	
Baltimore, Dr. Geo. W. Fay,	80 00	Benzonia, Cong. Ch., by Rev. R. Hatch,	82 00
ALABAMA—		Cannon, Cong. Ch., \$3.70; Cannonsburg, Cong. Ch., \$1.60, by Rev. N. K. Everts,	5 80
Fort Gaines, Dauphin Island, Rev. J. D. Sands, Chaplain 19th Iowa Vols.,	5 00	Homestead, First Cong. Ch., by Rev. E. E. Kirkland,	5 00
		Mattison, Cong. Ch., \$14.40; and Webb School House, \$6.80, by Rev. J. R. Bonney,	21 20
OHIO—		Middleville, Cong. Ch., \$4; Rutland, Cong. Ch., \$5.55, by Rev. J. W. Kilder,	9 55
Received by Rev. L. Kelsey—		Newaygo and Croton, Cong. Cha., by Rev. A. St. Clair,	62 50
Briston, Cong. Ch.,	\$8 70	Ransom, Cong. Ch., by Rev. J. F. Boughton,	11 00
Clarion, Cong. Ch.,	18 00	Saugatuck, Cong. Ch., by Rev. J. C. Myers,	12 50
Cleveland, Zion's Cong. Ch., (colored), by Rev. E. D. Taylor,	6 50		
Collamer, Cong. Ch.,	60 00	WISCONSIN—	
Fitchville, Cong. Ch.,	9 45	Beetown, Cong. Ch., \$14.25; Potosi, Cong. Ch., \$2.50; Rockville, Cong. Ch., \$2.75, by Rev. N. Mayne,	19 50
Granville, Welsh Cong. Ch., by Rev. David Price,	15 50	Burlington, A Friend, to const. William S. Montgomery, of Oskosh, Wis., & L. M., by Rev. S. H. Barteau,	30 00
Gustavus, Cong. Ch., by Rev. H. Geer,	6 00	Burns and Leon, Cong. Ch., by Rev. R. Walt,	7 00
Huntsburg, Cong. Ch.,	6 00	Fairplay and Platt River, Presb. Cha., by Rev. Wm. Stoddart,	64 70
Sandusky, Cong. Ch.,	25 00	Markesan, First Pr. Ch., by Rev. H. M. Chapin,	5 00
Thompson, Cong. Ch.,	5 75	Mineral Point, Pr. Ch., by Theo. J. Campbell,	18 00
Troedhildelar, Welsh Cong. Ch., by Rev. Rees Powell,	7 90	Waterloo, A Friend,	4 50
West Williamfield, Cong. Ch.,	80 00	IOWA—	
Ashtabula, Cong. Ch., by Rev. G. M. Tutbill,	19 40	Anamoose, Cong. Ch., by Rev. O. W. Merrill,	10 00
Brighton, Cong. Ch., by Rev. E. R. Stiles,	7 00	Burlington, Cong. Ch., by Thos. Hedge,	108 00
Chatham Center, Cong. Ch., by Rev. J. E. Vance,	6 55	Clay, Rev. J. R. Kennedy and wife, by Rev. J. A. Reed,	1 00
Cincinnati, Cong. Ch. of the Epiphany, by Rev. B. K. Maltby,	4 00	Decorah, First Cong. Ch., to const. D. B. Ellsworth & L. M., by Rev. E. Adams,	85 00
Cleveland, Cong. Ch., University Heights, by Rev. W. H. Brewster,	45 00	Dover, Glasgow, and Marshall, Cong. Cha., by Rev. J. C. Cooper,	14 00
Kirtland, Cong. Ch., by Rev. E. D. Taylor, \$28.80; Mrs. T. D. Martindale, \$3,	81 80	Fort Dodge and Otsego, Cong. Cha., by Rev. C. F. Boynton,	40 00
McConnellsville, J. B. and J. C. Stone, by Rev. Wm. Wakefield,	5 00	Independence, Spencer W. Noyes, Maquoketa, Cong. Ch., \$10; Rev. C. S. Cady, in part to const. him & L. M., \$12.50,	10 00
Maryville, Cong. Ch., by Rev. W. Mitchell,	28 75	Ottumwa, Cong. Ch., by Rev. S. Brown,	22 50
Mt. Carmel, Welsh Cong. Ch., by Rev. E. D. Jones,	7 00		8 00
Painesville, First Cong. Ch., by S. T. Ladd,	154 80	MINNESOTA—	
Rootstown, Cong. Ch., \$10.50; Gad Case, \$5, by Chas. S. Sanford, Treas.,	15 50	Austin, First Cong. Ch., by Rev. A. Morse,	8 80
		East Prairieville, Cong. Ch., by B. F. Haviland,	8 80

Elgin, Cong. Ch., \$10; Plainview, Cong. Ch., \$7.50, by Rev. H. Willard,	\$17 50
Minneapolis, Plymouth Cong. Ch., mon. con., by Geo. Harris, Treas.,	23 79

KANSAS—

Manhattan, Cong. Ch., by Rev. G. A. Beckwith,	45 00
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OREGON—

Dalles City, Cong. Ch., by Rev. T. Condon,	90 00
HOME MISSIONARY,	11 50
	\$7,798 84

Donations of Clothing, etc.

New Haven, Conn., Ladies' Home Miss. Soc. of Center Ch., 10 barrels, one box, one communion service, and cash \$205.87—since Oct. 18th, 1864, Miss E. North Sec. and Treas.,	\$2,744.93
North Andover, Mass., Ladies' Benev. Soc. of Cong. Ch., Lucy Frost Treas., a barrel,	101 85
Pittsfield, Mass., "Free Will Soc.," Cong. Ch., (Rev. Dr. Todd's,) by Mrs. J. O. West, a box.	
Reading, Mass., Wm. H. Wilcox, a box.	

Receipts of the Massachusetts Home Missionary Society, in May, 1865. BENJAMIN PERKINS, Treas.

Attleboro, West, First Cong. Ch. and Soc.,	\$12 00
Auburndale, Cong. Ch. and Soc.	221 82
Ballardvale, Cong. Ch., Dea. H. Proctor, to const. Miss Betsy Brown a L. M.,	80 00
Barre, Cong. Ch. and Soc., to const. R. C. Goodwell and Miss H. D. Robinson L. Ms.	76 25
Berlin, legacy of Mrs. Sarah Robbins, by O. Fosgate, Ex.,	71 15
Billerica, Cong. Ch. and Soc.,	25 00
Boston, Essex St. Ch., balance, \$5; A Friend, \$3; Mt. Vernon Ch., bal. of coll., \$1; Park St. Ch., ann. coll., \$560,	568 00
Braintree, Ladies Home Miss. Soc., First Parish, to const. Roland H. Allen, Mrs. Elias Hayward, and Miss Rachel A. Faxon L. Ms.	90 50
Brimfield, Cong. Ch., to const. James J. Warren a L. M.,	51 15
Brookfield Conference, L. M. Lane, Treas., vis: Charlton, First Ch., of which \$80 is from Mrs. D. M. Willis to const. Miss L. F. Willis a L. M., \$54.71; Hardwick, Cong. Ch., \$40.80; New Braintree, \$35; Spencer, Cong. Ch., \$167.50; coll. at meeting of Conference, \$6.83,	303 84
Cambridge, Ladies' Sewing Soc., in Shephard Ch.,	83 11
Charlton, Mrs. R. N. Blackman,	40
Chatham, Cong. Ch. and Soc.,	18 50
Franklin, legacy of Mrs. H. C. Stanley, to const. Osmya A. Stanley a L. M.,	80 00
Gloucester, legacy of Samuel Stevens, dec., by E. L. Stevens and Chas. Kimball, Ex's, \$500, less gov. tax, \$80,	470 00
Greenwich, Ladies' Home Miss. Soc., to const. Mrs. Stephen Bailey a L. M.,	55 00
Malden, Center Trin. Ch. and Soc.,	52 00
Mansfield, Cong. Ch. and Soc.,	8 80
Marshfield, North Cong. Soc.,	6 40
Middleboro, North Cong. Soc.,	22 29
Milton, legacy of Miss Susanna T. Lyon, by D. W. Tucker, Ex.,	95 00
Natick, Cong. Ch. and Soc., to const. Mrs. Eunice Marshall and Miss S. M. Brown L. Ms.	60 00
Newbury, First Parish,	16 75
North Adams, Gardiner White,	1 00
Quincy, Evan. Ch. and Soc.,	44 00
Rehoboth, Cong. Ch.,	20 00

Roxbury, Vine St. Ch., mon. con., \$11; Elliot Ch., ann. coll., \$907.55; bal. of last year's coll., \$26.50,	\$945 05
Sturbridge, Cong. Ch. and Soc., to const. W. T. Lamb, A. W. Prouty, L. Snell, Wm. Shumway, and Winthrop Wight L. Ms.,	116 25
Taunton, East Cong. Soc.,	17 25
Tewksbury, Cong. Ch. and Soc., \$44; Nehemiah Manning, in full to const. him a L. M., \$15,	59 00
Uxbridge, First Evan. Soc., to const. Chas. Ellis and Willard Judson L. Ms.,	70 00
Ware, First Cong. Ch. and Soc.,	41 00
Wareham, bal. of coll.,	1 00
West Brookfield, Rev. Mr. Dunham's Soc.,	45 00
Williamstown, Williams College,	95 00
Winchester, Cong. Ch., mon. con.,	7 00
Worcester, Ichabod Washburn,	150 00
	\$3,949 01

Receipts of the Connecticut Home Missionary Society, to July 1st, 1865. E. W. PARSONS, Treas.

Ashford, Cong. Ch.,	\$5 55
Barkhamsted, Cong. Ch., by H. N. Gates,	17 50
Brookfield, Cong. Ch. and Soc., by Rev. T. Munson,	26 00
Canton Center, Cong. Ch. and Soc., by W. E. Brown, Tr.,	55 00
Center Brook, Cong. Ch., by Rev. J. G. Baird,	12 50
Colchester, Miss Eliza Day, to const. herself a L. M.,	80 00
Cornwall, Cong. Ch., to const. Menzie Beers and George L. Miner L. Ms.,	63 45
Deep River, Cong. Ch., by Rev. H. Wickes,	11 00
Derby, Cong. Ch. and Soc., by W. S. Brown, Treas.,	78 70
Everest Fund, by S. P. Norton, Treas.,	300 00
Falls Village, Cong. Ch. and Soc., by Rev. J. Edgar,	20 00
Glastenbury, Miss H. Kingsbury,	10 00
Goshen, Cong. Ch., by Rev. W. T. Doubleday,	64 00
Hartford, A Friend, \$2; North Ch., by L. M. Hotchkiss, \$125,	127 00
Lebanon, (Exeter,) Ch. and Soc., by Rev. J. Avery,	12 50
Middle Haddam, Cong. Ch., by Rev. B. B. Hopkinson,	8 50
New London, First Cong. Ch., to const. Mary Wheat a L. M., by Rial Chaney,	744 88
Oxford, Cong. Ch. and Soc., by Rev. J. H. Strong,	46 85
Plainfield, Cong. Ch., by Rev. J. L. Maynard,	80 00
Poquonock, Cong. Ch., by E. B. Mosher,	18 75
Portsmouth, Va., Donation, by Rev. C. H. Bissell,	10 00
Prospect, Cong. Ch., by Rev. W. W. Atwater,	2 12
Seymour, Cong. Ch., by M. Culver, Treas.,	10 00
Southington, Cong. Ch., of which \$75 is from H. D. Smith to const. Henry B. Edson and Mrs. Celestia R. Edson L. Ms.,	429 00
Stratford, Cong. Ch., by Mrs. O. T. Sterling, in full to const. Miss Susan Beach, Amelia C. Burton, Martha A. Park, Mary H. Emerson, O. M. Wilcoxen, and Mrs. Philo Birdsey L. Ms., \$105; mon. con., \$63,	168 00
Unionville, Cong. Ch.,	10 00
Waregan, Cong. Ch.,	7 00
West Hartland, Cong. Ch., by Geo. C. Goddard,	10 00
West Killingly, Cong. Ch., \$54.55; Sabbath School, \$10, by G. Danielson,	64 55
West Stafford, Cong. Ch. and Soc.,	16 13
Winchester, Center Cong. Ch., by E. Blake, Treas.,	41 68
Windsor Locks, Cong. Ch., by J. H. Hayden, Treas.,	89 15
Windsor, Cong. Ch., by L. T. Frisbee,	100 55
Winstead, Second Cong. Ch. and Soc., by John Hursdale, Treas.,	181 05
	\$2,765 85

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXVIII.

SEPTEMBER, 1865.

No. 5.

HOME MISSIONS ON THE PACIFIC COAST.

An address delivered at the Anniversary of the Society, in May, 1865, by Rev. GEORGE H. ATKINSON, D.D., of Oregon.

MR. PRESIDENT: To adopt and publish this Report, as I understand it, is to adopt the policy of the American Home Missionary Society, and to heartily wish the same course of action to be pursued in the future. It is more than such a wish. It is a *virtual promise* of the friends of the Society to *vigorously sustain* the Executive Committee in their comprehensive plans of Home Evangelization. It is to weld another link of that living chain by which this Society, as an instrument under God, is binding together our grand republic of States. By every year of service, you form one of those links. At every Anniversary you strike a telling blow which firmly holds the past and provides connection for the future. I have called this a living chain. It is a bond full of vital power. Look along the zone of your home missionary work, from the Atlantic westward, and there you will find the loyal hosts who have breasted the rebellion and upheld the nation. From New England to the Mississippi, north of thirty six degrees, thirty minutes, your missionaries have labored for forty years; and there are our mightiest and most loyal States. From the Mississippi to the Rocky Mountains, your servants have labored: and there, too, has been unswerving loyalty. From the Rocky Mountains to the Pacific, wherever your missionaries have toiled, there, also, a love for the Union has been cherished, and traitors have been compelled to hide their heads. This claim is not exclusive. Others have labored also for this end. But your missionaries have all and always been loyal. I speak now of the Pacific coast. Every one there has been true to our flag. Every church has been true to it. Every congregation has been true to it. When the news of defeat or disaster was flashed across the continent, the flags along the Pacific fell to half mast. When victory came, they waved proudly from the peak. We have felt the same heart-beat for liberty which has thrilled your own souls. We were higher law men when it cost reproach to be so. We have not shunned to

preach the whole Gospel of liberty. Gladly would many have come and shared with you in the struggle; but it has been impossible.

Your missionaries on the Pacific have endeavored to do the same work as those have done on the Atlantic. They have been true to Christ, teaching men to be loyal to him. Your policy has been aggressive. When, eighteen years ago, you commissioned the speaker to commence a mission in Oregon, you bade him use all means of good to the people—Bibles, tracts, school books, and all agencies of reform. You bade him, also, seek a center of population and establish a church. The work was peculiar. He went to Oregon by way of Cape Horn and the Sandwich Islands, requiring eight months for the journey, and his companions followed by the Cape for several years afterwards. When I inspected the Willamette valley, in 1848, making known my mission to the few settlers, widely scattered in their log cabins, and inquiring for Presbyterians or Congregationalists, I found only two or three, in a journey of a hundred and fifty miles, southward and northward, except two or three very small churches, collected by some missionaries to the Indians, who had settled in the valley. I was often asked: "What's a Congregationalist? We never heard of that sect. We thought all christian people were either Presbyterians, Baptists, Methodists, Episcopalians, or Catholics." I had to explain that a Congregationalist is a Presbyterian in doctrine and a democrat in church government; that he is orthodox, and free to govern himself by the law of Christ. Now we need make no such explanation. We have nine or ten Congregational churches, and six or seven houses of worship, erected and paid for at a cost of \$3,000. We have the stated ministry of the Word in about twenty places. We have Sabbath schools, prayer meetings, and social gatherings, much as you have them. Our people are liberal. Keeping a careful record of gifts for religious purposes, at Oregon City, for fifteen years, I found that when your Society gave us one dollar, we raised two dollars for the cause of Christ. On reporting the fact to you, your Secretary replied that this is the law of Home Missions, on the eastern slope of the continent. I was very glad to find it so, and thus to be assured that your law had passed over the mountains. Your missionaries have done what they could to promote education. Oregon and California have a free school system, and free schools in every county; and we have not been behind any persons in their support. We have also a college in each State, which, though imperfect, is growing and extending its influence, and gaining the confidence and aid of the people.

Our brethren are working steadily and faithfully, yet they are becoming weary in their work, not of it; and they look to you for more helpers and more help. We have gained vantage ground, and we feel the duty to profit by the position. Few can tell the struggles of pioneer missionaries in a country so distant, and where the population is floating. Often has the word of the prophet come to mind, "Their strength is to sit still;" and often, too, has the missionary needed the apostolic exhortation: "Having done all things to stand."

Our fields are extending eastward and northward and southward. The mines of gold and silver in Oregon, Idaho, and Washington, are already pouring out their \$2,000,000 every month, which pass through our business emporium. The seekers of wealth are coming to our region. New towns and cities are springing up, and the demand is urgent that the friends of Christ be on the alert to open to men the treasures of eternal life. It is true now, as it was eighteen hundred years ago, that we must go to men and preach the Gospel to them. They will neglect it, and fail of the great salvation, if we neglect this duty. The honor of

our Lord demands our attention and our consecration to his kingdom in that part of our national domain. The civil, social, and religious elements there are now in a state of fusion. You can mold them as you please. Soon they will be hardened into fixed forms, such as you would not prefer, but even such as you would deplore. This will be the case if left to themselves, or to imperfect organizing forces. You know that you must have perfect molds to insure perfect castings. By as much as the one is imperfect, by so much will the other be.

You, as a Home Missionary Society, stand responsible for the shape which our social, educational, and religious, and even our civil forces shall take. Upon you rests the duty, as you love our country, and as you love our Lord Jesus Christ, to send out more men—men of piety, of intelligence, of thorough training, of enlarged experience—men of patient industry and unwavering faith. And you must send such men *now*. Every day of delay is a day lost. You can never be too quick to turn a mountain stream in a particular direction. Every rod of its course onward increases the difficulty. You must pour the molten mass into the matrices while it is red hot. If you wait till it is cooled, you can do nothing till you remelt it. But you can not remelt our social structures. It is only once in an age that God applies his furnace fires and reduces society to its elements. We are in that state of fusion now. God has broken us up into an elementary state, and we must especially watch how we re-form, and around what centers we re-crystalize.

For these, and many other such reasons, sir, I move the adoption and publication of the Report, and the further vigorous prosecution of the Home Missionary work.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. T. Condon, Dalles City,
Wasco Co.*

Casting off the Tow Line.

I have long felt that, should the war distress deepen, your missionaries in the Western States would need, far more than we, whatever you might be able to pay; and had this fallen irretrievably below what your commission promises, I would have felt it my duty at once to receipt my claim, shoulder a heavier burden round my home, and go on as I best could.

Although the salary pledged me by the church for the current year falls short of the sum necessary to support my

family in a place like this, when prices are so high, yet the very large surprise gifts made us, during the past three years, have been such, that I could not think of asking further aid from the American Home Missionary Society just now, and therefore persuaded the church to relinquish its dependence on help from abroad. We shall not, therefore, renew this year our application for aid.

As we quietly and gratefully drop overboard the line by which you have towed us on our way for three years past, let us look at what is measurable in the result:

1. We have a neatly furnished church edifice that meets our present wants, is paid for, measures 82 feet by 50, and

seats one hundred and seventy five to two hundred.

2. It is occupied every Sabbath by a congregation ranging from one hundred to one hundred and fifty.

8. It also accommodates a noble Sabbath school of one hundred and thirty children, remarkably steady in their attendance and interest.

4. We have a church membership of thirty six, with others intending soon to unite with us.

5. The pastor's salary is paid, and deficiencies between its amount and the wants of a family in an expensive community are made good by large donations, which in three years were successively five hundred, six hundred and fifty, and nine hundred dollars.

Such is our summing up. And now, dear friends, as we cast off that line and swing clear, we sincerely pray that you may be blessed with many such signs of your usefulness to our country as our brief history furnishes.

CALIFORNIA.

From Rev. J. H. Warren, (Agent,) San Francisco.

Joy over Re-enforcements.

We are in good spirits over the appointment of three men for California. I have just received a letter from Rev. Mr. Snowden, saying that he would be here on the first of June, at the farthest. The church in Nevada City has sent me word to send him there immediately on his arrival. We will locate — in Oroville, and — perhaps in Downieville. Rev. Mr. Pond is at present supplying the pulpit of the First church in this city, and will do so till Rev. Mr. Wheeler arrives. Meantime he will cast about for a future field of labor which may afford him rest from his ten years' work in the mountains, as well as a better chance for harder work in the vineyard of the Master. If now we had a man for the Clayton church, how very

much easier we should feel. Still we do thank you for the reënforcement in prospect.

Confirming the Churches.

I have just visited two feeble Congregational churches, one in Woodbridge, the other in Lockford. These towns are in San Joaquin county, and both are on the Mokelumne river, ten miles apart, and fifteen miles respectively from Stockton. The country around these towns embraces some of the richest agricultural sections in the State, and the region is very finely wooded.

In Lockford, I found a church of ten or twelve members, with a good deal of outside influence. There is a lot for a church building, and the doors and windows are already purchased. As soon as a minister goes there, they will begin to build. The Lockford church is bound to be for some time small, but a permanent church in a permanent place. The church in Woodbridge is smaller, although the town proper is larger than Lockford. The people are feeling the failure of last year's crops. They can not do much now for a minister, but have great hopes in view of promising harvests. It revived them a good deal to receive a visit and words of encouragement from your agent. I was able to do more. In Stockton, I met Mr. —, the young man I wrote about in a former letter; and, upon a full discussion of the wants of the field, he has made up his mind to give up the study of law, and devote himself to the ministry. Arrangements are made now for him to come to Oakland, till the June meeting of the Bay Association—then to get a license and take charge of the churches in Lockford and Woodbridge. He is in good report in that region, as a young man of piety, ability, and truth. He is ready for the work.

Minister Wanted.

In some of my former letters, I wrote about San Bernardino. I have just received a letter from that place, begging

for a minister. It is a strong appeal. The writer has lived there several years, and can speak feelingly. He says:

"It seems to me that this field *must not* remain unoccupied. This town has become quite an important point in business and population, and we are *entirely* without evangelical preaching. The Catholics, during the past year, have nearly completed a church, and so have the Mormons. A few of us feel, and have felt for a long time, that we can not go along so, and be satisfied with this state of things, and yet we know not what we can do. We can not support a minister entirely, nor can we say how much we can do towards it. I know no other way but to fall back upon the American Home Missionary Society for a commencement, and, once in possession of a good minister, we could know our strength. I do not know of a point where a missionary is so much needed, and could do so much good as here. And now can not you do something for us? We can not live so, and Christ must have an advocate here. This field must be occupied, and, as an individual and in behalf of a few Christians, I throw this pressing case upon you, with the Macedonian cry, 'Come down and help us.'

"We are maintaining a Sunday school under some difficulties, but the main difficulty is the want of a minister. It now numbers seventy. It has been as high as one hundred and fifty the past year. I could say more, but I refrain at present."

A May-day Gift.

Yesterday, I secured the donation of a lot in San Francisco for the benefit of a Congregational church. It is located on the San José and San Francisco railroad, just four miles from the City Hall. The city is rapidly growing in that direction, and in a year the lot will be needed.

Light for the Gentiles.

Last week I purchased and shipped a Sunday school library to Salt Lake City. The freight was given by Wells & Fargo,

and the purchase money was a \$50 green-back raised in Salt Lake. It bought three hundred and fifty volumes—enough to give them a good start.

MINNESOTA.

From Rev. A. Morse, Austin, Mower Co.

In Labors Abundant.

In prosecuting my last quarter's work, I have felt more than ever that here is real missionary ground. The missionary can not possibly comply with the many calls upon his time and strength. Last Sabbath, I rode in the saddle twenty four miles, and filled three appointments. At a schoolhouse, twelve miles distant, a large number were gathered to hear the Gospel preached. Occasionally a Methodist minister preaches to them—not oftener than once in four weeks—and that is all the preaching they have had. They gave your missionary a very warm reception. In that neighborhood, I can think of twelve who are now, or have been, members of some Congregational church. In walking away from the place of meeting, I inquired of an excellent brother if he could not occasionally come into town to meeting? He pointed to his ox team, which had just received a full load of children, with their mother: "That's my conveyance. It would be a good day's work to drive into town and back." Now when these people ask me to come and preach to them on the Sabbath, I can hardly say no, though it should take me two or three days to get over the fatigue. At one of my appointments, nine miles west, a woman walked two and a half miles, bringing in her arms her child. After meeting, I asked her if she was one of the Savior's friends? She replied with tears, that it was "a precious privilege to meet Him once more, and his people, at the place of prayer."

At our last communion, nine were received by letter into our church. Others are expected soon to unite with us. We

have made some progress in building a parsonage.

IOWA.

From Rev. H. E. Barnes, Newton, Jasper Co.

Revival and Ingathering.

The special refreshing continued to cheer us till late in the spring, and results were very encouraging. God's Spirit seems, even to this time, to be in all our meetings. Prayer meetings are increasingly well attended, and the Sabbath school is growing. Sabbath congregations, both morning and evening, fill the house, so that the necessity for enlarging our borders is talked of.

A branch Sabbath school, formed a few weeks since among the poor, a half mile from the church, is securing scholars and church-goers who had not been such, both young and old, to the number of fifty or more. I preach there the second Sabbath in every month, and as much oftener as health will permit. The Methodist brethren assist us. The revival of last winter did a glorious quickening work for both people and pastor.

At our communion in March we received fifteen persons, of whom twelve were new converts. In May, we received twenty one, nine of them new converts.

These, with others who had previously joined us, make our increase forty five since last October. What hath God wrought! Our whole membership now is one hundred and twenty five, or nearly that.

From Rev. A. Manson, Quasqueton, Buchanan Co.

Church Planting.

On the 11th of March, I assisted the people in Byron township, in this county, to organize a Congregational church, in a farming town, a newly settled prairie, eight miles north of Quasque-

ton, and about six miles from Independence, our county seat. Two years since, under the efforts of two pious families, a Sabbath school was organized and efficiently conducted. Last winter, upon a few services by a Baptist minister, a revival followed, in which several pupils of the Sabbath school and others obtained hope in Christ. These converts, and some resident christians of different denominations, held a meeting, and determined to unite, if possible, in a church of some denomination, in which they could all agree, so that they might sooner secure the preaching of the Gospel. After some deliberation, they agreed to organize after the Puritan Congregational manner, and sent for me to assist them. A church of twenty one members was gathered, the sacraments were administered, and, at a recent communion, five others have been received. This church is a hopeful beginning on the prairie. The settlement is new, and there are persons in it who, I think, will be progressive in the Master's work.

From Rev. O. W. Merrill, Anamoose, Jones Co.

Walking Alone.

I have to report no special interest, but a slow and steady progress in the church in its piety, so far as I can judge, and in its disposition to do for Christ. Our debts are mainly paid. We have a convenient house of worship and \$800 in the treasury, with which to purchase a bell. This last has been raised by the ladies of the society. The society has just voted unanimously to be self sustaining, and to raise me a salary of \$800. As beneficiaries of your Society, we now have the pleasure of bidding you a grateful adieu. We shall hope, in future years, to make substantial return to your treasury for your past benefactions. We are not unmindful of the fact that it is, under God, owing to your fostering care that

we have been encouraged and led up to this point of self-sustaining ability.

WISCONSIN.

From Rev. J. A. Wells, Warren, St. Croix Co.

The state of the work looks encouraging, yet there is nothing particularly worth mentioning, unless it be an unusual

Interest in Sabbath Schools.

I never knew so great and general an interest in these, as my people have taken this spring. Nearly all their children are in regular attendance. Herein is the ground of our hope for this field.

A Few of the Trials.

We feel our lack of society. My wife and I have many seasons of lonesomeness. All our relatives and friends of early days are far away at the East. We live among a widely scattered people. They have sociable hearts; but in their struggle to pay for and improve their lands, they have neither time nor opportunity for visiting, nor for making and receiving calls, as has been our custom. Though we will not complain of the society here, we yet feel that it is very different from that we left.

Many of the comforts and conveniences of life are wanting here. A minister can not here find, all ready for his family, a good neat house with convenient out houses, garden, orchard, etc. All such things he must do without, or create them. I felt myself obliged, after a brief survey of my field, to buy forty acres of wild prairie, haul lumber fifteen miles, and build me a house (or shanty), and fix up things as comfortable as possible. Then, I set out on horseback over the prairies to find my parishioners. They were glad to see me, when I hunted them up. I never was more cordially received and kindly treated. Our churches are schoolhouses, and we hold our meetings where we think the people will be best accommodated. The school-

house is the most encouraging feature of the Northwest. It is already to be found all over the prairies, wherever it is wanted.

We go ten miles to find a store or grocery, and nearly the same for a grist mill. Of course, there are thousands of little conveniences of life, deemed indispensable at the East, that we have to do without.

It may be asked: Is it worth the while for a minister to spend his time here? I confess that there have been times when it looked dark. Yet, in view of all the facts, I can not but feel that somebody must preach the gospel here. If we do not carry it to this people, how will they get it? A large proportion of the people came from New England or New York, and were brought up in the enjoyment of good religious privileges. They highly appreciate the ministrations of the gospel, even such as can be had here. Can we have the heart to leave them, and see our infant churches go down for want of ministers?

There are Some Encouragements.

The people gather in good numbers into the schoolhouses to hear preaching. They are, for the greater part, a highly intelligent and appreciative class. It is plain that there are the elements here from which may grow good and prosperous churches, schools, colleges, and all that Christianity uses to bless the world.

With the constantly increasing immigration, we are receiving additions to our churches. But we do not, and must not, depend on people coming in from abroad to fill them. We have had one considerable revival since I have been here, and we have reason to trust in God for more.

The material resources of this region will be developed, as fast as the state of the country will permit. But little has been done as yet on our railroads; but, we have every reason for confidence that they will both be completed soon—within three or four years, at most.

One thing that encourages us, is the willingness with which the people pay, according to their ability, for the gospel. Few of them are in circumstances to do much, but what they do, they do with a hearty promptness that would not discredit an Eastern church. One man paid me fifty dollars last year, and proposes to do the same, or nearly the same, as long as it shall be necessary. I know of many men in as good circumstances as he, who would think ten dollars a burden.

Another circumstance, noticeable just now, is one that has often cheered a pastor's heart—earnest prayer for a revival. For several months past, I have noted the peculiar fervency with which the people pray for this. I have felt my own heart drawn out in that direction. Though away at this great distance from the cherished scenes and familiar faces of early days, we can not believe ourselves forgotten. We get an occasional epistle as full of love and kind sympathy as ever. But we must not stop in our heavy task. The toil and labor now, the rest, the reward, the crown, hereafter. We will meet our old friends and our new ones in a better world than this, and separate no more.

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*From Rev. J. M. Hayes, West Salem,
La Crosse Co.*

Seeking Lost Sheep.

I have visited, as I have been able, among church members and others, and have been well received. My plan is to try to address a few appropriate words to each one present, and then pray with and for them. A woman remarked that she had received but one such visit before, since she had been in this region, seven or eight years. She was a church member of another denomination. She thanked me, and asked me to come again. To go thus from house to house, is pleasant but fatiguing work.

Hinderances.

Our effort to centralize at Bangor, is

not so successful as we had hoped. For a time, and during the winter, the attendance seemed encouraging and the prospect good. It was expected that when the spring opened the congregation would increase; but it is otherwise. The people are mostly farmers—their work pressed, and their teams were worked hard. "I work my team hard, and it must rest on Sunday." What better service for a team, than to take a family and neighbors from two to five miles to church on a Sabbath morning? Why not let it rest from noon, or a part of the afternoon, on Saturday, that it may be ready for this holy service? Will not such service be as likely to help the family live, as all hard work—God accepting the service, and blessing the earth with an extra shower, a little more or less sunshine, less frost, fewer destructive insects? Is it not written: "Man shall not live by bread (hard work) alone, but by every word that proceedeth out of the mouth of God," i.e., by obedience? But so it is; the team must not go to meeting, even if wife and children can not go. This is one hinderance to building up a congregation. And how can I sit down in my study to prepare a discourse, when I can not tell what my congregation will be, and can not bring it before my mind's eye? How prepare to preach, when I do not know who will be present?

Perhaps I am inclined to look at the "shady side" of my field too much; still I hope to do some good, and shall try to have them view the matter in the right light.

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*From Rev. R. Hassell, North Leeds,
Columbia Co.*

Work.

Since my last report, I have preached at Leeds Center every Sabbath morning, and at South Leeds every Sabbath afternoon, except once a month, when I have preached at Poynetta. We sustain prayer meetings at Leeds Center and South Leeds. The members of the

church are scattered, and, living in different districts of the town, have, in their respective districts labored to gather the children into Sabbath schools, and succeeded in gathering many into them who could not have been accommodated in one school. We have three Sabbath schools in Leeds.

I also preach in the southeast corner of Lowville every other Sabbath evening, making three appointments, and twenty seven miles of travel. Here, too, we have a Sabbath school well sustained.

Reward.

At our communion season in April, a lawyer, now settled on a farm, united with our church. He thought he experienced a gracious change four years ago; but this winter he has come into the light, is now clear in the enjoyment of religion, and becoming an active and useful christian. He commenced laboring at once for the youth, and desired me to preach to the people, which I made arrangements to do. It was very impressive and affecting to see one of his profession and standing in society come forward with child-like simplicity, in tears of love and gratitude, kneel to receive baptism and consecrate himself to Christ. His wife also made a public profession, was baptized, and received at the same time—grateful and happy that they had become decided for Jesus.

The interest at South Leeds has continued. Eight persons from that part of the town united with the church, and remain steadfast. More will unite at our next communion. The congregation there is large and attentive, and much interest is felt in the Sabbath school. In the several schools, thirty dollars have been raised for the purchase of Sabbath school books. This year my work in Leeds is much more encouraging than at any previous time. I pray and trust that the Spirit of the Lord will be poured more richly upon us, and that the wilderness will become as Eden, and the desert like the garden of the Lord.

Patriotism.

My son, who has been in Sherman's army nearly three years, was wounded in the battle at Bentonville, N. C., and since has been in the McDougal hospital. His wound is now healed, and we are expecting his return every day. We are grateful that his life has been preserved, and not less grateful that we had a son to send, who was willing to go, and brave the perils of war for the maintenance of our government and institutions, and the advancement of freedom: grateful also that the rebellion is subdued, and that peace again smiles upon the land; and yet we are sad, sad, that our good President Lincoln could not be permitted to live and enjoy the fruits of it—but God's will be done!

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*From Rev. T. B. Hurlbut, late of Barre,
La Crosse Co.*

Sickness and Sorrow.

The reasons for leaving my field before the termination of my commission are briefly these: My constitution is considerably broken by diseases incident to more than thirty years' labor on the new fields of the West. I went north, in the hope that the climate would reinvigorate my constitution, and enable me to continue to labor in some new place for a few years longer; but I derived no very sensible benefit. I found the needful labor on my field too great for my health and strength. It seemed necessary for me to hold three services on the Sabbath, besides walking five miles. To this my strength was not equal.

The Dead Soldier.

Our great bereavement, in the loss of our dearly beloved and only son, in the battle of the Wilderness—our only earthly support on which to lean in our old age—has had the effect to weaken my strength in the way, as also to alter my resolution to break up our small home, and seek another in a still newer country—a change which would necessarily be

attended with much labor, sacrifice, and expense. These considerations decided us to leave Wisconsin, and to stay where we are, doing what we can, and waiting till our change come.

Love for the Society.

I wish to express my sense of obligation to the officers and patrons of the American Home Missionary Society, for their prompt and liberal aid, whenever asked on my behalf, at intervals during the last thirty years. I can never cease to regard the Society as a great and efficient instrument for good to our country; nor to pray that its usefulness may increase more and more, until our *whole* land shall be renovated and redeemed to Christ by his precious Gospel.

A Box would be Welcome.

I made application, as perhaps you may remember, in my last report, for a box of clothing, as my salary for the last four years has enabled me to buy but a very limited supply.

If any arrangement has been or shall be made to supply us in that respect, it will be thankfully received and acknowledged; and it may be sent as then directed.

MICHIGAN.

From Rev. A. Dresser, Pentwater, Oceana Co.

I am again on missionary ground. God's providences have been very marked, as they seem to me, in bringing me here. His kindnesses and mercies have overwhelmed me.

You are probably aware that I am the only Congregational minister for many miles around. The place is growing rapidly and bids fair to become one of great influence. It is the inlet and outlet for a large extent of country, that is filling up very fast with enterprising settlers, many of whom are hungry for the word of God, and some of whom, having been here for many months, have heard no preaching of any kind

till I came. I preach here every Sabbath morning, and in the afternoon have appointments from three to fifteen miles distant—one at Benona, and one at Hart, the county seat. There is no church except at Benona. May God give wisdom and grace to lay a foundation that centuries will not throw down. Heaven's rich blessing ever rest upon you.

ILLINOIS.

From Rev. T. Lorriaux, Ottawa, La Salle Co.

Our French Brother's Review.

It is very gratifying to look back upon a whole year of labor and have to record but manifest and unceasing blessings. Such is my privilege at this hour. Through God's kind providence, I have been enabled to preach every Sabbath without interruption, from June last till now.

The condition of the church also has been remarkably healthy and prosperous. What was, at first, in many minds a favorable impression only, has deepened into a living principle of grace; and I have the joy to report an addition of ten new members admitted on profession. Among those ten, four belong to one family, who kept away from us during the first year of our organization.

How grateful we feel towards God, that we have not yet had any backsliding. It is true that many meet with us who do not yield to the influence of the grace of Christ; but that does not discourage me—we must be disappointed sometimes in our expectations; we are then brought nearer to God, and are less tempted to rely on our own strength. His name be praised for what has been done. We shall trust in His love and power for what remains.

Our services continue to be well attended, and I notice, with gratitude to God, an increase of attention on the part of our hearers. The people, al-

though generally poor, do not shrink from making new sacrifices. We are now paying for the lot on which our church is built, and I have every reason to believe that, in a few weeks, we shall be completely out of debt.

Our Sunday school is progressing finely; our dear teachers who had been to the war have just returned, and are full of zeal and love for the work in which they are so efficient. Oh, how happy we all feel to see them back! My beloved brother, who joined the church, has come home. The war is over—God be praised! I can not find words to express my feelings at this hour. The great blow which has struck the country has brought us nearer together than ever before. We had a meeting in our church, to mourn the loss of the great man who fell a victim for his country's salvation; and many who were bitter enemies of Mr. Lincoln joined with us, and wept for the man they had so little appreciated while living.

Our Sunday school library has been replenished by kind ladies from New Haven, who sent us a box full of good and useful things. We can not say how thankful we are to them. Every member of the family found in that precious box just the things he was in want of. For my part, I found in it excellent books which I needed very much.

A week ago we had a Sunday school picnic. We met with the French children from Somonauk, where I preach every month. About one hundred children were present; and, in the solitude of the forests, we sang the hymns which are sung in our dear country. It was an occasion which will be long remembered by all those present.

I go nearly every Sunday afternoon to preach on the prairie. I have just now returned from a journey thither that has been truly refreshing to my soul. Although I preach in the morning and superintend our Sunday school, and al-

though I travel in wagons without springs, and preach in the afternoon and evening, I feel less tired when I retire to rest than I did in the morning—there is something which gives comfort and courage in the earnest welcome of the farmers. We meet in the schoolhouse or in private dwellings, and the Spirit of God is more and more with us. The Catholics in town and in the country continue to meet with us. They have nearly all procured Bibles, and they read them with a delight which might make many Protestants blush. A Catholic woman was telling me this morning: "Since I hear the Gospel preached, I go no more to confess my sins to a priest, but I go to God, and I find near him relief and forgiveness as I never did before." The Americans in the neighborhood come to our meetings on the prairie, although they do not understand; but they desire to show us their sympathy and christian love. They take great interest in the evangelization of the French.

A Temporary Absence.

Unavoidable circumstances necessitate my going to France, and spending there two or three years. I am called upon by the body of ministers who ordained me to go to my country and work among our churches. They think that I may labor with profit from the experience I have had in this country, especially in the Sunday school work. But this church can not be abandoned. And I propose to look for a successor in this field. But I can not expect to find one before three or four months. I am instructed by the congregation to apply to the Home Missionary Society for the continuation of the christian assistance which has been given to us these last two years.

A member of the congregation, who has been engaged several years in preaching the Gospel in France, would accept a commission for six months if offered to him. He preaches very ac-

ceptably, and if his services are required, he will consecrate a great part of his time to the work.

My labors would cease here on the 1st of June, but I have resolved to stay until we obtain an answer from your Society. Oh! I hope you will continue to take interest in this field, which has never been so encouraging and prosperous.

May God bless your Society and our Church! I am in hope to be once more in connection with you, when I have done what I can for my own native country.

From Rev. A. A. Whitmore, Henry, Marshall Co.

Early Conversions.

At the last communion, five young converts joined our church—one girl twelve years old, and four from fifteen to sixteen years old. These were members of our Sabbath school. Some of the four city Sabbath schools united in a meeting, and twenty or thirty are hopefully converted. The interest still continues—two evening meetings a week are held. There is no special interest outside of the Sabbath schools, and that is among the scholars. In these meetings, we let the young people occupy considerable of the time in speaking of their experience, exhorting each other, and conversing freely together. Some of them are faithful workers in the meetings and out of them. My oldest son, aged fourteen, entertains a hope, but thus far he has not acquired much confidence. Our second son, aged eleven, thinks he is a christian, but we will wait for more evidence in both cases.

Asaph Wanted.

We have not yet succeeded in getting a competent leader of singing. We shall pray and inquire for one till we get him. I hope the Lord will send us the right man. If you know of a staunch Congregationalist and a faithful

worker that can come, please send him along. A good teacher of vocal and instrumental music would have all he could do here, and might get a competent support. A teacher of vocal music is especially wanted. At present, no person is engaged in this work in town. One man and two or three women teach instrumental music, but they have more than they can do.

Holding on for the Future.

My opinion is, that a missionary should be kept here, not so much for immediate as for *future* good. Should the city remain with only its present inhabitants, I do not think that any man could succeed in building up this church. But the city will not remain stationary. Changes are taking place. There is yet to be, and that soon, I hope, a large increase of business and of population. By having a man on the ground, the church kept along, and the ordinances maintained, I hope that by and by the tide will turn, and our house will fill up. The crisis, I think, is to be for about a year to come. I know that a good many think that we can not go forward; and we can not, without the liberal aid of the A. H. M. Society.

Do not understand me as giving up the hope of doing present good. I do hope that some of the present race may be gathered in. I certainly shall work for it. Thus far I have not doubted that God has planted this church. He is able to uphold it and cause it to prosper.

From Rev. J. W. Cass, Como, Whiteside Co.

Outgrown Us.

By the favor of God and the self-denying determination of this people, I am able to say to you that we are resolved to be a self-supporting church. To reach this point, five members (none of them wealthy) came forward with a pledge of \$75 each for the present year, and others with smaller sums, which were, at least, as liberal. I can

not but honor such sacrifice, for it is a sacrifice. Corn, which a year ago brought eighty to ninety cents, now brings only twenty five cents. Labor is still high. Taxes are enormous. But we believe those who honor God will be honored by him. I shall necessarily be driven to close economy, but I have no fears while doing God's work. We shall still be a missionary church, but we hope solely by *giving*. Our numbers are few—only eighteen male members—but we expect to grow. We expect that if we sow in tears we shall reap in joy.

Our interest in your noble Society will not diminish, but rather increase. We feel more manly already. Yours gratefully, and for Christ.

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From Rev. D. Gore, Lamoille, Bureau County.

Ingathering.

The most interesting incident I have to record, is the addition lately of seventeen persons to this church. Of these, thirteen were received on profession of their faith, mostly the fruits of the religious awakening the past winter. The remaining four came to us from neighboring churches. This is a pleasant accession, and constitutes one fifth of our present entire number, which is now eighty five. A few more are expecting to unite with us tomorrow, and others will perhaps do so in September.

Church Building.

This increase is owing to the train of influences following our new meeting house. It was opened in January, and all the pews were at once called for and taken. We found our congregation at once much enlarged, our Sabbath school increased, and a new interest kindled in the hearts of many in regard to the wants of the soul. The spirit, in unusual measure, was with us, convicting, converting, reclaiming and sanctifying. This summer, we are permitted to see a larger congregation, and to instruct a

larger Sabbath school, than ever before. Our history, during this enterprise of erecting a house of worship, increases my interest in the great work of church building among the destitute in our country. Without a good place to meet, it is difficult to gather a congregation anywhere, but more especially in new places in the West. To a church struggling for existence, as is generally the case in new settlements, a new meeting house is a source of strength. It gives character and influence. It establishes a congregation, and informs a people where are the means of grace. In the great work of securing the West and South for Christ, the building of meeting houses is vital. I am glad to see attention turned to it, as a branch of Home Missions. It must call out the money of the churches, and secure for itself a permanent place in the affections of God's people.

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From Rev. A. Harper, Port Byron, Rock Island Co.

The Spirit's Presence.

We have had a good many evidences of the Spirit's presence among us, during the quarter now ending. Our prayer meetings have been very much more fully attended than ever before. And we have had some additions at each communion, for months past. I spoke of one or two elderly men, worldly hitherto, very much so, who have been with us in our meetings regularly. One of them came forward, and is now a member of the church, and seems to be living a real christian life. The other still lingers, thinking he must gather more strength before he joins the church. I tell him in the church is the place to grow strong. We hope he will hold on and become a very useful man. His wife also will go with him, I think. The wives of two of our young business men—merchants—have both come out and taken a firm stand for Christ. We hope the Spirit is still working upon the hearts of the people.

*From Rev. B. F. Haskins, Victoria,
Knox Co.*

Encouragements.

I am glad to report some progress on this field, which two years ago looked so forbidding. We have had four additions to the Victoria church, and one to the Spoon river church during the quarter, and we have been encouraged otherwise than by additions. The young people in this vicinity got up a subscription, and purchased a melodeon for our church, worth \$112, which adds very much to the interest in singing. We have also had our meeting house painted, and are contemplating other much needed repairs. The church and congregation have taken hold with a commendable courage. I feel that now the same effort accomplishes in one quarter, what was the work of a year when I came to this field. All that we lack now, is a gracious revival, which shall bring into the fold of Christ the Sabbath school and Bible class scholars, and my prayer is that it may not be long delayed.

A Welcome Box.

We have the satisfaction of recording another token of favor, in the receipt of a box of clothing, and other articles of great value, in the pressing need of our family. It came from the ladies of the Congregational church of New London, Connecticut. How many pressing wants were supplied at once! No one but a poor missionary, who has reached almost the last extremity of needs, and scarcely knows what to do, can appreciate such timely help. Our hearts were filled with rejoicing. Many and hearty thanks to the kind donors. May the Lord cause their cup of blessings to run over. The box, as we estimate value here, was worth one hundred and fifty dollars.

Another item of encouragement: We have secured some thirty three dollars' worth of Sabbath school books. Twenty three dollars were raised by the Sabbath school, and the rest was granted by the Boston Tract Society, so that a new impulse is given to our Sabbath school.

From Rev. J. Hodges, Shirland, Winnebago Co.

The Boys Returning.

With swelling hearts, we extend the hand of welcome to our returning soldiers; but their presence reminds us of those we shall see no more in this world. To me has been granted the joy of greeting two of my sons. One was with Sherman from Chattanooga to Atlanta, the other, from Atlanta round to Washington. Another is still in the service, but in this State, and I do not know when he may be released; and another—the first to enlist—will return no more: he sleeps upon the battle field of Shiloh.

And now may God grant the government wisdom, that, in what remains to be done, its policy may be approved of heaven, and welcomed and sustained by the people.



*From Rev. C. E. Dickinson, Noyesville,
Cook Co.*

Self-Support.

When I made my report for the last quarter, I supposed we should be obliged to apply for another year; but since that time the trustees of our society have decided to assume my support.

Retrospect.

In parting from the Home Missionary Society, I can not refrain from a few words of retrospect. Two years ago, last February, our little church was organized with thirteen members. The following May, I was commissioned by your Society to labor here.

We have had no general revival, but have enjoyed two seasons of special interest, with conversions at other times. Our church has been increased by the addition of seventeen by profession and eleven by letter. One has joined the church above, one has been dismissed, and four have removed from us without yet taking letters—leaving thirty five resident members.

The first year, this society raised for me \$850; the second year, \$500, and a generous donation. This year, they

assume my support, at a salary of \$800. "Hitherto hath the Lord helped us;" and it is safe to trust him for the future.

That a community should have been aided by your Society to become self-sustaining in respect to the ordinances of the gospel, is a great work; and I believe that in eternity many will rise up from the prairies of the West and call them blessed who have aided to send the gospel here.

For myself, I am grateful to God that he counted me faithful, putting me into the ministry, and that he hath honored me by making me a pioneer in this work. With some regrets, and much gratitude, I now take leave of the Society. To hold your commission, I consider an honor next to my commission from the Master. Wherever my lot may be cast in the future, I trust I shall never cease to love and pray for the American Home Missionary Society.

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From Rev. F. W. Beecher, Kankakee, Grundy Co.

The Darkened Home.

We have been called to go through very deep waters of sorrow. On Sunday, the 14th day of May, I sat and held my little boy's hands in mine, and watched him breathe his last breath on earth. Jesus has taken away my treasure, my hope, almost my life. It seems as if his mother and I had no hope, heart, or home left.

He was a boy of remarkable beauty, not alone in the partial eyes of his parents, but to others who remarked the spiritual and noble expression of his countenance. Very many have said, before he died and since, that he was the most beautiful boy they ever saw. He was very affectionate, and eager in its demonstration. He was not a precocious child, with premature intellectual development and weak physical frame. By his natural and healthful growth, in stature and character, he gave promise of strong and well developed faculties of body and mind. He

was sick but five days; a sudden and severe attack of diphtheria took him out of our hearts and home.

If this confession of a great desolation seem at all out of place in this quarterly report, I can only say that out of the fullness of the heart the mouth and the pen speak. I know I loved my boy very tenderly and dearly. I tried sometimes to think of myself without him—attending funerals of little ones, and seeing parents bereaved all around me—thinking all the while that it was possible for God to call him to himself. I could not picture the reality. A weight lies on my heart all the time, and life becomes a burden, because my darling is not with me.

It is so hard to believe that the hand that takes away is as kind as the hand that gives—that it is a blessing for me to lose my Eddy. We called him Edward Lyman, and did dare hope that he might live to honor both the name of his grandfather and great-grandfather. We do hope God has taken him to a better school, with more capable teachers than we could be.

My boy was taken sick while I was away, attending the meeting of the Association. Before he died we took him from Kankakee to my father's in Galesburg. He was buried there. In this great affliction the people here have shown themselves loving and true. They all mourn with us for our beautiful flower. He was four years old, and frequently was at church, and enjoyed staying to Sunday school, going into the infant class and saying his verse, which always was, "Feed my lambs." It never could be changed for a new one: that was his verse, and he felt no need for another. I hope that Jesus himself feeds this dear lamb in his heavenly pastures.

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From Northwestern Illinois.

A Railroad Town.

Two characteristics of this people are especially discouraging.

First: This is almost wholly a railroad town, built up by it, and peopled, to a large extent, by its employes. The influence of these railroad employes is decidedly anti-christian. But few of them can be induced to attend church. Nearly all are profane—nearly all use ardent spirits, and all, I may say, care little, if any thing, for the sanctity of the Sabbath. How shall they be reached? Not by preaching, for they will not attend upon it. A few can be reached, at rare intervals, by private conversation; but in general they are too busy to allow me to get a half hour's conversation with them.

A second difficulty is the extreme changeability of the population. Out of sixteen houses near my own, there have been eight changes of occupants within little over a year past. Coming and going continually, no family feels settled here, and for this reason they care comparatively little for the interests of the place. They take no thought nor care for the building up of a good society, nor for any public enterprise of a beneficial nature.

Growing out of this fact, there is scarcely any definite form of public sentiment here. Every family seems to be, in a great measure, cut off from every other family, and the inhabitants of one street have little to do with those on another. Society lacks *cohesiveness*. Very little can be done by a minister of the Gospel, through any of the usual social channels found elsewhere. And yet, there is work to be done here. Some souls can be reached, both in public and private, and these souls ought to be esteemed precious.

NEW YORK.

From Rev. D. Powell, Holland, Erie Co.

Death of a Mother in Israel.

In one of my reports, I made mention to you of my dear wife's sickness. She

continued for many months to grow weaker and weaker, until, on the 24th of June, she fell asleep in Jesus, in full assurance of her interest in him. Her life had been one of communion with God. When she came to die, she called me to her, and said: "I know that my Redeemer liveth; though I walk through the valley of the shadow of death I fear no evil." Then, drawing a few more breaths, she said: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands—eternal in the heavens." I asked her, "Are you certain of this?" and she answered, "I am certain; I know it." She was in full possession of her reason to the last, and, without a struggle or a groan, closed her eyes and slept in Jesus. We had been married thirty five years. We were both natives of South Wales, Great Britain, and came to the United States in 1842. She was a lovely wife and helpmeet, an affectionate mother, and a faithful christian. She was converted when about twenty two years old, and died in her seventy sixth year. I am left alone like a sparrow upon the housetop. Pray for me.



*From Rev. A. Bronson, Ticonderoga,
Essex Co.*

The Soldiers at Home.

A number of promising young men, who went from us to aid in putting down the rebellion, have returned; and, so far as I can discern, their absence from us has not caused a deterioration in their moral or religious character. In general, they exhibit a marked improvement. Some who left us have fallen in battle; others have been the victims of disease, and of cruel treatment in the prison pens of the rebels. We mourn, while we reflect that we shall see their faces and hear their voices no more forever.

MISCELLANEOUS.

Circular of our Western Agents.

TO THE FRIENDS AND PATRONS OF THE AM.
HOME MISSIONARY SOCIETY :

The National Council, recently in session at Boston, had for its main object the development of measures and resources for the evangelization of the West and the South.

It was this idea that became the essence of its deliberations, and that culminated in the grand and solemn resolve, with prayers and praises and mutual covenant, to raise for this purpose the present year, Three Quarters of a Million of Dollars.

Of this sum the Council, finding that the American Home Missionary Society, as our great evangelizing agency, needed only to be reëmpowered, assigned to it Three Hundred Thousand Dollars, which would be *twice* its usual receipts from church collections, and recommended that its officers use all suitable efforts to raise that amount.

Before leaving Boston, two of the Secretaries and twelve of the Agents of the Society, with grateful acceptance of this devising, met in consultation as to ways and means. Considering it unwise to turn aside the Actuaries from their specific missionary work to that of collecting, and preferring to coöperate with the churches in their plans of benevolence, and thus to widen and deepen the channels already cut, they determined *to seek in the ordinary way a contribution from every congregation in the fellowship,*

and to ask each one TO DOUBLE THE GIFTS OF THE PREVIOUS YEAR.

To this end it was agreed that a Circular should be issued, stating this simple plan, and appealing for a suitable response.

It was thought especially desirable that the West should "begin not only to do, but to be forward" in giving to this cause, as a thank-offering for all it had received, and as an encouragement to our friends at the East to give still more liberally. Such a token was the offer to the Council by a Western man of \$10,000 for this great scheme. But an evidence more gratifying still than even several such gifts, will be a generous offering from every church at the West.

The call for the christianizing of the South is none other than that voice of God which aroused us to the defense of our national life in blood and anguish, and now commands us to occupy the subdued territory with the institutions of the Gospel. The South, with its religion an apostasy, its church organizations a wreck, its society a chaos, must be reconstructed upon a christian basis.

That system of Puritanism, which has done so much for the East and the West, which is free from the contaminations of oppression and of disloyalty, it is our duty to extend into that devastated region. Love of our country, love of our kind, and love of our Redeemer, all combine as motives to this undertaking.

Already the good seed is taking root in Southern soil. In Missouri there are *nine* Puritan churches; in Tennessee,

one; in Maryland, one; in Delaware, one; in Kentucky, two; while not a few other such enterprises are coming into organic life.

At the West, not only do the older portions of the field still demand much of succor, but the new States and Territories of our inter-continental empire are calling for immense appropriations.

We appeal to you, therefore, dear brethren, in behalf of our country and of Christ's kingdom in it, that, in the proper time and mode, you will *positively secure a contribution for this cause*, and that you will **MAKE THE OFFERING DOUBLE THAT OF THE LAST YEAR.**

Now that the people are relieved from contributing to the Sanitary and Christian Commissions, for bounties and other such expenses of the war, and now that the spirit and the habit of giving have been thereby so much developed, surely it is not unreasonable to expect that this double amount shall be furnished for the same general object—the welfare of our country.

As was eminently fitting, the Council recommended that *Friday, the 15th of September*, should be observed as a day of fasting and prayer in all our churches for the blessing of God upon its action, and especially upon its effort to raise the Fund for Home Evangelization. Will it not be your pleasure thus as a church to unite in this service of prayer for a gracious dispensation of the Spirit?

Gathered in that august assembly, which represented the piety, culture and energy of three thousand Puritan churches, standing upon Plymouth Rock, and the graves of the Pilgrims, and looking back from that position of historic eminence upon the wondrous de-

velopment of Puritanism in the civil and religious institutions of our nation, we felt an assured confidence in it as the moral power still needed to complete the subjugation of our whole country unto Christ; we also felt there an inspiration to go forward in humble dependence upon divine aid to fulfill our share of that blessed mission; and we confidently believe that this will be the devout ambition of our entire communion.

A grander opportunity was never offered to any people to do a work for their country and for the world. Shall we meet it?

Will it be too much to request that these few words of statement be read at some one of your religious services, and also that this great theme be frequently remembered in prayer at your seasons of domestic and of public worship?

GRACE BE WITH YOU.

In behalf of the American Home Missionary Society,

JOSEPH E. ROY, Agent, Chicago, Ill.
DEXTER CLARY, Agent, Beloit, Wis.
JESSE GUERNSEY, Agent, Dubuque, Iowa.
L. SMITH HOBART, Ag't, Syracuse, N. Y.
LYSANDER KELSEY, Ag't, Columbus, O.
HERBERT A. READ, Ag't, Marshall, Mich.
ELISHA JENNEY, Ag't, Galesburg, Ill.
JOHN C. SHERWIN, Ag't, La Crosse, Wis.
RICHARD HALL, Ag't, St. Paul, Minn.
JULIUS A. REED, Ag't, Davenport, Iowa.
REUBEN GAYLORD, Ag't, Omaha city, Neb.
LEWIS BODWELL, Ag't, Topeka, Kansas.
EDWIN B. TURNER, Ag't, Hannibal, Mo.

We invite the attention of friends of Home Missions to the foregoing appeal of our Western agents. Though specially intended for their fields, its facts and arguments are equally adapted to more Eastern longitudes.

Our New England coadjutors will no doubt devise means of effectually reaching the members of our churches. If *every* church can be reached; if the churches that have contributed will double their amounts; if those which have not, will try the experiment of giving; if every church member shall have the opportunity to give something—all the work laid out by the Council will be accomplished. The *men* will come forward, when such a spirit moves the churches.

We trust it will not be forgotten, that our main reliance is upon the PASTORS of these churches. They have ever been our most effective helpers; many of them were in the National Council; all of them have read the report of its doings; they know the facts; they appreciate the need; they love the Society; they know how to reach the hearts and purses of their respective charges; their hearty coöperation is a prime essential to the success of our agents; on them will largely depend the results of the appointed day of special prayer.

Not a few pastors, laymen, and churches have already cheered us, since the Council, with letters of sympathy, contributions, and promises of earnest endeavor to double former donations at the time for collections.

A young, thriving church in New Jersey, whose pastor is the worthy son of one of our warmest life-long friends, after their pastor's presentation of the Society's plans, nobly responded to his appeal for increased donations, by an advance from their usual former collection of about \$150, to the generous sum of nearly *six hundred dollars*!

Vermont has early and liberally come forward, with \$1,500 "as the first installment (she says) toward her proportion of the \$800,000 voted by the Congregational Council for home missionary purposes in the South and West." Rev. C. S. Smith, Secretary of the Home Missionary Society of that State, writes: "Without diminishing our efforts for the evan-

gelization of our own population, we intend to do something to assist in possessing the whole land for Christ. We feel that, as Vermont has given freely of her treasure and her sons, to maintain the integrity of our nation and bring back the erring to their duty and their allegiance to our government, she ought to be as self-denying and as devoted in promoting the interests of Christ's kingdom, and in bringing all the inhabitants of the land to bow to his sovereign will, and own Him as their rightful king and Redeemer."

Are not these sentiments equally applicable to the other New England States? And will they not all hasten, with Vermont, to range themselves by the side of our constant supporters, Massachusetts and Connecticut—generously caring for their own, and not less generously reaching full hands after those who have gone out from them into the regions beyond?



Religion in the Army.

Rev. J. D. Sands, formerly a missionary of this Society at Keosauqua, Iowa, but for the last year a chaplain in the army, has continued to report and to *contribute* to these headquarters. The following communication is dated Fort Gaines, Dauphin Island, Alabama:

Since I last wrote you, I have had hard marches over hard roads, and hard fighting with large armies and against well fortified places. But, with all these hardships, I feel thankful that the presence of God has been with us.

When about three days' march out, we held a communion season, and a precious time we had. I believe we had over 400 communicants from our brigade (First brigade, Second division, Thirteenth Army corps). It was a solemn season. We knew not how long it would be before we should be engaged with the enemy, for his pickets were not far ahead of us; but we continued to drive them before us for seven days more before they gave us battle.

The day before the fight commenced was Sabbath, the 26th of March, and the command of the general was, not to hurry on the fight on that day if we could avoid it. And we did avoid it: but on Monday, the 27th, at twenty minutes past eleven, A.M., the fight commenced; and never did I see such a place. I had more than I could do to remove the wounded and dying from the field, although I had with me the ambulance corps and the drummers of our regiment.

I had the slain of our regiment all buried together in the corner of a field, about one mile to the south of the fort; had separate coffins made for the whole; head-boards put to each grave; the name, regiment, company, and rank of the deceased put on each coffin—the whole inclosed with a strong log fence, and small cedar trees and rose bushes planted in the inclosure. I also wrote letters of condolence to the family of each one who fell on the battle field. I was enabled to do these things because, after we took the fort, our brigade was permitted to stay there and at Blakely for some time to get off the things captured with the forts. Altogether, we captured four forts—Spanish Fort, Fort Huger, Fort Tracy, and Fort Blakely. The amount of ammunition taken was almost beyond computation—cannon and mortars to the number of hundreds, and of small arms many thousands. We had great joy because of our victories, but how was our joy chastened by the great national calamity which came upon us in the loss of our loved President! It was well for the rebels that the forts were ours when that news reached us, or a smaller number of prisoners would have been taken. But a wise God rules over all. Blessed be his name.

The cause of religion is very prosperous in the army. Thanks to God, we have conversions almost every week. Hardly a day passes but some one calls to talk on the subject of religion. We were paid yesterday, and I hasten to

transmit my mite, \$5, to the A. H. M. S. It is little, but I ask the blessing of God upon it.

Resolutions of Thanks.

The following resolutions were adopted unanimously by the General Association of Congregational Churches and Ministers of Kansas, at Topeka, in May last:

Resolved, That the encouraging results which mark the close of ten years of missionary labor in Kansas; the triumph of civil and religious freedom; the existence of thirty two Congregational churches with 764 members, sixteen houses of worship, and this year contributing \$8,300 to the cause of Christ and humanity, are, under God, due to no human agency more than the constant prayers and generous gifts of the American Home Missionary Society, the American Missionary Association, the American Congregational Union, and their pastors and friends.

Resolved, That thanks are not a sufficient return for the gift of \$33,800 by the American Home Missionary Society, \$14,121 by the American Missionary Association, and \$8,375 by the American Congregational Union; therefore,

Resolved, That we pledge ourselves to a faithful and prayerful effort to liquidate the debt, and will use our best personal endeavors to raise, during the coming year, an amount which shall equal, at least, one half dollar for each member of our churches to each of these Societies.

Californian Characteristics.

Californians generally are bold, independent thinkers, little influenced by old forms, creeds, establishments, hereditary usages, pious antecedents. It matters little with them what any thing *has done* for the world in former times; it must show good *present* reasons for its existence, or it is no better than a novelty—and not half as good.

Again, there is a class, who, having come here in a spirit of adventure, and acquired under the peculiar influences of a California training a dash of Californian recklessness, carry the same characteristic over into their religion, and thoughtlessly tread along the trembling edge of any novelty, heresy, imposture, or de-

nial, that comes to them, from mere curiosity or recklessness ; or religious adventurers and desperadoes, boldly cut adrift from the Bible, and cast overboard all old faiths, and float out by themselves wherever the winds and tide may take them on a trackless ocean.

There is another class, who, finding here the outward organs and institutions with which they had in early life associated Christianity, changed, think that Christianity itself is changed, and that the law of God has relaxed its grasp upon them. Now that the old framework, the old scaffolding, is fallen, their faith goes down with it.

There are doubtless some others who purposely came to this coast to shun the claims of religion. Certain revelations have been made justifying the belief that, scattered through our cities, hidden among our mountains, lost on our plains, are not a few who tried to escape from God—the most rancorous and determined enemies of christianity. They took counsel “against the Lord, and against his anointed, saying: Let us break their bands asunder, and cast away their cords from us;” and came to California. These are the men who say, to quiet their own conscience: There is no God in California—no law of God—no religion.

We have another class, whom it will be rather difficult to reach—*frontier* men, those who have ever kept a little ahead of the advancing tide of civilization and christianity in the new States—men of gross, unspiritual, material natures, who associate religion with effeminacy or a worn out civilization and in whom almost the capacity for a revelation, for spiritual thought, must be produced. A large number of these persons broke into this Western world on the discovery of gold, and continue to come, with all their unkempt civilization and awkward capacity for a biblical faith. In them the spiritual spark is to be struck out, and the sleeping immortality to be evoked.

We have also a large element of *imported unbelief* from foreign lands. We have little profound philosophical inquiry or erudition in the interest of doubt, after the manner of the German Pantheistic, the French Positive, or the English Naturalistic schools ; and under the pressure and urgency of our intensely practical life, are not likely soon to have much. But a vast amount of the *tailings* of these systems has been brought into this country, and exists in the form of fragmentary philosophizings without philosophy, of superstitious contempt, or quiet neglect, or stupid apathy, towards revelation and its claims. We have only the ashes and cinders, but these bury human souls as effectually as the more dazzling flames of the originals burned them.

These considerations, apart from the general ones growing out of the peculiarities of the age and the natural disposition to question a revelation from God, and the natural disrelish for the contents of this particular revelation, show that we have a task to place the Bible in the public faith where it belongs. We must fight a mighty battle, with no help from prescription, or accumulated faith, or a prevailing religious system, where there is a great want of christian organization and coherency among the good, and where others think they are stripped of helps or obligations to faith, and thrown back upon elementary principles, to solve the problem each as he pleases. But, “Fear not: for they that be with us are more than they that be with them;” and the victory will be for Christ and the Bible.—*Rev. I. E. Dwinell, D.D.*

Miscellaneous Items.

SUNDAY IN SAN FRANCISCO.—This city has become one of the most orderly and best behaved cities on the continent. But few stores are now opened on the Sabbath, and but little business is done ; and whatever of amusement is enjoyed on that day by those who do not respect its sanctity, is enjoyed beyond the limits

of the city proper, so that the streets are quiet, while the churches are attended by large audiences and devout worshippers.

ORDINATION OF A NATIVE GEORGIAN.—Rev. Harvey Mobley is a native of Augusta, Ga., who was born a slave, as were his wife and children, but who by his energy and industry succeeded, about ten years ago, in buying the freedom of himself and all his family for the sum of three thousand dollars. On Monday evening, Feb. 27th, he was ordained as a missionary by a council convened in the Union Congregational Church, De Kalb Avenue, Brooklyn.

GREEN STREET CONG. CHURCH, SAN FRANCISCO.—This Church originated in a mission Sunday school, which was established several years ago, by some young men of the old church in the north

end of the city. This Sunday school prospered. Preaching was commenced about two years since by Rev. J. H. Caldwell, and was continued by Rev. W. C. Bartlett. Rev. E. C. Bissell came, sent by the American Home Missionary Society, last summer. A lot of land was bought, and a chapel was put in process of erection. About twenty members of the old church joined with other Christians, and a new church of twenty six members was organized at the time just mentioned. On the first Sabbath in March, the chapel was dedicated—very neat and commodious. Eight hundred dollars in gold were collected on the day of dedication. The congregation will average about two hundred, and the Sunday school over two hundred. Since Mr. Bissell's arrival, the society have had no dependence on the American Home Missionary Society.—*Congregationalist.*

APPOINTMENTS IN JULY, 1865.

Not in commission last year.

Rev. Henry M. Stevens, to go to Kansas.
 Rev. T. F. Morgan, to go to Kansas.
 Rev. James B. Chase, to go to Nebraska.
 Rev. Minot J. Savage, San Mateo, Cal.
 Rev. William O. Bartlett, Redwood City, Cal.
 Rev. W. A. McCollom, Council Grove, Kan.
 Rev. J. W. Miller, Hammond, Wis.
 Rev. E. H. Fairbairn, Princeton, Wis.
 Rev. Wm. H. Osborn, Grandville, Mich.
 Rev. R. J. Williams, New Hudson, Mich.
 Rev. William F. Rose, Vienna, Mich.
 Rev. L. E. Sikes, Easton and Boston, Mich.
 Rev. George P. Beard, Chillicothe, Mo.
 Rev. John L. Granger, Brenton, Ill.
 Rev. Calvin B. Fitts, Harvard, Ill.
 Rev. J. A. Montgomery, Elkhorn Grove, Ill.
 Rev. J. H. Jenkins, Lebanon, Ohio.
 Rev. Warren W. Warner, Lawrenceville, N. Y.

Re-commissioned.

Rev. W. L. Jones, Eureka, Cal.
 Rev. J. R. Barnes, Cannon City, Minn.

Rev. J. N. Williams, Mt. Pleasant and Gilbert Valley, Minn.
 Rev. George Bent, Lenora and Burr Oak, Minn.
 Rev. Marshall Tingley, Sioux City, Iowa.
 Rev. William J. Smith, Osage, Iowa.
 Rev. Lyman Warner, Rockford, Iowa.
 Rev. Charles H. Gates, Okaloosa, Iowa.
 Rev. D. B. Davidson, Danville, Iowa.
 Rev. T. A. Wadsworth, Sheboygan Falls and Onion River, Wis.
 Rev. James W. Perkins, New Chester, Wis.
 Rev. Beriah King, Boscobel, Wis.
 Rev. James Jameson, Magnolia, Wis.
 Rev. J. Watts, Evansville and Brooklyn, Wis.
 Rev. J. W. Donaldson, Wyocena and Rio, Wis.
 Rev. H. Lucas, Big Rapids, Mich.
 Rev. J. D. Millard, Delta and Grand Ledge, Mich.
 Rev. H. H. Van Auken, Bedford, Mich.
 Rev. Samuel Phillips, Lima, Mich.
 Rev. Charles Machin, Flat Rock, Mich.
 Rev. D. J. Baldwin, Lisle, Ill.
 Rev. Benjamin Welles, Lake Prairie, Ind.
 Rev. G. V. Fry, Lexington, Ohio.
 Rev. Luther Newcomb, Napoli, N. Y.
 Rev. Eli N. Hall, Brooklyn, N. Y.
 Rev. Harvey Miles, Russell, N. Y.
 Rev. James W. Grush, North Potsdam, N. Y.

RECEIPTS IN JULY, 1865.

MAINE—

Falmouth, First Parish Ch. and Soc., to
 const. Reuben Merrill & L. M., by Rev.
 John C. Adams,

\$50 00

NEW HAMPSHIRE—

Received by Rev. R. P. Stone, D.D., Treas.
 N. H. M. S.—
 Brookline, Asa Betterly,

\$3 00

Concord, First Cong. Ch. and Soc.,	\$98 67	\$101 67
Deerfield, John Eastman, by Rev. A. B. Peffers,	1 05	
Hampton, Mrs. Dorothy Ward,	2 00	
Rindge, George H. Breed,	2 00	

VERMONT—

Landgrove, Timothy B. Goddard,	5 00	
Montpelier, Vermont Dom. Miss. Soc., by C. W. Storrs, Treas.,	1,500 00	
Peascham, on account of the legacy of Mrs. Lydia C. Shedd, by Horace Fairbanks, Esq.,	657 68	
Springfield, A. Woolson, to const. Mrs. Mary E. Woolson, John M. Baker, Factory Point, Vt., Mrs. Nancy Paige, Hannibal Center, N. Y., and Mrs. Fanny Perkins, Hannibal, N. Y., L. M.,	150 00	

MASSACHUSETTS—

Mass. Home Miss. Soc., B. Perkins, Treas.,	1,000 00	
Athol, Mrs. Abby M. Wood, dec., by Mrs. Mary S. Tillotson,	25 00	
Belchertown, Cong. Ch. and Soc., by E. Montague,	40 00	
East Weymouth, Cong. Ch., in part to const. Dea. Jarius Sprague a L. M., by Clinton Loud,	22 00	
Globe Village, Cong. Ch., by L. W. Curtis,	36 15	
Hadley, Russell General Benev. Soc., of which from George Dickinson in part to const. a L. M., \$15, by C. P. Hitchcock, Treas.,	59 28	
Hampshire Miss. Soc., E. Williams, Treas.,		
Haydenville, Cong. Ch.,	\$38 41	
Huntington, Cong. Ch.,	11 78	
Northampton, First Parish,	454 89	505 08
Sheffield, First Cong. Ch. and Soc., by Dwight Boardman,	7 75	
South Deerfield, First Cong. Ch. and Soc., to const. Dwight Jewett a L. M., by Rev. P. K. Clark,	40 00	

CONNECTICUT—

Received by F. T. Jarman—		
Fairhaven, First Cong. Ch.,	\$38 00	
New Haven, Mrs. L. Chaplin,	60 00	
North Branford, Cong. Ch.,	85 00	183 00
Andover, A Mother and Daughter, Chester, Cong. Ch., to const. Rev. E. J. Doolittle and Mrs. Sarah E. Parker L. Ms., by Rev. E. J. Doolittle,	60 00	
Derby, E. S. Thompson, \$5; S. C. Blair, \$5, by S. C. Blair,	10 00	
Fairfield, First Ecclesiastical Soc., by H. T. Curtiss,	\$147 85	
Mrs. Ann H. Kellogg, by E. D. Mills,	10 00	157 85
Gilead, legacy of Lucy Brown, less gov. tax, \$18, by Thomas L. Brown, Ex.,	232 00	
Greenwich, First Cong. Ch., by Rev. Wm. F. Arms,	26 56	
New Haven, Center Ch., A Friend, New Hartford, North Cong. Ch. and Soc., by H. W. Brown, Treas.,	2 00	
New Preston, legacy of Mrs. Lorana Whitteley, to const. Martha Newton, Norwalk, O., and Martha D. Lorana W. Rouse, Metamora, Ill., L. Ms., by Sheldon Whitteley,	60 00	
Norwalk, First Cong. Ch., by Chandler Starr,	202 50	
South Coventry, Cong. Ch., by Rev. A. Winter,	62 35	
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00	
Westport, Cong. Ch., by Edward W. Taylor,	41 67	
Wilton, Cong. Ch., by B. Gilbert,	88 54	

NEW YORK—

Received by Rev. L. S. Hobart—		
Homer, Cong. Ch. and Soc.,	\$78 95	

Ladies' Society	\$166 60	\$245 55
Brooklyn, Ch. of the Pilgrims, Samuel F. Phelps, Treas., coll., \$454.51; Joseph Ripley, \$250; S. B. Chittenden, \$200; R. P. Buck, \$150; J. P. Robinson, \$100; J. P. Dyke, \$100; F. Woodruff, \$50; J. C. Atwater, \$50; W. H. Swan, \$50; Calvin Adams, \$30; L. Birdseye, \$25; C. Kellogg, \$25; S. F. Phelps, \$25; A. F. Goodnow, \$25; B. F. Sherman, \$5; E. Tucker, \$5—\$1,546 51; St. Paul, Cong. Ch., by Rev. Jas. K. Carter, \$11.50; Elm place, Cong. Ch., by J. Avila, Treas., \$16.50; New England Cong. Ch., to const. Rev. Leonard W. Bacon a L. M., by E. B. Kingsbury, Treas.—\$101.26.	1,665 77	
Elizabethtown, J. Wakefield, Gaines, Cong. Ch., to const. William O. Frost a L. M., by Rev. H. M. Wilder,	80 00	
Gloversville, legacy of Miss Helen D. Parker, to const. Jane A. Stoner a L. M., by Alanson Judson, Ex.,	50 00	
Hamilton, Second Cong. Ch. and Soc., by John Foote,	14 28	
Holland, Cong. Ch., by Rev. D. Powell,	13 50	
Lumberland, First Cong. Ch., by Rev. F. Kyte,	2 90	
Lysander, legacy of Mrs. Mary Townsend, to const. Justus Townsend a L. M., less gov. tax, \$80, by Justus Townsend and Asa Benedict, Exrs.,	470 00	
New York City, O. Milton Mather, to const. him a L. M.,	30 00	
Oramel, First Cong. Ch., by Rev. J. C. Richardson,	2 40	
Otsego Co., on account of legacy of Benj. Rathburn,	7 27	

PENNSYLVANIA—

Beechpond, German Evan. Cong. Ch., by Rev. H. Frankfurth,	2 60	
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OHIO—

Atwater, Cong. Ch. and Soc., to const. Dea. Ambrose Culver a L. M., by H. E. Brush, Treas.,	81 00	
Brighton, Cong. Ch., by Rev. E. R. Stiles,	15 00	
Cedar Narrows, Cong. Ch., \$2.40, and Stanleyville Cong. Ch., \$6.10, by Rev. L. L. Fay,	8 50	
Edinburg, Cong. Ch., by Rev. J. C. Hart,	15 00	
Elyria, Mrs. E. N. Agres, by L. C. Gaylord,	5 00	
Freedom, First Cong. Ch. and Soc., bal. of coll. in full, to const. Darius Noble a L. M., by Rev. John G. Hall,	2 70	
Garrettsville, Cong. Ch., by Rev. W. Russell,	21 00	
Geneva, First Cong. Ch., \$15; Free, \$10.—50, by Rev. A. D. Barber,	25 50	
Kirtland, legacy of Mrs. Elizabeth Russell in full, to const. Asa D. Lord and George A. Russell L. Da, George C. Russell and Elizabeth L. Lord L. Ms., by A. D. Lord,	200 00	
Tallmadge, Tallmadge Benev. Soc., to const. Miss Cornelia Upson and Louis H. Ashmun L. Ms., by L. V. Pierce, Treas.,	49 07	
Toledo, First Cong. Ch., by William W. Williams,	261 09	
Windham, Cong. Ch., Theron Wales, Treas.,	43 81	

ILLINOIS—

Chesterfield, Cong. Ch., in part to const. a L. M., by Rev. H. D. Pratt,	25 00	
Lanark, Cong. Ch., by Rev. J. Kilbourn,	5 00	
Marshall and Vigo Ind. Cong. Chs., to const. Rev. Dean Andrews a L. M.,	35 00	
Morrison, First Cong. Ch., by Rev. J. W. White,	25 00	
Neponset, First Cong. Ch., by Rev. S. Ordway,	12 00	
Toulon, Cong. Ch., by Rev. R. C. Dunn,	10 00	

MICHIGAN—

Almira, Cong. Ch., \$2; Concord Cong. Ch., \$6.50; Leland Cong. Ch., \$16.50, by Rev. G. Thompson,	\$25 00
Canandaigua, Cong. Ch., \$5.25; Morenci Cong. Ch., \$8.30, by Rev. James L. Crane,	8 45
Litchfield, A. K. Bushnell,	5 00

WISCONSIN—

Arena and Mill Creek Cong. Chs., by Rev. D. Jones,	10 00
Aurora Cong. Ch., \$4.88; Pine River Cong. Ch., \$4; Richford Cong. Ch., \$1.85; Wautoma Cong. Ch., \$5, Milwaukee, Hanover street Cong. Ch., by Rev. J. W. Healey,	15 08 12 00

IOWA—

Brookfield, Cong. Ch., by Rev. W. A. Keith,	6 00
Concord, Cong. Ch., \$3.60, and Durango Cong. Ch., \$9, by Rev. A. Wright,	12 60
Lewis, Cong. Ch., by Rev. L. Harlow, Long Creek, Cong. Ch., by Rev. D. Knowles,	20 00 8 80
Mason City and Shell Rock, Cong. Chs., by Rev. J. D. Mason,	5 50
Mount Pleasant, Cong. Ch., by Rev. J. W. Pickett,	90 00
Newton Cong. Ch., by Rev. H. E. Barnes, Nugent's Grove, Rev. O. Littlefield,	85 00 10 00
Platteville Township, by Rev. L. S. Williams,	7 50

MINNESOTA—

Clear Water, Cong. Ch., by Rev. W. B. Dada,	11 50
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KANSAS—

Albany, Cong. Ch., by Rev. G. G. Rice,	4 85
Emporia, Cong. Ch., by Rev. G. C. Morse, Geneva, Rev. G. C. Northrop, \$10; J. C. Conant, \$5; H. Moore, \$5; others, \$12, by Rev. H. Jones,	82 00
Hiawatha Cong. Ch., \$6; Troy Cong. Ch., \$8; and White Cloud Cong. Ch., \$10, by Rev. H. P. Robinson,	24 00

NEBRASKA—

Elkhorn City, Cong. Ch., by Rev. E. B. Hurlbut,	8 00
Fontanelle, Cong. Ch., by Rev. L. H. Jones,	17 20

OREGON—

Forest Grove, Cong. Ch., mon. con., by Rev. H. Lyman,	10 00
Salem, Rev. O. Dickinson,	10 00

— \$9,100 95

Receipts in coin of California Agency, by J. W. Clark, M. D., Financial Agent.

Grass Valley, Cong. Ch., mon. con.,	\$17 00
Lockford, Cong. Ch.,	10 00
Oakland, Cong. Ch., mon. con.,	73 80
Oroville, Cong. Ch.,	8 80
Redwood City, Cong. Ch., mon. con.,	2 50
San Francisco, First Cong. Ch., mon. con.,	44 46
Uniontown, Cong. Ch.,	8 00
—	\$154 56

Receipts of the Massachusetts Home Missionary Society, in June, 1865. BENJAMIN PERKINS, Treas.

Ablington, legacy of Zadock Nash, by L. E. Noyes, Ex.,	\$500 00
Ashburnham, Second Cong. Ch. and Soc.,	8 08

Attleboro, Ladies' Benev. Soc., to const. Mrs. L. J. Carpenter a L. M.,	\$28 26
Barnstable, West Cong. Ch. and Soc.,	20 00
Brookfield, North Cong. Ch. and Soc.,	187 05
Chelsea, A Friend,	20 00
Concord, Second Cong. Ch. and Soc., to const. Rev. Thomas Ratray, a L. M.,	80 00
Dorchester, J. F. W.,	12 00
Falmouth North, Rev. Levi Wheaton,	150 00
Lynn, Chestnut street Cong. Ch.,	6 03
Marion, Friends in the Cong. Ch.,	15 50
Medfield, Cong. Ch. and Soc.,	25 00
Millbury, First Cong. Ch. and Soc., to const. Rev. E. Y. Garrette a L. D., and Mrs. F. P. Small and Mrs. F. W. Garrette L. Ma.,	161 50
Newburyport, North Cong. Ch.,	74 55
Newbury, Ladies' H. M. Soc., First Cong. Ch. and Soc., to const. Mrs. Abigail Dole a L. M.,	80 00
Norfolk, Conference coll. at meeting,	43 50
North Adams, Gardiner White,	1 00
Plymouth, South Cong. Ch. and Soc., to const. Amasa Holmes a L. M.,	80 00
Plympton, Cong. Ch. and Soc.,	10 00
Princeton, Cong. Ch. and Soc., to const. Rev. John S. Zelle a L. M.,	80 00
Roxbury, Vine street Cong. Ch., mon. con.,	10 00
Schuette, Trinity Cong. Ch.,	22 00
Southboro, Second Cong. Ch.,	2 24
Warren, Cong. Ch. and Soc.,	100 42
Warwick, Cong. Ch. and Soc., to const. Barnard Fisher a L. M.,	80 00
Whitinsville, Cong. Ch. and Soc., to const. J. Lasell, N. O. Stanton, W. H. Andrus, N. D. Whitin, W. H. Whitin, and Mrs. J. B. Hunt L. Ma., and Rev. L. F. Clark a L. D.,	585 50
Winchendon, North Cong. Ch. and Soc.,	26 50
Woburn, Ladies' Charitable Reading Soc., to const. Mrs. Stephen Dow a L. M.,	80 00
—	\$2,109 67

Receipts of the Connecticut Home Missionary Society, for July, 1865. E. W. PARSONS, Treas.

Bethlehem, Cong. Ch. and Soc.,	\$70 97
Bloomfield, Mrs. L. S. Adams,	2 00
Bridgewater, Cong. Ch., by H. E. Hart,	50 00
Bristol, Ladies' Assoc., by L. Beckwith, Treas., to const. Mrs. Sally Peck and Jerusha Bartholomew L. Ma.,	75 28
Canton, Center Cong. Ch., by W. E. Brown, Treas.,	14 00
East Granby, Mrs. D. Skinner,	2 00
East Hampton, Union Cong. Ch. and Soc., by Rev. F. W. Chapman,	26 66
Easton, Cong. Ch., coll. by Rev. M. Dudley, to const. Nathan B. Johnson a L. M.,	84 00
Farmington, First Cong. Ch., by Wm. Gay, Greenville, M. concert, by P. W. Carey, Treas.,	288 05 19 00
Hartford, Pearl street Ch., by J. B. Eldridge, Treas.,	414 50
Litchfield, legacy of Fred'k Buel, \$206; Cong. Ch. and Soc., coll. by H. R. Colt, \$140,	346 00
Lyme, First Cong. Ch., by Rev. E. P. Burr, Madison, Second Cong. Ch., by Samuel Howe,	18 00
Morris, Cong. Ch. and Soc., coll. by K. Goodwin, Treas.,	41 00
New Britain, South Ch., coll. by Rev. O. L. Goodell,	758 90
New Haven, First Cong. Ch., by John Ritter, of which \$30 from L. Starr, to const. Dea. A. P. Baldwin, of Watertown, a L. M.,	790 22
New Haven, Temple street Ch.,	10 00
Newtown Cong. Ch., coll. by D. W. Fox, Staffordville, Cong. Ch., coll. by Rev. E. D. Kinney,	18 25 10 00
Torrington, Cong. Ch., by Rev. F. Noble, Wallingford, Cong. Ch. and Soc., by Rev. E. R. Gilbert,	48 51 72 25
Wolcott, Cong. Ch., by W. H. M.,	8 45

\$3,073 17

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVIII.

OCTOBER, 1865.

No. 6.

RELIGIOUS RECONSTRUCTION IN THE SOUTH.

AN Address delivered at the Anniversary of the Society, in May, 1865, by Rev. WILLIAM T. EUSTIS, Jr., of New Haven, Connecticut, on moving the following Resolution :

WHEREAS, the destruction of the slaveholders' rebellion involves the necessity of reorganizing society in the Southern States in accordance with the ideas of justice, freedom and morality ; therefore,

RESOLVED : That the establishment of local churches, with a God-fearing and untrammelled ministry, and with a truth-loving, devoted and pious membership, should be a main instrumentality in this great work of reconstruction, and deserves the coöperation of all who love their country, and the cause of our holy religion.

MR. PRESIDENT : After a long sea voyage, the first days on shore are those of giddiness and uncertainty. We reel still from the motion of the wave-tossed vessel, and do not immediately regain the steadiness which pertains to the solid land. So after these years of terrible conflict, of severe sorrow, of bitter disappointment, we can not appreciate the change, which happened during one short month, by the virtual termination of the war, in that grand succession of victories, when the army of the Potomac drove the enemy from their thirty miles of intrenchments, and then, pursuing the sullen foe with a tireless rapidity and a fearless vigilance, brought him at last to his knees.

We can not make it real that there are no newspapers in Richmond to brag for the South, and defy the loyal authority ; that the American flag floats over the capital of Virginia ; that the officers who have fought against us, have no refuge except beneath our banner ; that the leaders of the conspiracy are vagabonds, and outlaws with a price on their heads ; that Libby Prison is crowded with rebel soldiers, guarded by a negro regiment ; that the last bulletins of the war are being posted ; that soon the march of great armies over our soil will be only a record ; that the nation must gird itself to the repairing of waste places, rebuilding rail-

ways and cities, and reopening harbors ; that commerce, and trade, and manufacturing, must fill new channels ; that peace, an honorable, a righteous, a stable peace is at hand—not a compromise with treason, but the conquest of rebellion. When the Lord turned again the captivity of Zion, we were like them that dreamed.

Yet if we do not, and can not fully appreciate the change, we perceive abundant cause for thanksgiving: no enemy to dread, no draft to be enforced, no sad tidings from sons and brothers in captivity, no starvation of loyal men in Southern slave pens, no persecution unto death of those who remain true to their country, no disgrace to be a citizen of the United States anywhere, no more foreign alliance with rebellion, no pirates fitted out to prey upon our commerce ; but, instead, a sense of security and dignity, a grand and glorious enterprise of renovation and recuperation, in evolving the immense resources of our land, whose mountains and valleys have been made historic by mighty achievements and the rich anointing of the choicest blood, while the kings who took counsel together over our expected demolition, and the aristocracies who exulted in the prospect of our ruin, stand aghast at the manifest destiny of constitutional liberty, and hasten, with trembling eagerness, to pay obeisance before the majesty of the emancipated republic.

Who can restrain thanksgiving ? Let the cannon's throat swell the praise for the end of the conflict ; let the bells ring out jubilant peals for the return of the plowman to the field, and of the artisan to the bench ; let the aged bow in adoration that they have been spared to the end of the struggle, which has reunited the land in law and liberty ; let us all thank God that the excitement and anxiety is over, that we shall not again cover our faces at a shameful rout, that we shall not be stirred into fierce revenge, by the spectacle of our brothers lean, haggard, idiotic, stripped, and starved by the fiendish cruelty of this accursed treason ; let the workman bless God, that he can lift his head with the proud consciousness that the sneer at his rough hands is forever hushed, and the mockery of his cowardice has vanished with the flight of Southern cavaliers before greasy Northern mechanics ; let the sailors shout cheerily that the ships of the Republic need not lower their flag in any sea, and that our harbors are safe against the navies of the world ; let the scholar rejoice that he may pursue his studies without interruption from the terrors and demands of civil war ; let maidens sing their welcome to the returning heroes, who join the chorus for the good time coming ; let the children and babes clap their hands in the universal joy ; while nature laughs at the rescue, since the grass of the meadow and the beast of the field share the relief from waste and slaughter. Wave banners, and sing psalms, for the Lord hath done gloriously ! Yet in this universal jubilee, how instantaneous was the hush, when, at the very climax of triumph, and in the wildness of joy, the gleeful ring of victory became the solemn toll of sorrow. The ferocity of the expiring rebellion struck its viperous fang into the great heart of the merciful President, whose generous soul delighted to forgive. His eulogy is echoing yet around the globe, while his body has been carried to its modest tomb with honors no monarch could obtain ; but his fame, identified with the salvation of the Republic, and with the liberation of the enslaved, shall expand as time sinks the lesser characters, while in him goodness is exalted, and the love and gratitude of a nation widen into the admiration and homage of a world.

God, however, has touched the nation by this event, and bidden us pause in our triumph to remember him, and the responsibilities which we are to assume. The end of the war is the assignment of a task calling for rarer statesmanship and a wiser legislation than the exigencies of the conflict. We are to engage in building a structure which shall exceed the glory of the old—where industry shall re-

place indelence, intelligence and morality ignorance and barbarism; and the immense difficulties of the enterprise are not easily discerned, even by the far-seeing. Yet, although the English, in their chagrin over their false prophecies, console themselves by the hope that our troubles are but commencing, we may be confident that the God who has guided us safely in the past, will not forsake us in the future.

Look for a moment, sir, at the problems of the hour, to discover if you can their solution. The old can never be restored—the shadow on the dial will not go back. The institutions which have been uprooted by this civil hurricane can not be planted again, any more than when a tempest has twisted and torn up a forest tree, and tossed it over the hills, you can carry it back and hope to make it bud and grow and bring forth fruit on its former site. The change in our national currency, the system of taxation, the destruction of slavery and the aristocracy which it upheld, require a reorganization of our social and political conditions.

The termination of the war unlocks the gate to an arable country of immense extent, already partially subdued, for a people who have acquired capital during the conflict by the vast sums disbursed; which is an experience unparalleled in history, but which threatens an adventurous speculation, that would demoralize society. Then the parole of the rebel armies has scattered an impoverished soldiery, accustomed to carnage, preferring plunder to toil, throughout a region where the civil order is paralyzed, and therefore exposed to predatory violence, before the strong arm of the government can interpose, and which is the imminent danger in Lynchburg to-day. Moreover, the ignorant masses just emerged from slavery afford a tempting bait for rapacity and avarice.

Although the ancient political issues have perished, other grave questions are undecided, involving serious peril to the commonwealth. The centralization of power in the Executive, essential to so terrible a struggle for the very existence of the government, must be restrained to the limits of peace, while the due relations of each department are adjusted and defined, and the rights of the several States clearly explained and defended. If suffrage is extended to the freedmen, care must be taken that the privilege shall not furnish another element by which crafty demagogues may control elections.

We are thus in danger of an excessive stimulus by business prosperity, after the adjustment of temporary embarrassment, of social demoralization, and of political corruption. The hazard of the reorganization exceeds that of the strife, and will exhaust the resources of philanthropy and statesmanship. The terrors of the evacuation surpass those of the siege.

Whoever imagines that a proclamation will lull these antagonisms into harmony is mistaken. Whoever dreams that the surrender of the armies will reinstate order and liberty and prosperity, had better visit Savannah and study the disposition of the citizens, who have been considered the most loyal to the old flag within the so called Confederacy, who have not been exposed to a bombardment, where every commercial interest urges a speedy settlement of the quarrel, where the leniency of the Executive has been cheerfully exercised, and the generous contributions of Northern liberality have been freely distributed.

Yet, notwithstanding, a sullen hostility, unaffected by the prospect of gain, unmoved by offers of amnesty, and unmelted by kindness, attests the difficulty of reconciliation, while woman, malignant and bitter, refuses every courtesy, and evinces a venom of hate that seems likely to last for the life of this generation, if it does not taint the blood.

Who can account it an easy task, to reëndow these with the qualifications of loyal subjects, in the free Republic of the United States? Now go to the throng-

ing multitude of freedmen in that neighborhood, destitute, degraded and imbecile, and estimate the patience and training which is requisite to place them in a position where they can be left to care for themselves.

Was ever a people summoned to a more perplexing, a more arduous, and yet a grander undertaking? The maxims of political economy do not apply to this anomalous condition, and history sheds no light on our pathway. Politicians have their schemes of reconciliation and reconstruction. Generals have tried their skill in treaties of amity, and Cabinets sit in council upon methods of reorganization. On these measures I would pass no judgment, only insisting that the chief conspirators, whose atrocity exceeds that of the murderer and the parricide, do not escape the punishment due to their crimes. Clemency to them is not mercy but cruelty, intimidating loyalty and rewarding treason. Spare, feed, forgive, conciliate the masses, but visit with a just penalty the reckless, audacious, and intelligent leaders against whom the blood of our brethren cries from every battle-field—the officers who forswore their allegiance to the government that educated them, and trampled on the flag which had brought them protection, wealth, and honor. Let them drink the cup of blood and fire which they mingled for the nation; let them become outcasts and beggars, their names a hissing, their memory a shame, their graves without a token.

Nevertheless, the good providence of God which has brought their devices to naught, made their wealth poverty, and driven them forth to infamy, has also torn the old sod with a terrible plowshare, leveled social distinctions, and prepared the soil for a new and better growth. The great plantations will be divided, the school house will be open to children of every shade, the Gospel is unfettered, and New England is still in the Union.

Among the methods of a true, and thorough, and permanent renovation of Southern society, nothing excels that proposed by this resolution, namely, the establishment of local churches with a God-fearing and untrammelled ministry; a truth-loving, devoted, and pious membership. The Southern preachers are greatly responsible for this conspiracy, and can not be trusted. They began by maintaining that slavery was a christian institution, and ended with justifying rebellion and treason, meanwhile denouncing any allusion to political matters in the pulpit, whence they fulminated these harangues in behalf of a murderous conspiracy. You, in New York, were blessed with one of these pastors, who afterward ministered to a small church in the city where I am settled, and who having proved to his own satisfaction that the slaveholders were better Christians than Northern republicans, followed his two sons, who had enlisted in the rebel army at Richmond, where he published a sermon assuring the inhabitants that the Lord would never permit that town to be taken by the Yankees; and the last I heard of him was firing the heart of the soldiers in the rebel encampments. It would not be strange if that man should return, and attempt to bear himself with his former arrogance, but he ought to be obliged to humble himself before God and the government, and spend the remainder of his life in seclusion. We must not allow these men to remain the sole instructors of that section in religious duty, and the loyal people will be glad of another style of preaching, and will hail a new order of ministry.

Nor is it sufficient to occupy the pulpit; we must gather congregations of christian disciples, who are united in their love of freedom and humanity. The regular assembly of devout persons in the sanctuary to worship God, and ascertain duty from religious teachers who are well instructed, and fear not to declare the whole Gospel of Christ, in simplicity and with power, is demanded in this exigency to leaven the seditious districts with loyalty, and liberty, and Christianity.

Such congregations will reorganize society, for they are the true method of purifying and distributing the arterial blood of a nation. The popular assemblies constitute the political character and the civil institutions of a people. The gladiatorial show, exhibited by a patron to a vast multitude, consists with an imperial despotism; the free discussion of the gymnasium is the vesicle of a pure democracy. Papacy, with its cathedrals and hierarchy, its waiting crowds and latin liturgies, demands a monarchy. The local church, with its cluster of households, its conference and communion, its elections and individual responsibilities, is the natural organ of republicanism. The early churches of New England taught men the rights of citizenship, and how to exercise and guard those rights, and thus became the formative forces of the republic. I have not time to dwell upon their aid in stimulating intellectual activity, and in imparting information. They are the sources of public virtue, the inculcators of a true morality, and the producers of a heroic faith and piety. They would establish peace in righteousness, and renew while they harmonized.

The object of this Society in encouraging and aiding the formation of these churches is, therefore, essential to the reconstruction of Southern society, and deserves the hearty coöperation of all who love their country, and the kingdom of the Redeemer.

And no other instrumentality excels this in elevating and training the freedmen. The African slaves have exhibited their religious capacity in a simple faith which deserves admiration, and they need now that education in morality, and in the exercise of personal responsibility, which is best attained in the free exercises of the local church, where already they manifest their intelligence and their loyalty in connection with their piety.

The true christian church, promoting godliness, deepening religious principles, would do much to avert the perils of the hour, by staying demoralization, and rendering reconstruction a regeneration, by substituting intelligence for ignorance, and virtue for barbarism. The tribes, during their wanderings through the wilderness, were accustomed to carry the ark in the center of their host, but when they reached the promised land, and were about to enter and possess Canaan, they were commanded to let the priests go before, bearing that sacred casket containing the law, and which was the symbol of the Divine presence, into the midst of Jordan. We have reached that entrance upon a nobler destiny as a people, where the ark of God should be carried forward.

The principles which the South attempted to crush, have conquered—law, liberty, and justice; and, through the long, long future, our children's children shall garner rich sheaves from these precious lives which have been sown broadcast over the States. We have a country, consecrated by the blood of its sons, rendering its soil sacred and historic, and its flag a symbol of patriotic devotion; a land free in every nook and dell, from the Northern lakes to the sluggish rivers that flow into the Southern gulf—where the rights of every child are guarded by a power that can confront the world in arms. We have not only a sacred soil, a free people, and a mighty government, but we shall be *one*; fused in the furnace of affliction, so that there will be everywhere but one policy, that of liberty; one rule, that of justice; one aim, that of humanity; the strongest, the freest, and, may God grant, the holiest, and so the happiest people on the face of the globe.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. W. L. Jones, Eureka, Humboldt Co.

"Those Women which Labored with me."

Finding that our application for aid was moving tardily, I called a meeting of the society—which recognizes the right of women to vote like men when they pay pew rent like men—and read them the history of our church enterprise, including their tardy movements for the last few years; and asked them to choose a committee to employ a minister, giving them the address of our Home Missionary agent, and promising them all the aid I could render. In a week the society met, according to adjournment, to hear the report of the committee. Nothing decisive had been done. Upon this, the women rose up and cast all the men out of the committee—chose the ladies whose names appear upon this application—made collections for the salary, and brought matters nearer up to the mark than they have been for three years at least. There is now a prospect of our seeing daylight again in financial matters.

The sewing circle, by a festival given last Christmas, has obtained a church bell, which is a great help, both in increasing the congregations, and making them punctual.

The Congregation

in the morning frequently numbers one hundred and over, and in the evening seventy five or eighty. Many of these are transient persons, or men without families, who do little for us financially except to contribute monthly to our current expenses, which now, for the first time in our history, are fully and promptly met.

The coal oil excitement in the lower

part of this county brings in new people, and may be a source of advantage to us. If it should bring us one stirring christian man for a deacon, perhaps we should think too much of him and spoil him; but we would like to try the experiment.

The Sabbath school was never more flourishing. On the whole, we are much encouraged.

NEBRASKA.

From Rev. E. M. Lewis, Nebraska City, Otoe Co.

Revival.

A few months ago a revival interest developed itself in the Sabbath school, and at first was confined to the children. At length it reached those more mature, and finally those of adult years. As we had no place of worship under our control during the week, we fostered this interest by personal visits and through our prayer meeting. As the fruit of this little refreshing, we received into the church at our last communion fourteen members—seven heads of families, and seven young people connected with the Sabbath school. Our last communion was a high day for the church—the most solemn and interesting time since its formation.

Family Consecration.

Deacon B. enjoyed the satisfaction of seeing his three dutiful daughters, the youngest but seven years of age, all publicly received into the church, assuming for themselves the parental vows of infant baptism. His youngest child was also dedicated to the triune God in the everlasting covenant—a whole family thus publicly consecrated to God.

This One Thing.

Mr. M., a prominent citizen, became

aroused to his eternal interests, and sought religion with such candor and earnestness as to abandon quite an extended and lucrative business that seemed to hinder *the* business of serving God. The fruit of this precious season has not yet been all gathered in; we expect others will join us at our next communion.

But in the midst of these favorable indications and encouragements, we have

Our Discouragements.

The most prominent of these are: the instability and heterogeneousness of our population and membership; and the want of a suitable place of worship. I am convinced that if we had a church edifice our numbers and influence would soon be greatly increased.

KANSAS.

From Rev. H. Jones, Geneva, Allen Co.

Review.

It is just one year to day since I located in this place. At that time the prospects of the church here were by no means encouraging. To say nothing of difficulties within, such was the insecurity of life and property, in consequence of our proximity to the Southern border, that the whole region had lost nearly half of its former population. Everywhere there were vacant and dilapidated houses—farms with fences broken down, and growing up to weeds. About six months ago, two thirds of our able bodied men, after their three years' service of our country, were discharged, and returned to their homes and deserted farms. The close of the war has relieved us from the distressing feeling of suspense and fear in which we lived during the summer. New settlers from the older Western States are finding homes among us. The whole country begins to show an aspect of thrift and prosperity, very different from that it presented a year

ago. To encourage us still further, the abundant rains of the spring and summer give us promise of fair harvests.

In the church, the past quarter has been one of at least outward prosperity. Our congregations have been good and attentive, our Sabbath school interesting and prosperous. We have harmony among the brethren. So the church feels like "thanking God and taking courage." One discouragement, however, we have. Labor still being scarce, our members are very much pressed at this season, and indeed at all seasons, so that they do not feel that they can turn aside during the day to attend a weekly prayer meeting. The evenings are now so short, and the families so occupied, that it is well nigh impossible to keep up an evening meeting with interest. Our social meetings have, therefore, not only been diminished in number, but have also declined in interest. I hope, however, for a better state of things in this respect. I am much gratified by the manifestation of a spirit of increased liberality among the people. Besides the fifty dollar donations and one hundred and fifty dollar subscription towards my support the past year, they have contributed some twenty two dollars for library and periodicals for the Sabbath school; thirty two dollars for Home Missions; ten dollars for Foreign Missions; fifteen dollars for the American Missionary Association; and have secured a subscription of \$200 toward my support for the coming year. Nearly all the brethren are in limited (though not straitened) circumstances. We propose either to strengthen and finish off our present church building, or to attempt the erection of a new one this fall.

From Rev. S. D. Storrs, Atchison, Atchison Co.

House of Worship Dedicated.

The past quarter has been one of special interest, owing to the completion of our church edifice, which was dedicated

May 14th. In all respects it is a pleasant house, and well located. I hope soon to send you a full description of it with the dedication sermon by Rev. Mr. Bodwell.

Hopes and Needs.

During the past month, there has been some religious interest and one hopeful conversion. We are praying for greater manifestation of the Spirit's power in convincing and converting sinners. There are but few connected with this church who are earnestly laboring in the vineyard of their master, or who seem to expect immediate answer to their prayers for themselves or others. There is harmony, but want of spiritual life; there is, I fear, a seeking for an earthly, more than for a heavenly, treasure.

The attendance on the Sabbath has somewhat diminished since the commencement of hot weather, but is still very encouraging compared with former times.

Sometimes, when I think of the destitution in some of the new Territories, I am strongly inclined to leave this field to some one who would be unwilling to go to the "far West." Our old field at Quindaro is an important one that should be soon occupied. Two hundred families, or more, have no one to look after their spiritual interests, and but seldom hear preaching.

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From Rev. G. G. Rice, Albany, Nema-ha Co.

Labour not in Vain.

Last Sabbath was our regular communion, and five were added to the church—one, a colored man, who, at the beginning of the war, was a slave. He has learned to read, and gives good evidence of being a converted man. Two others united by profession. They had been, for many years, professors of religion, but the church to which they belonged, in Southern Iowa, has been scattered by the war—the male mem-

bers mostly having enlisted in the army.

The prospect of this field is, on the whole, encouraging. Our congregation has considerably increased. Our school house, in which we meet, is getting too small for us; but our people think they are not yet quite able to build.

IOWA.

From Rev. L. Harlow, Lewis, Cass Co.

Church Building under Difficulties.

It was my expectation that I could report the church done at this time; but the wetness of the season has made it very hard to get laths. We finally got two interested men to go to the railroad, one hundred and thirty six miles east, and purchase them. They bought eight thousand, and, bringing what they could, agreed to give a man \$60 to haul thirty five hundred of them to Lewis. After they started, he carried his back and unloaded. The two came to within twenty miles of Lewis, when the roads were so bad that they unloaded about half of their freight. We sent a man after the remainder, but when he got within twelve miles of them, the roads were so wet that he turned about, purchasing the laths in Des Moines. We could not get them this side of Des Moines, one hundred miles. I give this as one instance of the difficulties we have to overcome in this far West; and especially to give some idea of the cost of building here. The church will be plastered one coat this week, and will be seated as soon as plastered. The steeple is now complete.

Generous People.

My people have this quarter made me a generous donation of \$151.55; of which \$118 were greenbacks. They waited some four months for the church to be inclosed and the floor laid. The 25th of May was a pleasant day, and a pleasant company gathered at the church and partook of a bountiful

supper, said many pleasant things, and pleased most of all the pastor and his wife by a very generous donation of money, clothes, and provisions. The people of this community have made, during the past year, two other donations, nearly equal to my own. They have raised about \$2,000 for our church building, and the same for the Baptists.

I took up a contribution for the American Home Missionary Society last Sabbath, which amounted to \$20.

"It is all Place."

The last week in April, I visited Fontonelle and Nevin, thirty five and forty six miles east. There are many members in each of these churches. They seemed very thankful to see me, and to hear a Congregational sermon. I preached and visited as much I could, between Friday evening and my arrival home on Wednesday morning following. During this time, I rode by stage seventy miles, horseback forty miles, and preached four times in three different places. These two places could half support a minister, and they pleaded with me to use my influence for them. The field is now entirely open. I visited them again in June, and preached the funeral sermon of Rev. Mr. Davis, who died last fall. I have also been to Extra, twenty five miles north, and broke the bread of life to a feeble flock who are without a shepherd. Thus you see the great want is more missionaries. We have as rich a country as can be found in the West, and all we want is the railroads to furnish the materials for building and fencing, and these now isolated villages will grow into cities.

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From Rev. D. Lane, Eddyville, Wapello Co.

The Church's Self-support.

I rejoice to inform you that in my absence at the National Council our church came to the manly and christian conclusion that hereafter it will be an ai-

moner to the churches rather than their beneficiary. The grace of God bestowed upon us the last winter, has secured us this generous result, including in it not only the salary of their minister the last year, which was \$600, but the additional sum of \$100, making the salary for the present year \$700.

Rejuvenates the Pastor.

The announcement of this action of my church, on my return from Boston and my visit to Eastern friends, made me feel ten years younger than when, two months previously, I left here for the East. I was then fifty two years of age. At present, I am only a little beyond my fortieth annual round. There is certainly a difference of more than ten years in my feelings.

And Wakes his Gratitude.

Our church has long been a receiver from the benevolent treasury of your Society. Like all other Congregational churches in this valley of the Des Moines, she owes her existence and progress, under God, to that treasury. Self-sustaining for the present—and I hope for all futurity she will occupy the same independent position—the church will not fail hereafter to coöperate with the Home Missionary Society in every good work. For all past favors, you and your collaborators in office have our sincere and cordial thanks. For the future, we ask the great Head of the church to bless each one of you, to lengthen your useful lives, and to guard all the interests of the noble Society which you all have so faithfully represented.

WISCONSIN.

From Rev. S. A. Dwinell, Reedsburg, Sauk Co.

The National Council.

I was in Boston at the opening of the Council, attended every session until its close, and was greatly profited intellectually and spiritually. I hope

hereafter to be more useful to the world, in consequence. I met brethren there whom I have not seen for a quarter of a century. The scenes and truths exhibited in the Council, especially in the sessions at Charlestown and Plymouth, my memory will run back to with great interest while I have a being. May our ministers and churches, both East and West, be stimulated by the action of the Council, and by the Spirit of God, to greatly increased exertion and prayer. May we be endued with power from on high to enter in and possess the land which the Lord has opened before us. My people had sustained worship and the Sabbath school, during my absence.

The Lambs.

Our Sabbath school has been sustained with interest, under the superintendence of a young brother who has grown up and been converted in our school. At Trenton, the school is prosperous under the superintendence of Deacon B. of our church there. Our Sabbath congregations there are encouragingly large also. A sister of our church at Trenton, who resides in the neighboring town of Lavallo, sustains a Sabbath school where she resides—the people being mostly Germans, and some of the scholars from Romish families. Her husband is a lay preacher, and walks four miles on the Sabbath to sustain the only evangelical meeting in that town.

In Excelsior, the Sabbath school was suspended during the winter, but at my last appointment there, Dea. L. and family were about to reorganize it. The school there has been sustained mostly by members of our church, for several years. At Loganville, our congregations have been unusually large during the quarter.

Since last winter, the cause of Temperance has been greatly revived among us. There is a large and flourishing society in each of the towns of my field. When I left home, all were holding

weekly meetings, with a large attendance, and I suppose they are still doing so.

Frontier Churches and the War.

The prospect now is, that the frontier churches of all denominations must suffer greatly by the overturnings consequent upon the war. The instability of society has ever been a prominent source of trial to pioneer ministers. When churches are built up and promise soon to become strong, they are often kept dependent by the emigration of members. This instability has been increased by the war in various ways. At Trenton, a Methodist church with a small parsonage has become extinct—no minister, no preaching. At Loganville, a flourishing Baptist church of more than twenty members, is nearly extinct—no preaching, no meetings of any kind.

At Dellton, fourteen miles from us, there has been a Baptist church for some years, of more than ninety members. The prospect now is, that they will be soon so reduced in numbers as no longer to sustain the minister.

The restlessness of frontier life has been enhanced by the war. There is very little immigration here, except from foreign lands; so that when we lose a member of our church or congregation, it is not likely to be made up, unless by an increase of religious interest on the part of the remaining people. How much we need a large outpouring of the Divine Spirit!

My Soldier Sons

have both been at home for the last three months. The late prisoner has so far recovered from the effects of the cruelties to which he was subjected, as to leave home yesterday in search of business. The other, who was wounded, although partially disabled in his right hand, is hard at work, and deeply interested in business.

*From Rev. L. Bridgman, Westfield,
Marquette Co.*

A Happy Surprise.

The congregations in all, or nearly all, of my preaching places seem to be on the increase, especially in my three preaching places in New Haven. On last Sabbath I was surprised to see a man at meeting who, for years, has been most bitterly opposed to every thing that is good, especially in the shape of religious meetings, ministers, and Christianity. He paid the utmost attention. In the evening, I preached, as usual, in the schoolhouse of his own district. He was again present, and paid strict attention. At the close of the exercises, he came forward and invited me to go home with him and spend the night, which invitation I cordially accepted. Knowing his peculiar temperament, and some of his mental characteristics, I forbore to introduce the subject of personal religion, being very sanguine that he would open the subject himself before the evening closed. I was not disappointed. We talked freely. Before retiring he asked me to read the Scriptures, and pray with him. I pressed upon his mind the importance of personal religion. He admitted its importance, and gave me a cordial invitation to visit him again, and often. I do not think that he is converted—indeed, he does not profess to be. What the result will be, I know not; but if he should become a decided Christian, it must have a great influence on the neighborhood, which has been noted for its irreligion.

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*From Rev H. A. Miner, Menasha, Win-
nebago Co.*

Since the beginning of the year, we have enjoyed

A Spiritual Refreshing.

As the result thus far, twenty two have united with us—fifteen by profession. There are others indulging a

hope, whom we expect to welcome to the church soon. I think the church, as a whole, is in a better working state than heretofore; more interest is taken in the Sabbath school and prayer meetings.

Home Evangelization.

I have been in attendance upon the National Council, and feel encouraged by the spirit of the meeting. The work of home evangelization is becoming more of a matter of fact than ever before. I am determined to make a practical thing of it, myself. My church are beginning to feel that they are responsible for their own community, and are moving in the way of providing larger and better accommodations for worship, with a view to gather in large numbers who are not church goers. This will enable us, I hope, to become independent of your Society, and to do far more for the destitute abroad.

There is vast power in the churches yet to be brought out. Let the leaders of christian work project great things. There is money enough; there are men enough. What is needed is such a sense of christian obligation as will bring out the money and the men. Oh, how much capital lies unemployed! Let Christians become as thoroughly loyal to the banner of King Emmanuel as we have been to the banner of our country, and the money and men will be forthcoming.

Sabbath School Union Work.

Chaplain Clinton, of the Twenty first, Wisconsin, has returned, and is about to engage in a Sabbath school missionary work for Winnebago and Outagamie counties. He will do a work much needed; reaching families that come not within the limits of any parish. The purpose is to reach every family and preach Christ to every individual; looking after the children with special interest.

Missionary Vacations.

This is my first vacation in five years, though my people are willing I should.

take three or four Sabbaths every year. Few missionaries take an annual vacation, for these reasons: we have not the means to go any distance; our churches are not able to supply the pulpit during the pastor's absence; and we find it disastrous to leave our pulpits for any length of time without a supply.

Dear New England.

After so long a time, it has afforded me real pleasure to look in upon the scenes of my youth in the East; to take old friends by the hand, and revive the memories of other days. New England is dear to me. She has been, indeed, like a nursing mother to the West. By her contributions of men and money, we in the West are what we are. New England, through the American Home Missionary Society, has saved the West to the cause of freedom, and so has saved the nation. Let her continue to do as she hath done, only more and more, as God gives her the increasing ability.

MICHIGAN.

*From Rev. N. D. Glidden, Leonidas,
St. Joseph Co.*

Sorrow, Labor, Joy.

There has never been a quarter of my ministry, or of my life, so rich and blessed in christian experiences, and in good to my own soul, as the last. When I last wrote you, my mind was very much depressed on account of my late great bereavements. My heart was bruised and crushed, until it seemed impossible for me to rise, and I almost feared that I was being unfitted for the great life work to which I had been called. But I did not know what the Lord would do for me. By the advice of my physician, I asked leave to be absent two months in the service of

The Christian Commission,

and it was cheerfully granted. The prayers and blessings of my people followed me, and, blessed be God, these

prayers were heard and answered. I feel that my Father called me to the army, and that through my sufferings and the prayers of my people, he was fitting me in his own best way to work for other suffering ones. At Detroit I received my commission; went thence to Louisville, and Chattanooga, where my commission work fairly commenced.

There is no time nor place now for sight seeing and wonder hunting. Right here in the General Hospital, number one, are six hundred and ninety eight men, sick, wounded and suffering, who call for my labors, prayers and teachings. The long rows of sufferers stretched upon their cots from one end of the ward to the other, send up their silent appeals for help, that can not be unheeded by christian hearts.

From that moment, my heart was enlisted for these brave sufferers. The hand of God was in it. I needed the sanctifying influences of this work—its lessons of patience, submission and humility. Such blessed nearness as He permitted me to have to himself, I never experienced before. How plainly He gave me to see that this was Christ's work, and that if Jesus were here in the flesh, He would go to the cots and minister to these men. Thus the Lord helped and blessed me. During my entire term, with the exception of about eight days when my services were demanded at other places, was I permitted to labor for these men, on an average of not less than ten hours a day. A most blessed work; one in which I have been taught some lessons never to be forgotten. But my work there is done—its results are with God. The Lord bless the dear men who are left behind to suffer.

MISSOURI.

*From Rev. R. Wait, Pleasant Hill,
Oss Co.*

A Missionary Soldier.

Although I left your employ rather unceremoniously, to join the army, I am

yet at work in the great cause of Missions.

I found here a somewhat damaged brick church edifice, (Presbyterian,) a feeble church, but once strong, now without a pastor. To this church, with the citizens and soldiers, I have preached regularly since May 15th. As high private in the Fifty first Wisconsin Infantry Volunteers, I am very busy in camp, have but little time to work in the spiritual warfare, and have visited but little.

We have a prosperous Sabbath school, of whites in the morning, and colored in the afternoon. As in most Southern towns, there is much prejudice against colored people, and but few are willing to assist in teaching them. I found that about half of the thirty present could read a little, and a few read fluently: these studied the Bible, and the rest we instructed in the rudiments of spelling and reading. They are anxious to learn, and are able to hire a teacher, could one be had, and a room for a day school. They had one for a time, last year.

The Campbellites had a church, which (with half the town or more) has been burned. The Methodists have vacated a house—now used for a hospital.

This is a fine country naturally; rolling prairie, cut up with streams on which are belts of timber; soil deep and rich, with lime rock cropping out here and there; well adapted to the growth of corn, vegetables, grass and fruits, but not for wheat and oats. Water is good, abundant, and easy of access.

Cass, Jackson, Johnson, and other counties between here and Jefferson city, appear to me very attractive. Many Northern and Eastern men are here looking for land for purchase. There are many fine openings for the faithful missionary along the Pacific railroad, and many more opening from it, where, as here, a man could live with some assistance from abroad at first, but soon without; for this land must change hands soon, and people of enterprise and char-

acter occupy it. A man coming here now must expect to *make* a place, in any department; for the vile fruits of secession are manifest all around; and most of the land is vacant, without buildings or fence, except near the villages, where the people moved in for self-defense. But now all is quiet. Business prospers; and the prospect is that it will continue so, for rebels are disfranchised, and the loyal people organized and armed.

ILLINOIS.

From Rev. B. F. Worrall, Cairo, Alexander Co.

Funeral in a Theater.

On returning to the Christian Commission rooms after meeting on Sabbath evening, I was told that word had been left for some one to hold services over the dead body of a man who had been shot, the day before, by his wife. Mr. Wykoff and myself started for the place, under the convoy of two black men. After a time we turned into a narrow, filthy alley between two houses, and thence emerged into—a *theater*. Rather a strange place for two ministers to be found, on a Sunday night, between nine and ten o'clock. The stage, gallery, scenes, and audience were there; the preachers were there; and so was the dead man. The coffin was in a box surrounded by ice. On the edge of the box were six lighted candles, fastened in their places by melted tallow. There was a candle at each corner, and two at the opposite elbows of the coffin. They were in full flicker when we entered, making the darkness almost visible, and adding a shade or two to the complexion of the audience.

I confess that the heart pumped blood a little faster than usual, not so much from the proximity of the "pit" as from the strangeness of the "scene." At this "stage" of proceedings, Mr. Wykoff led the devotional exercises, adding some very appropriate remarks; after which your missionary made his appear-

ance, and preached from the text, "Prepare to meet thy God." Thus ended our first and last appearance in such a place.

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*From Rev. L. H. Johnson, Galena, Jo
 Daviess Co.*

Putting off the Harness.

With feelings of sadness, and yet of submission to Him who doeth all things well, I have to say briefly, that my health has failed, and that my pastoral work is done for the present, and I apprehend forever. In my last report, I mentioned the breaking down of my health, in the midst of arduous and successful labors last winter. Yet I have, with the exception of three Sabbaths, continued to preach at least once a week, and to perform other duties as my strength permitted. But often have I ministered the word when I felt that it was with my last breath, and that I was imprudently risking my life. My difficulty is an affection of the heart, induced by over-taxing care and mental effort. I fear that I shall never be able again to assume the work of a pastor. Nevertheless while I live, I design to husband my strength and use it to the best advantage for Christ's kingdom.

Who will put it on?

I fear that my leaving the people at this time will dishearten them for any further effort, unless the Lord provides a pastor for them at once. Let us earnestly pray that God will send them one who will do them good. What they want is not great talent and popularity, but great faithfulness and self-sacrificing devotion to Christ in their minister; one who seeks not a salary, but the honor of Christ and the souls of men. They want no one who is not faithful to declare the whole counsel of God; an accomplishment altogether too rare in these times. Their tastes are peculiar in this respect. They are a noble, faithful church; I love them, and would give my life for them, and I do devoutly pray

that they may not be discouraged nor abandon their principles.

—♦♦♦—
*From Rev. S. H. Kellogg, Wayne, Du-
 page Co.*

Hopes and Fears.

Our church edifice is still unfinished. Our losses in men, women and children, from the church, Sabbath school and choir, together with diminished pecuniary ability, are still deeply felt by us all, and some good brethren seem to be losing their courage.

Congregations continue good. The Sabbath school and Bible classes are prospering. To these we have added a weekly teachers' meeting, in which we study the lessons and pray together. We hope against hope. My prayers are largely mingled with grief and fear; for soon again the wave of Catholic settlement will probably begin to roll, and crowd and undermine all our foundations, the slow growth of years; and a people dear to me, as once to my beloved father, will begin to float toward the almost unknown corners of this great West. Lord save, or we perish!

Recently we were made

A Very Happy Family,

by the reception of a box of very valuable articles, mostly for a lady's wardrobe, from the ladies in New London, Conn., through the hand of Mrs. Coit. Again and again do I thank the generous donors. Nor will I forget to mention ten dollars in cash from the same source. Neither will I forget the Home Missionary Society and its managers, who find it in their hearts to devise and forward such liberal things.

—♦♦♦—
*From Rev. G. H. Beecher, El Paso,
 Woodford Co.*

The Amiable Tabernacle.

Affairs in our church seem to be brightening, in some respects. Our house was sadly in need of repairs, and as the new

churches of other denominations were just completed and fitted up handsomely, it was thought that something ought to be done to ours. We called a business meeting, and voted to make the needed improvements. (We have had considerable accessions in strength by Congregationalists moving here.) As the result: the walls of the church throughout have been papered and varnished; the ceiling whitened; the slips varnished; windows and casings painted and varnished; and the house carpeted entire, including the pews; the pews nicely cushioned, and the pulpit varnished and fitted up with new covering, etc. Altogether, it is now the best furnished in the place, though smaller than those of the three other leading denominations. It is, I think, now the pleasantest audience room in El Paso. The cost is between seven and eight hundred dollars. Subscriptions for this object, I believe, have amounted to \$500, and one of the congregation, who has taken a great interest in the work, has loaned the rest. Last Sunday I preached my first sermon in the newly furnished house.

From Rev. F. A. Armstrong, Dallas City, Hancock Co.

"Opening" a Sabbath School.

During the past quarter, at the schoolhouse, where I formerly preached, we commenced a Union Sabbath school, procured a library worth twenty five dollars, and have had audiences as large as could be accommodated with seats. It is a neighborhood where "copperheadism" has been very kindly received,

and the directors were disposed to close the doors against us, but a determined Union man of the neighborhood put his son through the window, the first Sabbath after the building was plastered; and a very decided vote having been secured in favor of a Union school, we commenced operations. We invited that school with several others to unite with us in a Fourth of July celebration, and they came in such imposing numbers that, I think, we have the current now fairly setting in the right direction. I preach there and at ——— on alternate Sabbath afternoons, having meetings for prayer on Sabbath evenings, with occasional preaching. I have thought it very desirable, by spending part of the Sabbath during the warm months on surrounding communities, to cultivate a missionary spirit in the church, as well as to reach those who otherwise would not come under the sound of the gospel. We have been taking some steps toward a more vigorous

Temperance Movement

than has heretofore been made in this community. I have preached, engaged two other ministers to preach, and we soon expect to have a Union meeting and form an open Temperance Society embracing every class in the community; and if possible we will close the liquor shops. Oh that we had a staunch man in the legislature, who with the perseverance of a Wilberforce, would urge on the people of the State a Maine law, until the work should be effectually accomplished! Possibly one such may be found. We must struggle to save the young men now returning from the army.

MISCELLANEOUS.

Home Missions in Missouri.

Those whose ideas of the State of Missouri have been drawn chiefly from her appear-

ance in the public prints, during the Kansas troubles, and the early history of the rebellion, can hardly have dared to hope or pray for large results of missionary labor

upon her soil. Certainly, they were not looking there for our earliest and greatest successes after the war.

Yet the truth is, that our first step over the old slavery barricade, was in Missouri; and the march has gone on at a pace surprisingly rapid. We have already nine or ten young churches, with others in process of organization. And this, while in many other portions of the late slave territory, to which we and our friends were hopefully and even confidently looking, we have sought entrance hitherto in vain. That this success should excite our grateful wonder, is not enough. It should quicken our faith and courage in regard to other fields that just now look unpromising. Perhaps there are few Southern communities where the present feeling toward the North, its religious polity, spirit, institutions and ministers, is more bitter than that which prevailed in Missouri less than two years ago. Yet great changes have taken place, and are still taking place, in various portions of the State; changes due partly to the seen effects of slavery and secession, but more to the removal of their advocates from the State, and the coming in of a different class of settlers.

It may not be safe to look for so rapid a change in the sentiments of the present population of States further south, and that were more actively engaged in the rebellion; but those States, like Missouri, must feel the influence of new settlers sure to come among them—young, enterprising, self-reliant, accustomed to freedom of thought, speech and action.

Whatever present obstacles may hinder our progress in certain directions, of this our brethren may be sure: that which way soever the grand column of free native emigration moves, our home missionaries will be of the company; and where those colonists rest, there our churches will rise and ultimately flourish.

And now, as an earnest of what is to be hoped for elsewhere, we present the following succinct account of our recent success in church planting in Missouri, prepared by our agent, Rev. E. B. TURNER, whose own hand and heart have been actively influential in the work:

To realize what the American Home

Missionary Society has done for Missouri, it must not be forgotten that it has not yet been in the field eight months; that it found the State with all its civil and religious institutions disorganized; that military law was the ruling power, and that, with the exception of St. Louis, Hannibal, and a few other prominent towns, there were no places where religious services were held on the Sabbath. Slavery had not then been dethroned, and roving bands of guerillas were robbing, and murdering, in almost every part of the State. In many places, it was not safe for a minister of loyal sentiments to attempt to preach, or even to spend the night. These eight months have witnessed the complete downfall of the tyrant wrong, the entire extinction of these robber bands, and the almost complete restoration of the civil power. The first work of the Society was to explore, and to gather congregations where for years there had been no Sabbath gatherings, and where the voice of an advocate of the Puritan church polity had never been heard. Nearly thirty such places have been visited, and the simple apostolical plan of organizing churches has been presented to the people. By correspondence, the attention of many earnest ministers was directed to this field, and the divine Spirit has inclined some of them to joyfully accept the service of laying foundations amid the wrecks of the slave power. With the single idea of preaching Christ and him crucified, and gathering the scattered members of former sheep folds into one common-sense arrangement, by which they could worship God, and serve his cause in the most effectual way, they have gone to these places and commenced their work. Some of the results are as follows: At *Brookfield*, a young brother commenced preaching in January last, formed a Sabbath school, and, with no better place than the bar room of the passenger house to hold his meetings in, has gathered a good congregation, and has a church of five members,

with its number to be more than doubled at the next communion. Another minister went with his family from Iowa to *Kingston*, and took up with very poor accommodations for a while, for the sake of carrying the gospel where for three years there had hardly been a single sermon preached. He now has a flourishing Sabbath school, and a church of seven members, with the prospect of rapid increase. A third pastor came with his family from Wisconsin, and planted himself at *Laclede*, where loyal citizens had been shot down in the streets by guerillas, and the Sabbath had been almost forgotten. He now conducts a very interesting Sabbath school, and preaches to a church of fifteen members. A fourth minister, a young brother and his young wife, have gone to *Chillicothe*, from which place six ministers went into the rebel cause, leaving wrecks of churches. He now superintends a flourishing Sabbath school, and ministers to a church of sixteen members. Two other ministerial brethren have gone from New England, with their families, and put up with many inconveniences that they may help to christianize this State, once cursed with slavery, and now desolated; and are successfully laboring to benefit the children in the Sabbath school, and to gather churches in *Cameron* and *Mayesville*. Another ministerial brother has entered the field from Wisconsin, with his family, and is doing a good work at *Bevier*. At *Kahoka*, a church of sixteen members has been organized, which is perhaps the first church to adopt the Declaration of Faith of the General Council at Boston, as its creed. This church chose as its pastor, a ministerial brother who formerly preached in connection with the Protestant Methodists. He and his family united with this church, and cordially accepted the Declaration of Faith. At several other points, there is prospect of gathering Home Missionary churches. There still is room for more laborers in

this harvest. Are there not other ministerial brethren and their families, who long to be where they can do a great work for Christ? Let them come to Missouri; and let the churches heed the call which these facts proclaim, for more prayer, and a greatly enlarged liberality.

The Missionary Spirit.

We are cheered by indications, in various quarters, of a reviving of the missionary spirit in young pastors and students for the ministry. In numbers, not by any means equal to our needs, but greater than for some time past, come offers for service in our most distant fields.

Bangor Theological Seminary has of late been very generous to us, both in number and the quality of her men. Three of our recent appointees to California—two of whom, with their wives, have just sailed—are Bangor graduates. Three others sent thither within a few months, six to Kansas, and others to nearer fields, Bangor gave us, in addition to her constant provision for the many mission parishes of her own State.

We trust that the pious young men in our academies, colleges and professional schools, are carefully and prayerfully pondering the question of their duty, in this crisis of the nation, and of their own history. And will not our allies—their parents, teachers, pastors—see that the matter of home missionary service be not slightly passed by, in this choice of their profession for life, by our young men of richest promise, so many of them early consecrated to God in baptism and prayer.

We are furnishing for gratuitous distribution in our colleges and seminaries, copies of Professor Bartlett's stirring "Appeal for Ministers;" and, on application, will gladly supply pastors, teachers, and others who may wish to lay them before young men marking out their course of life.

That \$300,000 for Home Missions.

Under this caption, *The Congregationalist* for August 25th, prints a communication signed H., which we think ourselves safe in assuming to be the sign of the Rev. Dr. H. B. Hooker, the Secretary of our faithful and generous *Massachusetts Auxiliary*. The sentiments of one so well qualified to judge as to the relative claims of our Society, are worthy of the candid personal consideration of our readers, for whose profit we reproduce them.

Christianity and patriotism never came into a closer fellowship than when our late noble National Council voted that the above-named sum ought to be raised during the current year, and expended for our country's evangelization through the American Home Missionary Society. As a Christian and patriot, I feel bound to take my part in this great work, because,

1. I think that gratitude to God for our country's recent marvelous deliverance can not take a more acceptable form than that of effort to spread his spiritual kingdom over its whole surface.

2. No agency, but the country's spiritual evangelization can so effectually secure it from the evils which still threaten us, or are sure to spring up in the path of the future.

3. The rapidity with which errors and wickedness of all kind get power, where gospel influences are not felt, and the extreme difficulty of overcoming them when once established, urges the greatest promptness and earnestness in the diffusion of the gospel.

4. The fact that God has so kindly heard our prayers for the removal of two great hinderances to the spread of the gospel in the land—slavery and war—seems to press the obligation to its diffusion upon us with great power.

5. The vast and inviting field now opening in the West and South—fields whitening for the harvest—invite our engagedness in this work with a louder voice than we have heard before.

6. The wonderful success which God

has hitherto granted to the home missionary work, utters the most inspiring language of encouragement to increase our labors in this direction. Not less than two thousand churches have been raised to self-support by the American Home Missionary Society; and in twenty two States and Territories are our missionary servants now proclaiming the gospel.

7. The comparatively feeble churches of the West are coming up, with great vigor, to bear their part—a noble-hearted Western brother pledging \$10,000, and leading ministers pledging their churches to double their subscriptions. Shall not Massachusetts Christians feel the inspiration of such an example? Some of them, in view of this great exigency, have doubled, and some have trebled, their annual offerings.

8. We have nobly sustained the Christian and Sanitary Commissions, and as they have no further claims, why not give the aid once given them to this all-important missionary work?

9. How ennobling and delightful the idea that christian and loyal Americans, feeling the pressure of all those powerful obligations now resting upon them, should carry the energies they freely employed for the civil life of the nation into the promotion of its moral and spiritual life; that thus the world may see that God has not saved the nation in vain, in that his saints are seeking to give it that "righteousness that exalteth a nation," and which will fit it to be God's vessel of mercy to carry salvation to the ends of the earth!



Response from New Hampshire.

In our September number, we acknowledged the receipt of \$1,500 "towards the \$300,000," from our Vermont Auxiliary. We have now to make grateful acknowledgment of the like sum of \$1,500, "towards the \$300,000," voted to our treasury by the Trustees of the New Hampshire Home Mission-

ary Society, at their recent annual meeting, and promptly forwarded by their Treasurer, Rev. Dr. BENJ. P. STONE.

Massachusetts Home Missionary Society.

This most efficient Auxiliary held its sixty sixth anniversary in the Central Church, Boston, May 30, 1865.

In the absence of President STEARNS, Rev. NHEMLIAH ADAMS, D.D., a Vice President, presided. Prayer was offered by Rev. DANIEL P. NOYES. An abstract of the Annual Report was read by the Secretary, Rev. Dr. HOOKER, and Addresses were made by Rev. GEORGE H. ATKINSON, D.D., of Oregon, and Rev. RAY PALMER, D.D., of Albany. The services were closed with the Benediction, by Rev. E. THURSTON, of Fall River.

From the Annual Report of the Executive Committee, we quote the following:

Summary of Results.

This Society has extended its benevolent guardianship over fifty two dependent churches during the past year, scattered through every county of the Commonwealth; and the benefits of christian privileges and ordinances have been enjoyed by eighteen hundred and eighty six connected with these churches. The aggregate of the congregations amounts to not less than forty six hundred and seventy six, while a much larger number, not constant, or wholly non-attendants on public worship, have shared in the faithful labors of the servants of God in our employ. Twenty nine hundred and forty children and youth have been brought under the precious privileges of Sabbath school instructions. Conversions reported during the year amount to one hundred and ninety two. One hundred and forty six persons have made profession of faith. The poverty and dependence of these churches have not hindered the willing offering of \$536 to the Massachusetts Home Missionary Society, and \$1,062 to various other benevolent objects. Six

pastors have been settled during the year.

The Treasury.

The balance on hand at the beginning of the year was \$2,494.93; the receipts, including contributions, legacies and interest, have been \$44,855.82; in addition to this, \$12,966.33 have been given directly to the American Home Missionary Society, without passing through our treasury—making the whole amount raised for the Home Missionary cause in this State, \$57,222.15, or \$4,778.53 more than was contributed last year. The amount expended for missionary services in Massachusetts has been \$8,892.95.

Sympathy with Needy Missionaries.

Christian benevolence toward the Home Missionary enterprise has not been confined to donations, through our Treasury, to the common cause. It is well known, that the men in our service, especially in our great Western fields, have very scanty salaries, often are able to gain but a meager support, and are, not unfrequently, in painful straits for the comforts of life. Hence the benevolent among us have made their wants a special care, and most timely and substantial relief has been afforded. About forty boxes, barrels, and packages, worth not less than twenty five hundred dollars, have been forwarded from this office during the year. These have consisted of clothing, and various kinds of household comforts. About eleven hundred dollars in money have also been contributed and forwarded, in sums of five and ten dollars, to missionaries scattered over the great Western field. These tokens of kindness to the toil-worn missionary, assuring him that he is not forgotten by Eastern lovers of Zion, greatly animate and cheer him, and encourage and constrain him, with fresh ardor, and with joyful earnestness, to go forward in his work. The responses for these favors show, in a touching manner, both the need and the worthiness of the recipients, and assure the donors that they could not have made a more desirable

ble and useful disposition of their charity. We trust the coming year will be signalized with many such tokens of good will and sympathy toward those who are spending and being spent in causing the moral "desert to rejoice and blossom as the rose."

Present Aspects of the Missionary Work.

The great and good work in which we are engaged assumes a new and vast importance in view of the present condition and prospects of our country. Coming, so triumphantly as we do, out of this fearful struggle for the national life, and with so striking an experience of the interpositions of an Infinite Deliverer, it is but a fair and appropriate expression of our gratitude, that we should consecrate afresh to his service and glory a land he has so signally blessed, and that we should labor to cover it, in its utmost extent, with those religious influences and institutions in which he so highly delights. We have sought him, in the agony of prayer, as our perils and sufferings were darkening down upon us. And he has turned the shadow of death into the morning. It is most reasonable that now, in the enjoyment of so great a deliverance, we should employ our utmost energies to make this a land illumined by his truth, and cause it to be beautified by that righteousness which exalteth a nation. Home Missionary labors should feel the grand inspiration of our obligations to Him, who has dealt with the land in such wonderful mercy.

And we rejoice that, as an auxiliary, we cooperate with an institution which has written the word AMERICAN on its banners. We counsel, give, pray and labor for nothing short of the whole land. We have already a chain of missionary stations from the rocky shores of New England to the Western sea; and we aim at no less than the making every waste place between the oceans to bud and blossom as the rose.

Amid the subsiding tempests of the war we are called upon to look at the greatness of the field opening before us.

The great contest, so absorbing of national thought and energy, has not hindered a steady flow of emigration into the new States and Territories that stretch away toward the setting sun. The Territories of Dacotah, Montana, Colorado, Idaho, Utah and Nevada are fast rising up to take their places in the great family of the Nation, and are now demanding the institutions of Christianity at our hands. At the same time the sword has released four millions of bondmen, and a still larger number of ignorant and degraded white men in the South; and the cry of their spiritual wants is waxing loud in our ears. The whole South, once sealed against us, now throws wide open its doors. Nobler fields for christian enterprise never opened before the Church of God in any nation.

As the dreadful contest of civil war opened, we stood in fear respecting all these benevolent institutions so likely to feel the disastrous influences of such a struggle. In imagination we saw them crippled; some of them in ruins. But we breathe more freely now. We come out of the smoke and peril and hardships of the war as a ship, rocked and tossed by the terrible tempest; but essentially unharmed, and stronger than ever for the future. Our Home Missionary work has gone on essentially unimpaired. And christian benevolence has declared that our funds shall be increased rather than diminished.

We are therefore to address ourselves afresh to this great work of our country's sanctification—under obligations higher than ever—under the noblest and most inspiring motives ever brought to bear upon christian patriots. We never had more to do—never more power at command for the work, and never more animating hopes of success.

Rhode Island Home Missionary Society.

The Rhode Island Home Missionary Society held its sixty second anniversary

in the Beneficent church, Providence, June 8, 1865. Deacon WM. J. CROSS presided. The devotional exercises were conducted by Rev. A. L. WHITMAN, of Westerly, and Rev. DAVID DYER, of Albany, N. Y. Officers were chosen for the ensuing year, as follows:

President, Deacon WM. J. CROSS; *Secretary*, Rev. FRANCIS HORTON; *Treasurer*, EDWIN KNIGHT, Esq.; *Directors*, the President, Secretary and Treasurer, with Rev. Messrs. C. BLODGETT, E. H. RICHARDSON and S. R. DENNEN, and Deacons J. KINGSBURY and W. B. SPOONER. The sixty second annual report was read by the Secretary.

EDWIN KNIGHT, Esq., Treasurer, read his report for the year, showing collections, \$1,396.92, with balance from last year of \$215.78. Total, \$1,612.70. Appropriations, \$1,600, leaving on hand \$12.70.

Very acceptable addresses were delivered by Rev. GEORGE HUNTINGTON, of Providence, and Rev. E. P. THWING, of Massachusetts. After the benediction, the Society adjourned.

From the Secretary's Report we give the following extracts:

Interesting Item.

This last item of \$100 is a legacy left by Mrs. Lovina G. Steere, late of Gloucester, deceased, of whom we have this statement, that she and her sister (formerly named Copperthwait) were school teachers in Providence over sixty years ago, and it was at their house this Rhode Island Home Missionary Society was organized. What a memorial for these worthy women; and what a fitting expression of final affection for our cause!

Home Evangelization.

To enlighten the ignorant, to recover the erring, and to guide souls in the pathway of life, is not the duty of ministers only, but of all who love our Lord Jesus Christ. Missionary work is to be done in every community by seeking to

save the lost. That the gospel is preached, and Sabbath worship is maintained decently and in order, so that whoever pleases may have the benefit, ought not to satisfy the friends of God, so long as a large class care for none of these things. Go out rather into the highways and hedges, and constrain them to come in! Such coöperation with the ministry is everywhere demanded, more urgently than we are able to express, and not less than elsewhere on missionary ground. What avails it to many, that divine truth is proclaimed, and holy ordinances are administered to a select number, while the ways of Zion mourn because so few come to her solemn feasts! And what avails it to have preaching, and praise and prayer agreeable, if there is no spiritual enlargement, as of souls growing in grace, and sinners converted to Christ? Can not some interest be awakened in our feeble churches, to strengthen the things that remain, and give them greater power and prevalence? Merely to maintain our ground as representatives of a particular order of faith and worship, is not to do our part of the work in effectually evangelizing the State. Congregationalism is not honored, nor Christianity itself, by simply struggling thus for existence, but by being more than steadfast and unmoveable, "*always abounding in the work of the Lord.*"

The churches of our connexion in Connecticut and Massachusetts have vigorously entered upon a system of evangelism which seeks to reach and reform a large class of neglecters of public worship. No nobler undertaking right at hand can challenge our cheerful coöperation. Let us learn as we may, how best to accomplish this important purpose, and combine our energies to carry it forward. Especially in view of the grand Council of our denomination soon to convene in a neighboring city, where measures for enlargement will doubtless be considered, let us hold ourselves in readiness for an onward movement which shall bless the land!

Special Contribution.

The Report closes with a fraternal mention of the contribution of the Rhode Island Auxiliary to the American Home Missionary Society, in the person of a Secretary ;

on whom, with his associates, the Divine blessing is invoked.

Will the Rhode Island brethren accept our thanks, and the assurance that their prayers and good wishes are heartily reciprocated?

APPOINTMENTS IN AUGUST, 1865.

Not in commission last year.

Rev. N. Thompson, to go to Colorado.
 Rev. G. D. Goodrich, to go to Colorado.
 Rev. Israel Carlton, to go to Missouri.
 Rev. William W. Rose, Omaha, Neb.
 Rev. John M. Morris, Ogden, Kansas.
 Rev. John Holway, Leon and Ontario, Wis.
 Rev. Stephen D. Peat, Elkhorn, Wis.
 Rev. James H. Bradford, Hudson, Wis.
 Rev. E. Clark, West Salem, Wis.
 Rev. Warren Cochran, Baraboo, Wis.
 Rev. J. H. Warner, Johnstown Center, Wis.
 Rev. A. Acheson, Le Roy, Mich.
 Rev. Charles Cutting, Frewsburg, N. Y.

Re-commissioned.

Rev. Selah Merrill, to go to the West.
 Rev. M. B. Starr, Copperopolis, Cal.
 Rev. Obasuncey Hall, Lakeland and Afton, Minn.
 Rev. E. W. Merrill, Marine, Minn.
 Rev. Gardner K. Clark, Saratoga, Minn.
 Rev. J. W. Healey, Milwaukee, Wis.
 Rev. James W. Harris, Grand Rapids, Wis.
 Rev. Lucius Parker, Palmyra, Wis.
 Rev. A. A. Young, Oconto, Wis.
 Rev. William Stoddart, Jamestown, Wis.

Rev. Lebbeus B. Fifield, Cedar Falls, Iowa.
 Rev. David Knowles, Long Creek, Iowa.
 Rev. W. R. Black, Magnolia and Harrison, Iowa.
 Rev. O. Emerson, Jr., Sabula and Elk River, Iowa.
 Rev. Lemuel Jones, Bellevue, Iowa.
 Rev. C. Taylor, Algona, Iowa.
 Rev. William A. Keith, Brookfield, Berlin, Charlotte, and Deep Creek, Iowa.
 Rev. Alpheus Graves, Iowa Falls and Ellston, Iowa.
 Rev. C. F. Boynton, Fort Dodge and Otho, Iowa.
 Rev. Remben Hatch, Beakons, Mich.
 Rev. John S. Kidder, Wayland and Hopkins, Mich.
 Rev. George Thompson, Leland and vicinity, Mich.
 Rev. B. W. Comstock, Dowagiac, Mich.
 Rev. B. F. Worrell, Prairie City, Ill.
 Rev. A. J. Drake, Atlanta, Ill.
 Rev. B. S. Smith, Chicago, Ill.
 Rev. Samuel Ordway, Napoleon, Ill.
 Rev. Edward P. Dada, Pecatonica, Ill.
 Rev. C. C. Gadsdell, Genoa, Wis., and Richmond, Ill.
 Rev. A. C. Hurd, Weymouth, Ohio.
 Rev. Thomas Watson, Wilmington and Jay, N. Y.
 Rev. J. A. Woodhull, Commack and New Village, L. I.
 Rev. Samuel Jones, Middle Granville, N. Y.
 Rev. George A. Miller, Harrisville, N. Y.
 Rev. B. F. Bradford, Niagara City, N. Y.
 Rev. Samuel Porter, Bradford, Pa.

RECEIPTS IN AUGUST, 1865.

NEW HAMPSHIRE—

N. H. Miss. Soc., by Rev. B. P. Stone, D. D., Treas.,	\$1,500
Fisherville, balance of legacy of Rebecca Rolf, by A. H. Merrill, Ex.,	13 11 13
Fitzwilliam, legacy of Mary Sablin, by G. D. Dutton, Ex.,	50 00
Hampton, Cong. Ch. and Soc., by F. Grant,	12 00
New London, Mrs. L. M. Trunell,	5 00
Ridge, M. D.,	4 00

VERMONT—

Wells River, Cong. Ch. and Soc., to const. John B. Sutherland L. M., by Rev. William B. Palmer,	85 00
West Rutland, Cong. Sab. School, by Rev. H. M. Groat,	97 00

MASSACHUSETTS—

Mass. Home Miss. Soc., Benjamin Perkins, Treas.,	\$1,000 00
Florence, A. L. Williston,	200 00
Hampshire Co., A Friend,	500 00
Lynn, First Cong. Ch. and Soc., by B. V. French, of which \$20 to const. John M. Whiton, of N. Y. city, a L. M. ; \$20 to const. Frank Abbott Ashcroft a L. M. ; \$20 for poor whites at the South,	199 19
Westfield, on account of legacy of Timothy Olmstead, by H. Hooker, Esq., Ex.,	1,900 00

RHODE ISLAND—

Providence, Henry W. Wilkinson, to const. himself and Master Harry Reed Wilkinson L. M., and Mrs. Anna Reed Wilkinson L. M.,	200 00
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CONNECTICUT—

Received by F. T. Jarman—	
New Haven, Chapel St. Ch.,	\$419 89
Mrs. F. Hooker,	5 00
Branford, Mrs. T. P. Gillett, by Rev. Tim. P. Gillett,	80 00
Bridgeport, Miss. and Benev. Soc., of First Cong. Ch. and Soc., by E. E. Hubbell, Treas.,	\$75 00
Sab. School, of South Cong. Ch., by Ed. Sterling,	75 00
Brooklyn, Cong. Ch. coll., \$22.80; mon. con., \$10, by E. Newbury,	83 80
Chester, Samuel Stillman,	5 00
Cromwell, A Friend,	5 00
Gulford, legacy of Mrs. Sarah Griffing, by Henry W. Ohltenden, Esq., Ex., less gov. tax, \$60,	940 00
Hartford, Mrs. A. W. Butler,	10 00
Meriden, First Cong. Ch., of which from B. E. Catlin, \$10, H. Foster, \$10, and N. Merriam, \$10, by E. H. Catlin,	129 04
New London, Robert Colt,	250 80
North Cornwall, Benev. Assoc., by E. D. Pratt, Treas.,	50 00
Northford, legacy of Mrs. Lydia F. Harrison, by Reuben Harrison, Ex., less gov. tax, \$18,	989 00
Plymouth, Cong. Ch. and Soc., \$90; Geo. Langdon, \$50, to const. Henry A. Miner, George Pierpont, William W. Bull, Alfred Renfree, L. M., by Horace Fenn,	140 00
Portland, First Cong. Ch., to const. J. Edwards Goodrich, Henry Kilby, William Bartlett, Mrs. Asaph Strong, L. M., by Rev. A. C. Denison,	120 50
Sharon, First Cong. Ch. and Soc., by Charles Sears,	115 79
Stratford, Col. G. Loomis, by O. E. Kingsbury,	5 00
Wallingford, Ladies' Benev. Soc., by Miss M. H. Carrington,	8 00
Watertown, Cong. Ch., bal. of coll., of which \$80 from Bennie, Wooster, and Johnny Curtis, to const. Mrs. Hannah Balrd L. M., by D. Woodward,	976 15

NEW YORK—

Received by Rev. L. S. Hobart—	
Woodville, Cong. Ch.,	10 00
Albany, on account of the legacy of Anthony Gould, by William Gould, Esq.,	2,000 00
Commack and New Village, Cong. Ch., by Rev. J. A. Woodhull,	10 00
Frewsburg, First Cong. Ch., by Rev. N. H. Barnes,	10 00
Gasport, Sherman Spencer,	10 00
Gilbertsville, Dea. J. T. Gilbert, by E. W. Chester, Esq.,	10 00
Gouverneur, Miss Elizabeth Spencer,	5 00
Harlem, Cong. Ch. coll. by Dr. A. N. Brockway, Treas.,	108 04
Henrietta, Cong. Ch., by Rev. Byron Bosworth,	17 75
New York City, from Clark's Missionary Fund, \$900; Mrs. Hannah Ireland, \$900; Miss Louisa Huntington, 50c.; O. D., \$10; A. D., \$5,	415 50
Port Leyden, Cong. Ch., by Rev. Jas. B. Fisher,	7 93

NEW JERSEY—

Hanover, A Friend,	19 00
Passaic, G. S. Orcutt,	10 00

PENNSYLVANIA—

Danville, Penn. Welsh Cong. Assoc., \$73.-86; Children's Miss. Soc., \$32.10,	95 96
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DISTRICT OF COLUMBIA—

Washington, Rev. Horace R. Grannis,	5 00
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OHIO—

Alexandria, Cong. Ch., by Rev. H. C. Atwater,	\$19 75
Cansfield, Cong. Ch., by Rev. J. W. C. Pike,	10 00
Glendale, Mrs. Dr. A. F. Oliver,	2 00
Marletta, on account of legacy of Curtis Clark, by A. T. Nye, Esq.,	25 15
Nelson, Cong. Ch., by Rev. B. Fenn,	8 80
Newbury, A Friend, by Rev. H. Matson,	5 04
Rootstown, Gad Case,	10 00
Springfield, First Cong. Ch., by Rev. E. W. Root,	10 00

ILLINOIS—

Received by Rev. J. E. Roy—	
Amboy, Cong. Ch.,	\$5 00
Bristol, Cong. Ch., by Rev. Jas. Brewer,	18 80
Deer Park, Cong. Ch.,	15 80
Kewanee, Cong. Ch., to const. Rev. James M. Van Wagner a L. M.,	50 00
Michigan City, Indp't Cong. Ch., to const. Rev. H. M. Morgan and D. J. Baldwin L. M.,	62 10
Ottawa, Plymouth Ch., bal. of coll. (in all \$47.80),	27 60
Rockford, Sab. Sch. of First Cong. Ch., by Samuel Herrick,	10 00
Tonica, Cong. Ch.,	14 45
Wethersfield, Cong. Ch., to const. Rev. Charles H. Ryder a L. M.,	84 98
Crete, Cong. Ch., by Rev. B. M. Amsden,	1 25
De Kalb, Cong. Ch., in full to const. Mrs. Sarah Smith a L. M., \$15; Malta, Cong. Ch., \$8.50, by Rev. F. L. Fuller,	18 50
Danileth, Cong. Ch., by Rev. D. J. Jones,	20 80
Greenwood, Pr. Ch., \$6.80; Ringwood, Cong. Ch., \$14.18, by Rev. N. C. Clark,	20 48
Metamora, Cong. Ch., by Rev. W. A. Westervelt,	10 00
Rockford, Second Cong. Ch., by Thomas D. Robertson, Treas.,	108 68

MICHIGAN—

Received by Rev. H. A. Read—	
Allegan, Cong. Ch.,	\$5 25
Croton, Rev. A. St. Clair,	22 00
Lowell, Cong. Ch., by Rev. J. M. Molain,	12 45
Monroe, Cong. Ch., \$17.50; Hants Hardy, \$2.50, by Rev. G. W. Phinney,	20 00

WISCONSIN—

Received by Rev. D. Clary—	
Clinton, Cong. Ch., by Rev. P. F. Warner,	\$6 00
Darlington, Cong. Ch., by Rev. J. Q. Hall,	47 25
Delavan, Cong. Ch., by Rev. J. Callie,	98 50
Shoplex, Cong. Ch., by Deacon Cooper,	96 83
De Soto, Cong. Ch., by Rev. P. Valentine,	6 50
Pleasant Prairie, Williams Cong. Ch.,	8 24
Plymouth, Cong. Ch., by Rev. J. D. Todd,	6 50
Trempealeau, Cong. Ch., by Rev. G. L. Tucker,	8 50

IOWA—

Charles City, Cong. Ch., by Rev. D. N. Bordwell,	12 00
Council Bluffs, Cong. Ch., by Rev. W. W. Allen,	90 00
Davenport, Edwards Cong. Ch., by Rev. W. Windsor,	82 50
Gaston, Cong. Ch., by Rev. S. C. Reed,	23 00
Georgetown, Welsh Cong. Ch., by Rev. T. Jones,	14 35
Grinnell, Cong. Ch. and Soc., to const.	

Dea. William N. Ford and Rev. S. J. Buck L. Ma., by T. H. Bixby, Treas., Hillsborough, First Cong. Ch., \$5.15; Salem, Cong. Ch., \$2.75, by Rev. S. Hamenway,	\$76 90
Irving, Cong. Ch., by Rev. S. P. La Dow, Lansing, German Evan. Cong. Ch., by Rev. J. H. Langpaap,	7 90 10 00
New Oregon, Cong. Ch., by Rev. J. W. Wind-or,	7 45
Washington, Ebenezer Davis,	10 00 2 00

MINNESOTA—

Albert Lea, Cong. Ch., by Rev. P. Canfield,	90 00
Faribault, Cong. Ch. and Soc., by H. Riedell, Treas.,	19 00
Princeton, Cong. Ch. by Rev. L. C. Gilbert,	9 85
Bank Rapids, Cong. Ch., by Rev. S. Hall,	20 00

CALIFORNIA—

Copperopolis, Cong. Ch., by Rev. M. B. Starr,	15 00
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OREGON—

Forrest Grove, Cong. Ch., by Rev. H. Lyman,	7 00
HOME MISSIONARY,	17 00

\$12,523 71

Receipts in coin of California Agency, by J. W. CLARK, M. D., Financial Agent.

Anthec, Cong. Ch.,	\$6 12
Clayton, Cong. Ch.,	6 00
San Francisco, Third Cong. Ch., mon. con.,	45 45
Santa Cruz, Cong. Ch.,	24 05
HOME MISSIONARY,	1 00
	\$92 62

Donations of Clothing, etc.

St. Albans, Vt., Mrs. G. H. Clark, a box,	\$61 00
Wallingford, Conn., Ladies' Benev. Soc., by Miss M. H. Carrington, a barrel,	

Receipts of the Massachusetts Home Missionary Society, to July, 1865. BENJAMIN PERKINS, Treas.

Amherst, First Parish, Ladies' and Gents' Benev. Soc.,	\$161 70
Ashburnham, Cong. Ch., and Soc.,	83 50
Barnstable, West, Cong. Ch. and Soc., in full to const. Dea. Philip H. Robinson a L. M.,	12 00
Boston, legacy of Mrs. Beulah Wilder,	100 00
Brantree, Rev. Dr. Storms' Sec., quarterly coll.,	23 00

Bridgewater, North, legacy of Jonas Keith, in part,	\$1,000 00
Curtisville, Cong. Ch. and Soc.,	11 00
Danvers, Rev. Mr. Rice's Soc.,	20 00
Fairhaven, Eph. Pope, \$4.50; Mrs. H. Deane, \$1.50,	6 00
Fall River, Central Cong. Ch. and Soc.,	553 50
Franklin Co., H. M. Soc., S. S. Eastman, Treas.: Buckland, Cong. Soc., \$23.29;	
Conway, Cong. Soc., \$68.00; Greenfield, Second Cong. Soc., \$21.83; Shaburree, Ladies' Benev. Soc., \$24.57; do. Gents' do., \$23.93,	104 86
Groveland, Cong. Ch. and Soc.,	10 00
Hopkinton, Ladies' Miss. Soc.,	60 00
Ipawich, Rev. Mr. Southgate's Soc.,	150 12
Malden, Center Cong. Ch. and Soc.,	8 00
Middleboro, Cong. Ch., First Parish,	40 00
Needham, Cong. Ch. and Soc.,	10 00
Newbury, First Ch. and Soc.,	48 04
Newton, Eliot Ch., by E. Woodward,	102 00
Oakham, Cong. Ch. and Soc.,	17 00
Pepperell, H. J. Oliver,	1 00
Royalton, Rev. Mr. Bullard's Soc.,	117 60
Taunton, West Cong. Ch. and Soc.,	15 00
Tisbury, West Cong. Ch.,	5 00
West Roxbury, South Evan. Ch. and Soc.,	11 00
Samuel D. Smith	15 00
Winchester, Cong. Soc., mon. con.,	18 44
	\$2,805 76

Receipts of the Connecticut Home Missionary Society, for August, 1865. E. W. PARSONS, Treas.

Bloomfield, Cong. Ch. and Soc., by N. Bidwell, Jr.,	\$33 10
Broad Brook, Cong. Ch. and Soc., by Rev. M. Knight,	43 25
Colebrook, Cong. Ch., by M. Cole, Treas.,	52 57
Fairhaven, Second Cong. Ch., by F. T. Jarman, Treas.,	47 79
Franklin, Cong. Ch., by W. B. Hyde,	45 75
Hartford, Pearl St. Cong. Ch. and Soc., additional, by J. B. E.,	\$80 00
South Ch., coll., W. Blatchley, Tr., to const. Lewis Skinner, A. W. Loomis, Thomas H. Wells, Henry Hills, Mrs. A. B. Hempsted, Caroline R. Woodhouse, Mary Bigelow, and Harriet C. Tibbetts L. Ma.,	790 18 869 18
Mansfield, Center Cong. Ch., by S. G. W.,	45 00
Middletown, First Cong. Ch., by Rev. Dr. Taylor,	112 80
Plainville, Cong. Ch. and Soc., E. N. Lewis, Treas., to const. Miss Arabell Hough, Electa Carter, and Josephine Hills L. Ma.,	104 00
Rocky Hill, legacy of Flora M. Sugden, by S. D. Moses, Ex.,	50 00
Union, Cong. Ch. and Soc., by Rev. S. J. Curtis,	27 75
Willimantic, Cong. Ch., by Rev. S. G. Willard, to const. Miss Janette Lincoln, Esther Porter, and Susie S. Cushman L. Ma.,	96 45
Ladies' Miss. Soc.,	5 00
New Britain, Dea. J. Ward, L. M., by Cong. Ch. coll., reported in July,	
	\$1,523 64

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVIII.

NOVEMBER, 1865.

No. 7.

THE MINISTRY FOR THE SOUTH.

AN address delivered at the Anniversary of the Society in May, 1865, by Rev. LYMAN ABBOTT, late of Terre Haute, Ind.,

ON MOVING THE FOLLOWING RESOLUTION.

Resolved, That the work of religious reconstruction in the South marks a new era in the cause of Missions, requires the adoption of a new policy by the churches, and by its combined difficulty and importance demands that they cheerfully relinquish to this peculiar service their tried, experienced, and most successful pastors.

IF age renders venerable, then no organization can be more worthy of our veneration than that before which I have the honor to speak to-night. For of all christian institutions, the Home Missionaries are the oldest. They are older than the Church itself. Their charter is to be found in the New Testament. It is as follows:

“And when he had called unto him his twelve disciples, he sent them forth and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.”

Observe! When Christ had gathered twelve disciples about him, he did not concentrate them in a church, with a local habitation and a name, to be ministered unto by him. He dispersed them as missionaries to minister unto others. The first christian organization was a Missionary Society. And it was a *Home* Missionary Society. Go ye not into the way of the Gentiles. For Christ recognized the fundamental truth that home missionary operations must always precede and prepare for the foreign work. The fold increased to seventy. He sent them again upon a like mission. He died and rose again. And his parting words before his glorious ascension were: “Go ye into all the world, and preach the Gospel to every creature.” The providence of God repeated the commands of Christ. It did not permit the early disciples to rest at ease in local churches,

but by fiery persecutions drove them forth to preach the Gospel. Every convert became a minister, every minister a missionary, every church a Missionary Society. The only disciples whose biography is preserved to us were missionaries. The only historical book the New Testament contains is a history of missionary operations.

Thus our New Testament teaches us that even in ordinary times the great work of the churches is the missionary work, to which even in their infantile feebleness God called on them to devote their best energies and consecrate their best men. But these are no ordinary times. The present is peculiarly a missionary era. The voice of God's providence, with peculiar significance, calls the churches to this work to-day. Already the harsh clangor of war gives way to the echoes of the sweet-toned bell of peace. Already the tramp of returning armies reaches our listening ears. Peace and victory are inscribed on their well-worn banners. Half a million brave boys return to their homes. And the Church which has prayed for them must stand ready to welcome them. For over three years the Christian Commission, noble almoner of a noble charity, has carried to every camp fire, to every hospital, the glorious Gospel of the blessed Lord. The Home Missionary Societies of the North must henceforth be Christian Commissions to this immense army of returned soldiers, who will resume their ordinary life among us.

Returning peace will invite to our shores an emigration from abroad the like of which even America has never witnessed. Westward and southward its waves will flow. The growth of the past will appear insignificant when compared with the growth of the future. The population will be one ignorant of our institutions, unaccustomed to freedom. Upon the Home Missionary Societies America must depend to preserve her from the dangers which always attend such sudden growths. Four millions of slaves, now slaves no longer, require not only that temporal provision and secular education which the freedmen's organizations afford, but that gospel provision which the churches alone can send them. But more important than all is that call for a full, free Gospel which comes up to us from the desolated South. While its hungry people must be fed, its wasted fields sown, its neglected children taught—more important, its quondam churches, hotbeds of treason and supporters of slavery, must be supplanted by pulpits consecrated to a Gospel of industry, education, liberty, and christian love.

Grand as is the work in the christian churches of the free States, God has organized a host equal to the exigency. An immense host of picked men, officered by an intelligent, patriotic, and pious clergy, formed in organizations more perfect than any Masonic order or Fenian brotherhood, possessing the power of wealth, of position, of character, and the invincible weapon of God's truth, stretches across the continent, and needs only to arouse itself, and go forth to its battle, in strength invincible.

Three years ago a magnificent army lay in the intrenchments about Washington. Millions of dollars were spent in perfecting its organization. But the drill of the review was not enough. Only the drill of the battle field makes veterans. Through the smoke and carnage of the two Bull Runs, of Gettysburg and Antietam, of Fredericksburg and Chancellorsville, and the seven days in the Chickahominy, God led the army. Then it graduated a host of veterans. Then, with General Grant its leader, it pressed back its rebel foe step by step, step by step, closed with it in that mortal struggle before Petersburg, and Richmond, and throttled and destroyed it there. And to-day we reap the fruits of those long days of delay and disaster.

Now another host, more glorious, stretches from the Atlantic coast to the Rocky Mountains, yea, to the Pacific shores. A sublimer christian army the world never saw. For years God has been preparing it for the work of to-day. He has perfected its organization. By many a theological warfare he has taught it to know accurately the truth by which it is to conquer—its well selected ammunition. He has given it noble officers. The last four years have finished its education; have taught it that justice, humanity, and patriotism are essential elements in true religion. Now it only needs a General Grant to lead this nobler host to grander conflicts and to sublimer victories. The era of preparation has passed. The era of action has begun.

It is not, however, the importance of this missionary work alone which demands our attention. Its peculiarity demands our careful study. It is so delicate, so difficult, so unlike all previous missionary work, that it becomes necessary for the churches to adopt a new policy for its prosecution, and, as a part of that policy, no longer to send its youths alone to the missionary posts, but its best, most experienced, most successful clergy. Some reasons for the adoption of such a policy I wish briefly to lay before the churches:

1. The country is new, and yet not new. The villages, towns, cities remain. Their population remains. The rural regions alone are depopulated. The cities are overcrowded. At Nashville, a few weeks since, Gov. Brownlow told me that into a city of originally twenty thousand inhabitants, there are now crowded, including soldiers, one hundred and twenty thousand. Entering a first-class boarding house, I found three double beds in the hall, and shared my room with six or seven companions, and could easily believe the Governor's statement. Yet, in the city of Nashville, now occupied over two years by the Federal army, there is not a single self-sustaining loyal church. There are loyal ministers; but they are sent there by the Christians of the North, in obedience to that very call of God's providence which I am endeavoring to interpret and reiterate to-night. But if there is a *church*, the influence of whose membership is even favorable to freedom, humanity, and the Union, it certainly is not as a city set on a hill. For it is so effectually hid that I could not learn from any citizen of its existence. Into these great cities a free Gospel must be sent. The military campaign must be followed by a religious campaign. The great strategic points of the South—Nashville, Richmond, Charleston, Savannah, New Orleans—must be occupied by churches fully in sympathy with the new order, with liberty, humanity, education, industry, and one nationality. We have to plant our churches, not in a backwoods, not in a new and sparsely populated community, to grow with its growth and strengthen with its strength: we have to plant them in cities densely populated; we have to send our missionaries to a people of culture and refinement, long accustomed to listen to men whose learning and powers of persuasive eloquence had given them a national reputation.

2. Such a people, even if they were ready to welcome the Gospel which we send them, would demand men of no ordinary ability. But they are not. The Northern missionary has to undo all that the Southern clergy has been doing for half a century. He has to overcome prejudices life long, and passions bitterly inflamed by war. He has to preach loyalty where treason has been preached a heroic virtue, liberty where slavery has been preached an ordinance of God, and humanity where the unity of the race has been declared an infidel imagination.

We have conquered the armies of the rebellion; but the rebellion still lives in the hearts of the people. Like a fire in a confined room, stifled, but not extinguished; it needs only the air of liberty to flame forth again hotter than before.

I am told on good authority, by a loyal resident of Nashville, that 89 per cent. of the population is unconcealedly rebel. Out of over four millions of dollars of claims presented in that city against the United States government, only 120,000 were approved, as presented by loyal men. In the city of New Orleans, the children, instructed by their parents, cross and recross the street, to avoid passing under the Union flag. The entire South is like an immense clearing, as I have seen it among the hills of Maine. The great trees of rebellion have been cut down by the sword of war. The stumps of treason still remain, rooted in the hearts of the people. And these must be taken away before we shall obtain the fruits of a permanent peace.

3. Thus a new battle begins, where the former ends. A battle of thoughts, ideas, of truth against falsehood, of civilization against barbarism. Lee has capitulated; but the devil has not. And in this new battle, the old ideas will have leaders of power and of genius. There will be Lees, and Johnstons, and Jacksons in the Southern pulpits. And we must send there Grants, and Shermans, and Sheridans to wield our sword of God's truth.

For the Southern clergy are neither conquered nor converted. They will resume their pulpits. They will demand a religious amnesty. They will not penitently seek, but audaciously require, their accustomed seats and privileges. Their synods and conferences, and bishops and associations, will demand Northern recognition. And there may be many ready to accord it to them. But as for me, I would far rather trust the Southern soldier, and as readily receive the Southern politician, as reinstate the Southern clergy. We can not trust the cause of Christ to the Judas who has betrayed it. We can not intrust the Gospel of liberty and humanity to Dr. Hoge in Virginia, or Dr. Palmer in New Orleans. We might better intrust the civil government with Vance in North Carolina.

The Sabbath after the fall of Richmond, the newspaper correspondents told us that nearly every church was opened, nearly every pulpit occupied; but they further told us that no Southern minister made any reference to passing events, but all prayed in general terms for the "powers that be," leaving the Lord to pass upon the uncertain question between the conflicting authorities—the United States and the Confederate government. We want a different kind of loyalty in Southern pulpits from that.

4. Consider, also, the difficulty of those questions which the Northern missionary must be able wisely to discuss. It is not enough that he be loyal and anti-slavery. That is easy now. Those are questions of the past. The questions of the future will be new, but they will be quite as important and more perplexing. Old things are passed away. But all things are not yet become new. The foundations of Southern society are broken up. The old relations between labor and capital, employer and employed, are destroyed. New relations have to be established on the basis of justice, liberty, and equal rights. Shall slavery be followed by a *quasi* serfdom, by a regulated apprenticeship, or by a community of absolutely equal rights? Shall Southern prejudice pardon treason and proscribe color? Shall the negro rise through freedom to a perfect manhood, or sink, through licentiousness unrestrained, into idleness and anarchy? Innumerable problems cluster about the question of reconstruction. And the prejudices of the people must be removed, and their passions assuaged, and their consciences quickened, and their judgments enlightened. To deal with such issues, we must send into the South not only loyal men, anti-slavery men, but men consecrated to the cause of universal humanity—men of prophetic vision and comprehensive minds—men able to precede and prepare public opinion—men able to comprehend the issues

of the day as they arise, and courageous to grapple with them; in a word, to use an expressive Western phrase, "*live men*."

The learning of the schools, a knowledge of all theological mysteries, can not prepare men for this work. Only the school of an actual and successful experience in the conflicts of the past can graduate them. The churches, not the seminaries, must give them their diploma.

5. Consider, too, the fact that preaching will be for years the least difficult work of the clergyman. He must be the grand organizer of a new society. He must plant churches, form benevolent associations and religious organizations, establish Sabbath schools and day schools, assist in forming free school systems, call into being academies and colleges, and revive industry among a people who do not know how to work. He must care for the poor, for the oppressed, for the ignorant, for the idle. He must be the leader of the people. For this purpose he must have a thorough practical familiarity with the school systems, the labor systems, and the benevolent organizations of the North. He must be something else than a theological disputant, something more than an impetuous orator. He must possess that organizing, executive power which experience alone can give. There is no place on all the continent—there has been none in all past time—so sublime, requiring such comprehensive genius, as will be the Southern pulpits during the next quarter of a century.

God forbid that I should say aught to discourage the young and inexperienced from entering this field. There is room, and more than room, for all. The South, hitherto barren of villages, will yet be populous with them; and in every village the church, the school house, and the parish clergy. But into the great centers, as leaders of these churches, must be sent men whom the providence of God, by the successes of the past, has appointed to this glorious work. And that appointment they must stand ready to accept.

6. Nor is it ministers alone the South will need. A colonel without a regiment, a general without a brigade, is not more helpless than a pastor without a people. The nucleus of enlightened, liberty loving churches must be largely provided by Northern settlers. The churches must encourage a christian emigration for christian purposes. There are men who think that this Northern emigration will itself provide redemption for the wasted South. Perhaps. But that depends upon the kind of emigration.

Fifteen years ago the discovery of the gold fields of California crazed the nation. A tide of emigration set westward such as the world never before witnessed. Did it evangelize the Pacific coast? For years California was the scene of unparalleled turbulence, violence, disorder. And it is to-day a true missionary field. Two centuries ago a little band of Pilgrims were floated, by God's providence, from England and Holland to these then inhospitable shores. They brought with them the church and the school house. They came not for wealth, but for civil and religious liberty. And they founded an empire of ideas which has already carried its conquests throughout the nation, and promises yet to overspread the world. Whether the South shall be a gigantic California, or a sublime New England, in its early history, depends upon whether the emigration which goes thither is attracted by mammon or inspired by christian love.

The work of the army is over. The work of the churches just begins. The nation has thundered Mount Sinai. The churches must whisper Calvary. The nation has conquered. The churches must redeem. When Christ cast the devil out of the deaf and dumb lunatic, he fell upon the ground and lay as dead; inasmuch that some said: He is dead. Then Christ put forth his arm and took him

by the hand, and raised him up, and restored him to his rejoicing father. And then, and not till then, did the people give God thanks. Out of the Southern country God has cast the devil. Torn by the terrible conflict, it lies as dead—inasmuch that the London *Times* says it is dead. Now must the Church, which is the arm of Christ, be stretched forth to take it by the hand and lift it up, that it may live, and restore it to the rejoicing nation. Then all the people, seeing what God hath done, will give God glory.

We call, then, upon the churches to recognize the new era and their new duties. We call upon them to consecrate to God's great work their best men. We call upon christian mothers who welcome home their son from a four years' war, after the first baptism of tears is over, to consecrate him anew to this work of God. We call upon all christian artisans, merchants, farmers, to turn their thoughts toward the Southern States—not to make money from them, but to make therein a christian state. We call upon the great West to be recipient no longer, but to share with the Eastern States the labors, the self-sacrifices, and the honors of this sublime work. But, above all, we call upon the churches cheerfully to relinquish to this service of the Master the pastors whom they love and honor most. When a new campaign commences, the veterans are ordered to the front. The raw recruits hold the dépôts of supplies and posts of observation in the far rear. God's drum-beat summons us to an arduous campaign. Let the veterans go to the front. Let the raw recruits take their places in the rear.

It is not easy, indeed, for a pastor to sever the ties which bind him to his home, leave his much-loved people, and enter on a new experience in a new land. I have reason to know the difficulties of that trial. For I have but just left a home than which none could be dearer, a people than whom none could be kinder, to enter on this very work of Southern regeneration. But my Testament reads: "He that taketh *not up his cross* and followeth after me, is not worthy of me." Nor church nor pastor is worthy of the name of Christian that refuses to answer to the call of God, simply because it involves a personal sacrifice of comfort or of feeling. Suppose Peter and James and John had settled down in Jerusalem and the villages of Judea and Galilee, preaching the same Gospel to the same congregations, how long before the world would have been converted? America would have been an undiscovered, untrodden continent to-day.

And you churches, that cling with such tenacity to your pastors, do you remember the history of the church at Antioch? Feeble, just planted, barely living, when the voice of God spake it cheerfully relinquished to the missionary work its ablest men, whom already it must have learned to love and honor—with its own hands consecrated Paul to missionary work, and bade him God-speed in it. "He that loseth his life for my sake shall find it." The church of Antioch shall be known wherever the cross of Christ is known, not only so long as time shall last, but in heaven above, so long as eternity shall endure. What church will be a second Antioch to-day? It is not the cause of any denomination I plead, but the cause of Christ. In the grand review every regiment carries two banners—one the national ensign, the Stars and Stripes; the other, the regimental banner, with its name and number inscribed upon it. But when actual conflict comes, these regimental distinctions are forgotten, the regimental banner is left behind, and only the Stars and Stripes are borne into the smoke and carnage of the battle.

The different churches are only different regiments in Christ's great army. Each has its banner, and loves and honors it. But now that the trump of God calls us to the battle front, all regimental banners may be forgotten, and in frater-

nal sympathy and kindly emulation, we will fight the conflict out under the one ensign, from whose folds there shines resplendent the cross of Christ, and underneath the motto: "In hoc signo vinces."

Four years ago, God called on the nation to attest its patriotism. Nobly it responded. From the hill sides of New England, the mountains of Pennsylvania, and the prairies of the West, there poured forth a host the like of which the world has never seen. The farmer left his plow, the merchant his counting room, railroads gave up their presidents, schools their principals, and even churches their pastors. For men rightly accounted that no post of peace was so important as the demands of such a war.

Again God speaks. He calls now upon the churches. He puts our Christianity in the crucial test. He demands volunteers for another and sublimer warfare. There is no post of peace so important but that the claims of this sacred warfare are more imperious. God grant to inspire the churches with the same spirit of self-sacrifice which has robed the nation with such glory! God grant that our religion may be proved as pure and powerful as our patriotism! Then shall God crown the banner of Christ with victories more resplendent than any which now illumine the banner of our country.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. D. B. Gray, Albany, Linn County.

Ladies' Fair in a New Country.

We have had a "Ladies' Fair" to help the church pay for repairs and improvements. That fair was quite an occasion. There was lumber to get, tables to make, and fancy articles to be sold. A team was sent to the woods for evergreen ornaments; fair hands were busy decorating and arranging. At last when every thing was ready, it looked like a beautiful fir grove, where "Santa Claus" had been tying presents on the trees for old and young. The evening came, the house was filled, the articles sold rapidly; nearly everybody ate, drank, and paid for it. The fair was a success. The ladies realized about \$275 in coin, clear of all expense. All this work was done by about a dozen ladies. The church was now plastered. The workmen had made a beautiful finish, with nice border, centerpiece, and rose blocks for the

chandeliers. Then the slips were to be put up. I worked at getting the lumber in the dry kiln. Oh, how I sweat those hot days, handling the lumber in the black, sooty dry house; and when I came out, might have been taken for a contraband. The slips were made and beautifully grained; also a neat platform and pulpit. Somebody began to talk about the *outside* needling paint: somebody is always meddling with other people's business—but "no, it can't be done; no use to mention it; we ought to be thankful to get done as much as we have."

But somebody got up a *painting* subscription, and several *outsiders* said, "Yes, we'll help you; we want to see you finish it up while you are at it:" and the amount was almost made up in a day or two, in subscriptions of fives and tens; so painted it was, and all finished outside and in, just in time, and not a day too soon, for the meeting of the Oregon Association, held here the 15th of June.

Brother Condon preached the dedica-

tory sermon. There was enough subscribed and promised, to pay for all the improvements, except about \$80. Brother Condon said—"Collection;" and immediately enough was raised to reduce the debt to about \$80. The house is now complete, with lamps, carpet, etc., and it is a beautiful house, as neat, though not as large, as any in the State. We can hardly realize that it is the same house where we used to be annoyed Sabbath after Sabbath with rickety benches, chairs and floor bedaubed from the scholars' "bread and butter." It seems so much more a sanctuary—like the "courts of God's house"—that we who love to meet there may be pardoned for shedding a few tears of joy over our success. The cost has been about \$800. We yet lack stove, instrument, and bell, all of which we must look after, when we rest a little and square up the thirty dollars. The house will seat about two hundred comfortably. On communion Sabbath during the Association, it was crowded to utmost capacity. It was a joyful day. Harmony and brotherly love prevailed. We felt the Spirit of God was with us.

CALIFORNIA.

*From Rev. R. B. Snowden, Nevada City,
Nevada Co.*

The Young Pastor's New Field.

Since I wrote informing you of our arrival and settlement in housekeeping, I have been extending my acquaintance among the people and studying the special wants of the place.

It will be gratifying to you to know that the congregations have been steadily increasing. I am told that they are larger than they have ever been, and that there has never before been so much interest in sustaining religious institutions. Last evening, the church and society voted unanimously to extend me a call to settle as pastor, having already assumed my entire support.

There are many New-England people

in this town; perhaps a larger proportion of the population than in any other place in California. The Roman Catholic church is the most numerous attended—by Irish, mostly, however—and has the finest house of worship.

The Congregational church edifice is of brick, neat in appearance, and capable of seating four hundred persons. We need a *bell* very much.

Nevada City is one of the most important mining towns in California. It has seen the usual fluctuations of past years, has been three times wiped out by fire, and depopulated by excitements attracting to other fields. Things are now in a quiet, settled state, but few changes occurring. Capital is flowing into quartz mining, which is a permanent business.

The morality of the place is fair. Of course there is much gambling, intemperance and licentiousness; but public sentiment is against such things, and the temptations surrounding young men are not perhaps so great as in many places of the same size at the East. A theater has just been finished, which will, however, be used as much for lectures and public meetings as for the exhibitions of a playhouse.

There are many who make no pretensions to keeping the Sabbath; but the performance of labor on that day is coming to be regarded disreputable. This makes a great change in the tone of public feeling from the day when auctions were always on Sunday, and work of all kinds was carried on without shame.

We are among the mountains, one thousand seven hundred feet above tide water, enjoying fine air, cool breezes, and a very healthful climate generally. The scenery is grand and inspiring.

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*From Rev. J. J. Powell, San Francisco,
San Francisco Co.*

"Everywhere Preaching the Word."

I discontinued my labors in Somersville and Antioch, the first of June, for the express purpose of paying a visit to

my aged parents in Pennsylvania. But it seems that it is not in accordance with the Divine will that I should leave the Golden State at present. "The harvest truly is plenteous, but the laborers are few." Therefore, I feel it a duty to remain here. If we have light, we must shine; and if we have the means of the world's conversion, we must use them. I am not willing to go home to glory without some souls to present to my blessed Savior. I expect to see your agent, brother Warren, to-day. If he has a field of labor for me, I will enter it at once. If not, I will go from place to place, from house to house, preaching Jesus everywhere, and doing the work of an evangelist, in the old apostolical mode.

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*From Rev. W. A. Tenney, El Dorado,
El Dorado Co.*

Feebleness in the Church.

Our only male church member living in town has left us to cross the plains for the States. Another member, our acting deacon, living two miles away, is quite feeble, and will probably leave us for a better land before the summer ends. He is about fourscore, and longing to go home to Jesus. Our weekly prayer meeting consists of my own family, and one brother, who comes a mile to pray with us. The goodly number who used to be with us two years and even one year ago, have nearly all moved away, and none came in to take their places.

Life in the Sabbath School.

Our Sabbath school is excellent—one of the most pleasing and hopeful I ever saw. While the church-going people have been reduced one half during the last two years, the Sabbath school has trebled in numbers. We have about seventy five scholars, and but few over twelve years of age. The larger part of the children attend the regular Sabbath service, and I aim to set forth the truth so that they can comprehend it. Many children listen to the preached word and

study the Scriptures, whose parents never enter the house of God, and some of whom have not a Bible under their roof. I do hope that if the parents perish, the little ones may be saved.

Sickness.

Our town is scourged again with sickness, as it must continue to be so long as we are surrounded by ditches and stagnant pools, to accommodate the miner. Chills and bilious fevers prevail extensively. My own family suffer with the rest.

KANSAS.

*From W. A. McCollum, Council Grove,
Morris County.*

Holding On.

We have been holding on our way amid discouragements and the heart sickness of hopes deferred, and had decided still to keep a light in the window, though no aid should arrive.

The prayer meeting has increased in interest, and a pledge has been given, by a few praying ones, that they will attend and sustain the meeting while they reside here. We are further encouraged by the expectation that several valuable christians will join the church at the next communion. The Sabbath school is very prosperous, and educational prospects brighten rapidly. A colored Sabbath school of fourteen members has been established. The prejudice against color, in this intensely pro-slavery community, is evidently yielding in some measure. This is a military post of some importance, which adds to the interest of the place as a field of labor.

The Enemy Rages.

I have lately canvassed the place for the Bible Society, and found considerable destitution. One noted infidel, a merchant of the place, refused to receive a copy of the Bible, and even to be approached on the subject. I left a copy on his counter, but he threw it into the street; and as its rumpled pages seemed

to rebuke him as it lay there, he caught it up in his rage and threw it at me. His doors are never closed on the Sabbath. Sabbath breaking and profanity, though still general, are, to say the least, not increasing. Horse racing is an institution of the place. The past week has been one of great excitement on that subject. A few years more, and these and kindred vices that stalk so proudly among us shall, by the help of God, wear a humbled air. We need a house of worship; there is none within thirty miles.

From Rev. E. A. Harlan, Grasshopper Falls, Jefferson Co.

Items.

Our audiences continue about the same as last quarter. The Sabbath school increases in interest. It consists of about fifty whites and twenty five colored. We find it works well to have all in one school. At our last communion in July, one united with our church, the daughter of Universalist parents, who, however, regularly attend my preaching, and are very good friends. We have raised \$150 toward the purchase of a reed organ, and hope soon to see a great improvement in our public praise.

Our village has been cursed with three or four drinking and gambling saloons. An effort is being made to close out these places by law. One seller was fined \$100 and costs, and other prosecutions are to follow. The people continue very friendly and kind. I am particularly pleased to learn that four graduates of Bangor are to reinforce us in this State. We need them and more men too, and I believe they are just the men for this work. I am personally acquainted with three of them, and know them to be good and true.

Our prayer meeting has been interesting, though necessarily small—the larger part of our church living from three to twelve miles in the country. We are hoping that God will give us a special blessing the coming cool season, and

make our church a social power in this community among young men. We want to substitute the prayer meeting and social singing for the dance and card table and tippling shop.

The season has been and is remarkably wet, and many predict a great *shaking* time this autumn. Ague is an unpleasant companion, and I trust these will prove false prophets. With an abundance of good well water and nice vegetables, I do not think the ague epidemic of '58 will appear this year.

From Rev. G. A. Beckwith, Manhattan, Riley Co.

Brightening Prospects.

We are beginning to hope better things for our little church, which for the last two years has been diminishing in numbers and strength. At the next communion we expect to receive three valuable accessions by letter. They are all consistent living christians, and will earnestly coöperate with me in the work of saving souls. Two other valuable members, a christian brother who has been in the army three years, and his wife, expect to return in the spring. A young soldier whose mother is a member of the church, is expected home soon, who writes that he "hopes he has sought and found the Savior."

New families are constantly arriving, some of whom will find a home in our congregation and Sabbath school, and others we hope in the church. There are five congregations in town, and a service beside at the College, a mile and a half from town, on Sabbath afternoon, all of which are increasing in numbers. By these indications of growth and prosperity we are encouraged. I would labor more earnestly and faithfully to promote the spiritual prosperity of this growing community. There is now no unusual religious interest among us; our great need is the descent of the Holy Ghost, quickening us to prayer and effort, and blessing the truth for the

awakening and conversion of the impatient. Worldliness abounds, and the love of many has waxen cold. It would be, indeed, disheartening were it not for the few faithful, and the assurance that God will answer their prayers and bless their efforts.

MINNESOTA.

From Rev. E. Brown, Zumbrota, Goodhue Co.

A Pilgrim and a Stranger.

It was one of the greatest privileges of my life to be a member of the National Council. I had never before, since my removal in infancy, been in any State east of Ohio. I have spent forty nine years wholly in the West. The seven short weeks of my Eastern tour will be to me most memorable: and I think I may, without egotism, enumerate some of the chief items of interest to myself personally—as these: To visit the Eastern cities; to tread upon “the sacred soil” of New England; to meet face to face, and converse with the fathers in the ministry whose writings had instructed me in my youth, and greet the brethren who now stand upon the watch-towers of our Zion; to compare together our views of doctrine, polity and measures, from every part of our land, and prove to ourselves and the world, that “liberty and union” are “one and inseparable” when based upon the simple faith of the gospel. It was my great privilege to stand upon Plymouth rock, where my ancestor of the sixth degree stood, on that memorable winter day when the crew of the Mayflower landed; to bring back, from sixteen hundred miles in the westward, his family name, and standing over his unmonumented dust on “Burial Hill,” solemnly to confess again that faith for which he became a pilgrim to our unknown land. Then at Windsor, Conn., scraping off the moss from the old brown stone monument, I was permitted to decipher the name of the *second* pilgrim, the son of

him of Plymouth, “who *died* the 9th *days* of March, 1690, aged *near* 60:” next, in the old church and town records, to find the name of the *third* pilgrim, asking, along with others, to be set off into a new parish, “because of their distance from public worship, and a bad river to cross in ye winter.” In another town I read on the more pretentious marble the name of the *fourth* pilgrim, who “*died* Sept. 30, 1790, *Æ* 90;” and, following the inscription, the words: “The memory of the just is blessed.” Thence, going on to another town, I preached on the Sabbath in the “old meeting house,” built in the year of my birth, on the spot where stood the older one, in which my father was dedicated to God by the seal of the covenant, applied by the Rev. Gideon Mills, ninety-six years ago. Here, on a cenotaph in the cemetery opposite the old church, I read the memorial of the *fifth*, the warrior pilgrim—“Captain of Volunteers”—whose remains, since the memorable 1770, have reposed in an unmarked soldier’s grave, somewhere within your magnificent Central Park, New York. Returning through Ohio, the home of my childhood and youth, I found another marble commemorating the *sixth*—the honored Pilgrim Magistrate; who, in the true missionary spirit, for many years, in his then frontier home, without the aid of a minister, conducted public worship twice on each Sabbath, and, as a christian layman, devoted his best energies to the propagation of the Puritan principles. Flying by swift express trains, another thousand miles, I find myself again in my prairie home, where I am privileged to minister to a Puritan band who have carried the pilgrim doctrines and polity beyond “The Father of Waters.” Having given the best portion of my life to the promulgation of the same faith in the wilds of the West, in which work I have literally been “a pilgrim and a stranger,” I may properly claim the title of the *seventh* pilgrim, in lineal descent; not one of whom lived and died in his native place; who were

all pioneers of the same faith and order. So, you see, I claim to be in "the succession." Tracing out these records and genealogies, has been to me of great value in the evidence they afford of God's faithfulness to his covenant, which the Pilgrim Fathers so much prized. The Pilgrim of the Mayflower was only a carpenter, unknown to fame. History records but two incidents of his life—the bringing over of a "huge iron screw" that saved the vessel, and being lost in the woods. Yet of his descendants, now numbering several hundreds, a large majority, I find, have been professors of the faith of their ancestor. Among them ten ministers of the gospel; one a foreign missionary; a large number of deacons, and several "elders."

Visiting the New England churches and ministers makes me love my work the more. I feel like renewing my age, and going into it with a greater zest than ever. I have all my lifetime been familiar with breaking fallow fields and sowing seed. There I saw the mature fruits, and I feel that it is a blessed work to cast that seed all over these broad prairies, and I thank the great Lord of the harvest that he has called me into such a field: I saw that my brethren in the ministry in New England had many pleasant things, which we at the West could not have; yet I have no desire to change places. They enjoy the fruits of what the fathers planted, from one to two centuries ago; but I had rather be the planter. As Dr. Lyman Beecher once said, "I would rather live now, than in the Millennium. There is so much to *do* for Christ now. Then it will all be *done*."

Give me still the great, growing West. Let my descendants hereafter trace out my name, as I have done for my ancestors, as one who helped to found the institutions under which they shall live. And may the generations after me still be pilgrims on earth, for the sake of extending Christ's kingdom over it!

From Rev. A. R. Fox, Monticello, Wright Co.

The Boys come back Improved.

Nothing of especial interest has occurred, during the last quarter, except the return of our soldiers. This fills all our hearts with gladness and gratitude, and gives new life and strength to all our interests. The church, the prayer meetings, the Sabbath school, and every department of business is already assuming a new interest, though the soldiers have not been with us more than two weeks. There is one fact that I wish specially to notice. There have gone from my field of labor here more than one hundred soldiers, not more than ten per cent. of whom have died; and all who have returned, so far as I have known, without a single exception, have returned better men than they went. Those who were christians are enjoying a better spiritual state, and those who were not are stronger in moral power, more gentlemanly in their deportment, and have fewer bad habits, than when they left us. This is certainly widely different from what we expected. Many a father and mother shrunk from letting their son go into the army, fearing more for his morals than for his life. The result stated above may be owing partly to the fact that most of them were in the same regiment, where there were a great number of faithful christian men; but I see no difference in those who went in other regiments. The army has had a vastly different effect upon our men from what we anticipated.

IOWA.

From Rev. J. J. Hill, Fayette, Fayette County.

Abiding by the Staff.

During these summer months, while Eastern ministers are taking their vacations and resorting to bracing mountain heights, fashionable springs, and salu-

bruous sea shores, you can scarcely expect Western Home Missionaries to more than exercise the grace of "hanging on." Twelve years ago, when I went East to be married, and spent a Sabbath in New York city, I expected to hear some of your "big guns," but I found them "spiked." It was "the ministers' vacation." Some of their churches were closed, and I thought: what a pity that such a Sabbath tide of population and strangers should "perish for lack of vision!" For, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The Home Missionaries of the West have no vacation for rest, pleasure, or recreation. If they have any respite at all from missionary service, it is to attend some local, or State Association, or perchance, "the National Council," and then hurry home without time to visit or even see their old home friends. If our Western Home Missionaries absent themselves from their fields, on their return they find the sheep scattered and sheared, and the lambs "marked" and gathered into other folds. I do not mention these things to make any invidious comparisons, or to draw any improper contrasts, but only to show our Eastern benefactors that their Western beneficiaries are weighed down under their cares, toils, and burdens, "as a cart is pressed, that is full of sheaves."

During "the burden and heat" of the summer, fifteen members have been added to the churches under my care.

Sunny Side Item.

I have also a sunny side item to report. My people have very nobly and generously made up a purse of eighty dollars to defray the expenses of removing my family from Grinnell to this, my new field of labor among them.

Opening for Another.

We need, very much, two sets of communion service; one for my church at Fayette, and another for my church at West Union. I see by the *Home Mis-*

sionary for August, that the Ladies' Home Missionary Society of Center church, New Haven, Conn., in less than a year, have contributed in donations of clothing and cash, to the amount of \$2,744.93: among other things, a communion service to the Home Missionary cause. If that has not already been appropriated, can you not forward it to us? And will not some Eastern church, who wish to purchase a more costly, or fashionable service, give us their old one? I could make a good use of four sets in this county, and thus be enabled to set aside in future the use of the decanter and bottle at the Lord's table!

WISCONSIN.

From Rev. A. S. Allen, Black Earth, Dane Co.

The Soldiers Come Back.

Some of our soldiers are returning from the army, and appear well—as well as when they left us, three and four years since. Their friends are rejoicing over their return in safety; not one of them a cripple, so far.

But not All.

For many are missing who will never return to gladden the hearts of parents, wives, brothers, sisters, and lovers, who mourn their loss and will not be comforted, because they are not. Of about eighty who left our little town for the Union army, more than one quarter have slept their last sleep, and their bones lie whitened on the battle field, or are buried among strangers. Two orphan sisters, members of my church, have lost four brothers in the war. They are thus left poor and desolate indeed. They excite our sympathies, our prayers, and our tender, watchful care. We have widows and orphans by scores, made such by this terrible war. But we rejoice that it is now over, and the result so good and glorious, and to be more so in coming years. To God be all the glory, who has wrought such wonders!

His Own Boys Safe.

My two sons, who have been in the war from its beginning, have both returned with health much impaired, but still in a hopeful way of recovering. The oldest of them has been wounded four times, had several horses shot under him, his coat pierced with bullet holes and otherwise cut in shreds. He has been in twenty battles, besides skirmishes and other conflicts. He has been most wonderfully preserved by the God of battles. He enlisted as a private at the first call of the President; went into the war as a captain; was afterwards commissioned major, then lieutenant-colonel, then colonel, and the last spring brigadier-general. The other son was surgeon of the Fifth Wisconsin.

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*From Rev. J. W. Perkins, New Chester,
 Adams Co.*

Thinning Out.

There is with us, in this part of Wisconsin, one fact which demands notice. I refer to emigration from this and adjoining counties to the South, Southwest, and West. From the different localities, all bear the same sad testimony. Some of our towns have lost nearly or quite half the population they had in 1860. One half the membership and paying portion of one of my congregations, and more than half of one of our Sabbath schools, are to move Southwest in a few days. This drain on Home Missions will bear mainly thus: ministers on the ground will be disheartened; others will not be inclined to come; churches must wane, and souls be left to perish in sin. Shall this be? or will the older and abler churches furnish means to the Society to bear up these enfeebled churches and congregations?

Ministers already here, who seek not their own wealth, but the honor of God and the salvation of souls, and who have sufficient physical strength, will be willing to remain and fight the Lord's

battle "on this line," in case they shall be so supported as not to be obliged to encumber themselves with pecuniary plans and weights. If there are any people in the land that should have sympathy, and have ministers of the Gospel sent to them and supported among them, these are of the number.

You will not infer from what I have said that the state of religion among us is, on the whole, discouraging. Revivals are reported, and in most towns, as in this, every now and then a family, or part of a family, mostly poor, are drawn to listen to preaching, and to unite with the Sabbath school. To God be thanks for such accessions.

MICHIGAN.

From Rev. L. Warren, Elk Rapids, Antrim Co.

In the Wilderness.

I have continued to preach three times each Sabbath, except during my attendance on the National Council, traveling one Sabbath ten miles on foot, and on the next, twelve miles, partly by land, and partly by water, rowing myself in a skiff.

I have more people in my congregations now than at any time during my two years and nine months in this field. The Sabbath schools of the parish are better attended and more efficiently managed than ever before.

The Grand Traverse Association, organized three years ago, recently met with us for the first time. Five churches were represented by both pastor and delegate, and a sixth by pastor only. I think the church was strengthened by the meeting; edified by the religious exercises, and is acquiring a feeling of permanence and standing among the sisterhood of churches. The Moderator said to me that two years, since the organization of the church, had given a different religious atmosphere to the place; and his advice to me, and to all

the brethren in this wilderness region, was: "Stick to it."

I hope we have made some advancement in spiritual things in these two years. We have a church of nineteen members, and we have *not* built on "another man's foundation." Yet it is sometimes hard work to "stick to it." Our country settles slowly, and must continue to do so while three fourths of the land is out of market by iniquitous legislation, and a large portion of the remaining fourth bought up by avaricious speculators. If it is the Lord's will that I should continue to itinerate among these straggling settlements, I will look to him for strength and grace and courage; and I shall be compelled to look to his honored instrumentality, the Home Missionary Society, for a large share of my temporal support for some years to come.

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*From Rev. E. E. Kirkland, Homestead,
Bensie Co.*

Some Difficulties

meet us in preaching the gospel in new and sparse settlements, that are not encountered in older and more populous communities. If the weather is not favorable, it is difficult, especially for females, to walk through the woods on new and bad roads. As yet, there are few persons in this township that come to meeting in any other way than on foot. The high water in the spring overflowed a bridge, and prevented a number of our congregation from coming to meeting for several weeks. The proportion of children in our settlement is unusually small, but we have established a Sabbath school and Bible class, which are well attended and with a good degree of interest.

We labor at disadvantage for want of a meeting house; all our public meetings as yet being held at my house. We design, as soon as practicable, to erect a house of worship, though it may be small and cheap. We are waiting for a saw mill which is going up in our vicini-

ty. We have prayer and conference meetings, well attended, on Sabbath afternoons. These are held at different houses, sometimes in remote parts of the settlement so that all may have an opportunity to attend.

There appears to be a good degree of attention to religion in the community; though, as in all new countries, the people are very busy in clearing their land and providing for their families.

At our communion season in April, we added to our number five by letter and three by profession.

MISSOURI.

*From Rev. E. D. Seward, Laclede, Linn
County.*

In a New Country.

Our meetings are held in a hall, which accommodates poorly all who come. We rent it, and must make it answer till we can do better, by building a new school house or place of worship. The school house we shall probably have next fall, the meeting house I know not when. Our congregations have been from fifty to a hundred, averaging in good weather about seventy five. They are intelligent and attentive, and nothing but the Spirit of God seems wanting to make the word a savor of life unto life. We organized a Sabbath school at once, and it seems to be increasing in interest. We lack practical, christian teachers; but we are so much better off in this respect than some schools in the State, that we have cause to be thankful. We have a regular attendance of about seventy. We procured a library without much difficulty, and are now getting considerably interested in singing.

We also organized a Sabbath school for the colored people in the afternoon. This is nearly as large as the other, and is a promising field of labor. I superintend both, furnishing four teachers for one, and eight for the other, in my own family. Only two or three of them could read when we begun, but by the aid of

a day school which one of my girls is teaching among them, we hope to have more soon. Their preacher, a well appearing, intelligent christian man, does not even know the alphabet. Two weeks ago I showed him the word *God*, desiring him to look at it and learn the letters. Yesterday he pointed it out to me. I gave him the word *Christ*, for a lesson.

I preach twice on the Sabbath generally, and attend the two Sabbath schools, teaching an adult Bible class.

We have an interesting class of young people, and we hope now that we shall be able to provide them a teacher who will draw in a goodly number, and be able to interest them in the study of the word of God.

We are not homesick or discouraged; we have met with no special unforeseen trials or obstacles. It will take time to make an impression, and God must do all the work by the power of his Spirit. Pray for us that our labor be not in vain.

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*From Rev. G. P. Beard, Chillicothe,
Livingston Co.*

Another Beginning.

I arrived in Chillicothe on the 19th of May, commenced preaching on Sunday, May 22d, and have preached two sermons on each Sabbath since, except one; have preached beside one funeral discourse only. We organized a Sabbath school on the first Sabbath in June. It has at present eleven teachers and about eighty scholars. The average attendance of scholars in July was seventy four. I have the superintendence of the school. We have our regular Sabbath school exercises in the morning and a Sabbath school sing in the afternoon of every Sabbath. By purchase and donation, we have a good and sufficient library for present purposes.

We organized a church on the first Tuesday in July. There are sixteen members. Our congregation varies from fifty to one hundred in the morning; in the evening it is much smaller.

Our church and congregation are composed almost exclusively of people from the Northern and Eastern States, and of course bring to our aid the peculiar energy and enterprise of the North. I am not able to report to you any special results in the spiritual progress or condition of my charge; still I have great faith, and do not lack evidence entirely to strengthen belief that a good and thorough, though silent, work is being done.

ILLINOIS.

*From Rev. E. Jenney, Agent, Galasburg,
Knox Co.*

The Home Wastes.

One evening, not long since, in a prayer meeting here, a brother rose and said: "Brethren, it is not necessary to go far to find a missionary field. Within fifteen miles of us, is a community as destitute of the means of grace as any in the land. The village contains not far from five hundred souls, and they have no stated preaching—none at all." I visited that place, the next Sabbath, and found the state of things as it had been represented. There was one redeeming feature, however—a young lady teacher, of deep piety and no little energy of character, had started, and, with the assistance of a gentleman, sustained for months a Sabbath school, the influence of which has been very happy. Said she: "To begin was a trial; but I could not bear to see the whole people without some religious instruction. At first the children did not know how to act; they would run over the seats as if their only object in coming together was to play. But now you see what they are. God has been with us, or it would not be thus." That school has an average attendance of fifty or sixty, and a library of not less than one hundred and twenty volumes. The clergy of this city have engaged to preach there, one after another, every Sabbath, for a time, on condition that the ministers be lodged and fed while in the place,

and the people turn out to hear them. It was my privilege on a third visit, last Sabbath, to lay the matter before them. No one objected to the terms. I shall watch with interest the results of this movement. You may hear of it again.

—♦♦♦—

From Rev. S. R. Thrall, La Harpe, Hancock Co.

Spiritism Tried and Found Wanting.

Spiritism in this place has received a tremendous onset, in a series of lectures delivered by S. P. Leland, of Aurora. He states that he was a dupe of the system, and labored for its extension for six years. He traveled with its most popular lecturers; as a lecturer himself, he became acquainted with the principal mediums, and was let into their profoundest secrets. He pronounced the whole system a lie, its leaders and mediums vile impostors; and he produced proof throughout. The large audience was astounded at his disclosures.

He offered fifty dollars to the Spiritists if they would produce a medium who would make manifestations which he could not successfully repeat, detect, and explain. He offered another fifty if they would produce a well authenticated statement of a manifestation that he could not repeat, detect, or explain. The money was placed in the hands of the citizens, to pay over to the Spiritists in case he did not succeed. Thereupon a jury of twelve men was chosen, and put under oath to give in judgment according to facts. A medium was already at hand, imported, as is supposed, for the occasion. During the third lecture, the jury were closeted in another place with the medium. She made, as she stated, some of their strongest manifestations. The jury took notes as to their nature, and the time occupied in producing them. At the close of the lecture, they reported to Mr. Leland. The next evening he repeated before the jury all that she had done, and more

too, and in far less time. So the money reverted to the lecturer.

On the other proposition they likewise failed, not being able to produce a well authenticated statement of a manifestation. So that fifty reverted also. Thus were the Spiritists floored on both propositions, to the no small applause of the audience.

In his lectures, Mr. Leland gave a statement of the more common manifestations of mediums, repeated these manifestations, and explained how they were produced. Many other strange appearances he satisfactorily accounted for. All, so far as I know, who attended the lecture, and whose minds were not biased in favor of the system, were satisfied that the lecturer was right; that Spiritism is a system of deceptions, impositions, and lies.

INDIANA.

From Rev. J. H. Jones, Westchester, Jay County.

In Weariness and Painfulness.

Because I have several times referred to my own sickness, and sickness in my family, do not suppose that I am a weakly, debilitated, emaciated hypochondriac. All this region of country abounds with stagnant pools and sluggish streams, which during summer and fall throw up miasma, causing much sickness of a bilious character. We suffer not so much as some, for we keep medicine always ready to meet the invader on the threshold. Yet when the disease is in my system, I often find it difficult to stand on my feet long enough to preach my sermon.

I have visited northern Michigan and some places farther west, hoping that by inhaling purer air I might gain health and strength to resist the fall sickness. But as soon as I arrived home I was again attacked. But the disease has yielded to the medicine much better and quicker than usual. Although traveling for my health, I preached every

Sabbath three times, whenever I could have opportunities. Feeling it morally certain that I was speaking for the last time, I had a deep sense of responsibility. Having been permitted to serve the Savior some little over thirty four years in the ministry, it is but natural, in reviewing the past, to adopt the language of Isaiah: "Who hath believed our report? and to whom is the arm of the Lord revealed?"

OHIO.

From Rev. R. M. Badeau, Lima, Allen County.

Revival Incident.

We have had during the last six months, a very unusual religious interest. Many of our business men, and some lawyers and physicians, have come out on the Lord's side. We have had some very stirring instances of answer to prayer, in connection with our daily union prayer meeting. At one of our meetings, there was presented a written request for the prayers of christians for a man who says, "I don't owe Jesus Christ any thing." He was made the subject of special prayer that afternoon, and that very evening, the man being in his office, felt an impression that he

ought to go to the meeting. He knew not why, for no one had spoken to him on the subject, and he knew not that any one had been praying for him. Although he had not been to church for seven years, did not believe the Bible, and had not read it for twenty years, as he afterwards said, he felt strongly inclined to go, and started for the meeting. When he arrived at the door, he hesitated, but soon decided to go in. The subject was, "The power of Christ." The man thought it expressly designed for him. At the close of the sermon, an invitation was given to those who wished the prayers of christians to manifest it by rising. To the surprise of all who knew him, he was among the first that arose. From that time he became an earnest inquirer after truth. He has publicly professed his faith in Christ and identified himself with the people of God. He at once became active for the salvation of his associates. He had regarded himself as among the last to be induced thus to come out. A few days before, he had said of another prominent citizen who had recently been converted, that he had "made a fool of himself." But now how changed! "Behold he prayeth," and is not ashamed to speak for Christ. Surely God answers prayer.

MISCELLANEOUS.

Maine Missionary Society.

This Auxiliary held its fifty eighth anniversary, on Wednesday, June 28th, in the Second Congregational Church in Portland; the President, Rev. Dr. GEORGE E. ADAMS, of Brunswick, in the chair. After introductory devotional exercises, a sermon was preached by Rev. JOHN C. ADAMS, of Falmouth, from Amos 8: 11-12.

The President read an abstract of the Report of the Treasurer, Mr. JOSHUA MAXWELL, of Portland: Receipts, \$13,074. Expenditures, \$10,000.

Rev. STEPHEN THURSTON, Secretary, read the Report of the Trustees.

Seventy one laborers have been employed; fifty eight of these ordained ministers. Forty, for a year; eleven, for six months and upwards; twenty, for a

less period. Total amount of service, fifty two years and five months. Eighty five feeble churches have been aided; three hundred hopeful conversions reported. Added to the churches, by profession, one hundred and twenty seven; by letter, forty one. Contributions, \$3,000, of which \$712 were for Home Missions. Reference was made to the death of Rev. David Thurston. Of the thirty two original members of the Society, not one remains; of fifty two others, among its early members, only one, Rev. Dr. Jenks, of Boston, is left.

The claims of the Society were enforced by Rev. ELBRIDGE G. CARPENTER, of Houlton, Rev. JOSIAH BREWER, of Stockbridge, Mass., who was once a missionary among the Penobscot Indians, and subsequently in the mission to the Greeks; by Rev. CHARLES H. GATES, of Oskaloosa, Iowa; Rev. GEORGE H. ATKINSON, of Portland, Oregon; Rev. JAMES W. MASSIE, of England; Rev. FRANKLIN E. FELLOWS, of Kennebunk; and by Rev. Dr. POND, of the Theological Seminary, Bangor.

At a business meeting, the following officers were chosen for the ensuing year:

President—Rev. GEORGE W. ADAMS, D.D., of Brunswick; *Vice President*—Mr. GEORGE F. PATTEN, of Bath; *Corresponding and Recording Secretary*—Rev. S. THURSTON, of Searsport; *Treasurer*—Mr. JOSHUA MAXWELL, of Portland.

The next meeting is to be with the Central Church in Bath, on Wednesday, June 22, 1866, at nine o'clock A. M.

That \$300,000 Again.

We have already published the response of the Vermont Domestic Missionary Society, and the New Hampshire Missionary Society, to the call of the National Council for \$300,000, the current year, for Home Missions, and the call of the Secretary of the Massachusetts Home Missionary Society on the churches of Massachusetts for their full proportion—double the amount of the preceding year. We here give the circular of the Secretary of the *Connecticut*

Home Missionary Society to the churches of that State, whose liberality is known and read of all men:

To the Congregational Ministers and Churches in Connecticut:

DEAR BRETHREN: It has been assigned to the American Home Missionary Society to secure three hundred thousand dollars of the seven hundred and fifty thousand, which it was proposed by the National Council to raise the present year for the evangelization of our land. This allotted sum is about twice the ordinary annual receipts of this Society. Connecticut, with one sixth of all the Congregational church members in the country, furnishes generally about one fifth of the yearly resources of the Society.

If we respond to this call according to our usual proportion, we shall raise this year for home missions \$60,000. There is no doubt of the ability of our 45,000 church members to do this; and as Connecticut has always borne an honorable part in the home missionary enterprise, we may expect her to be ready for this special undertaking.

Many of our churches completed their annual collections for home missions before the meeting of the Council. Will not those churches glean their fields for an additional offering? Will not members whom God has intrusted with large incomes, give of their abundance? And will not *every one* of the one hundred and fifty six churches which did nothing for home missions in the first six months of the year, contribute generously for this object before the close of 1865?

The godliness, patriotism and culture of our ministers and churches dispose them to appreciate a work so noble, wise and christian, as that of planting and nourishing the institutions of religion wherever their help may be needed throughout our national domain. And our worldly prosperity, our release from the urgent demands on our beneficence connected with the war, our gratitude to God for the vindication of the govern-

ment, the restoration of peace, and the benefits of the gospel, should prompt us to devise liberal things for the welfare of our country and the advancement in it of the kingdom of Christ.

WILLIAM H. MOORE,
Secretary of Conn. Home Miss. Society.
BERLIN, Aug. 22, 1865.

Our New Work.

In a cordial letter unfolding the plan referred to below, and bringing its first pecuniary avails, Rev. Mr. EGGLESTON wrote us: "We have taken the ground that the Home Missionary work, though not covering as much territory, is equally important with the Foreign Missions, and that there is as much reason for a monthly concert and a monthly collection in connection with the one as with the other. Has not the time come for a monthly concert in all our churches?"

We commend his question, and the plan set forth in his communication to *The Independent*, which we copy, to the consideration of our brethren in the ministry. If not another concert, may not *Our Country*, at this critical juncture, be remembered with special earnestness in the "Concert of Prayer for the Conversion of the World?"

As many are now turning their thoughts with much interest to the great missionary work opened to our churches, and especially to the raising of the \$750,000 appropriated or designated by the late National Council, perhaps the knowledge of what has been done by one country church may, in some way, be helpful to others. If it does not lead them to like, it may, at least, stimulate them to some efficient action.

The church in this place has been accustomed, almost ever since the outbreak of the late war, to make a contribution, on the morning of the third Sabbath of every month, in behalf of the *country*; and we have held, on the evening of the same Sabbath, a meeting for prayer for the country.

Our contributions have been placed in the charge of our local Soldier's Aid

Society, and by that agency distributed to the Sanitary and Christian Commissions, and the Freedmen's Aid Societies, as the exigencies of the case seemed to demand.

That plan worked very satisfactorily. In view now of the new demands of the state of peace, we have voted to continue our monthly contributions on the third Sabbath of each month, and to divide the proceeds of the same equally between the American Home Missionary Society and the American Missionary Association. We hope thus to do our part toward raising the sum which the late Council recommended should be given to these noble missionary societies. These monthly contributions, moreover, do not take the place of an annual donation to these societies, but are designed to be supplementary to it. We made our first contribution under this arrangement last month, with a very satisfactory result.

Is not some like plan practicable for most of our churches? And might not a Home Missionary Concert be held on some evening of each month, alternating with our long established concert of prayer for foreign missions, at which we might gather up the returns furnished us by our two home missionary organizations, and thus keep pace with the history of our country's reconstruction, and be stimulated constantly to fresh faith and devotion?

N. H. EGGLESTON.

STOCKBRIDGE, MASS., Sept. 12, 1865.

Finding in one of the numbers of the *New York Evangelist*, for 1848, the accompanying communication from West Newton, Mass., several questions were started in the reader's mind: Was it right for this head of a family to save and to give what he did, "without involving himself or his dependents in suffering—rather with actual benefit to health and christian decency?"

Is it right and wise for all who can, to imitate his example? Are there now many more than "5,000,000 persons belonging to

evangelical families in the United States," who could save each five dollars a year for beneficent Christian uses? How many of these *will* do it? Suppose I ask them?

Christian Self Denial.

There is, in one of the United States, an individual, who, in circumstances of comparative indigence, gives \$58 every year for the support and diffusion of the gospel of Christ. How he manages to give so much, and yet not impoverish himself and family, remains to be seen. The writer of this article has full reason to believe in the truth of this gentleman's statements on this subject, when he tells (as he has recently done in one of our periodicals) that his effort to do good, instead of involving himself or those dependent upon him in any suffering, have been "both an actual benefit to health and the cause of true christian decency."

Formerly, he says, his expenses for clothing averaged \$46.77 a year, and he gave less than \$4 annually for the special support and diffusion of the gospel. But, after an experiment of many years, he became satisfied that he could do much more for the cause of Christianity, at home and in foreign lands, than all this. He has so far reduced his expenses, that in the single item of clothing he is able to save \$31.14 a year, and to apply to the yearly support and diffusion of the gospel \$58. Not, indeed, without much self denial, as a matter of course. Nor without imitating the widow of old, who, instead of following the prevailing custom of giving from abundance, gave of her penury.

Now I am far enough from saying that every individual has it in his power to save \$31.14 every year in the single item of clothing, or to give \$58 a year for the special support and diffusion of the gospel—and all this "with an actual benefit to health and christian decency." Still I must say that every Christian might, in this respect, do very much; some, more than the indigent individual I have just mentioned; some, perhaps, less.

Suppose, however, that every adult male—every head of a christian family—in the United States, has it in his power to give one half as much for the support and diffusion of the gospel as this poor man does, namely, \$29. Of this, moreover, one half, or \$15, is to be saved in the single item of clothing. We leave out of question, for the present, what other members of christian families might do. Would the task alluded to be a severe one? Would it involve too much of self denial? Would it be doing more than has been done for us?

Or suppose, even, that every one of the 5,000,000 of persons belonging to the "evangelical" families in the United States, were to save, in various ways—and who is there that could not save this sum very easily?—five dollars a year: would not the sum total be \$25,000,000? A sum about one hundred times as great as that raised, by dint of much effort, by the American Board. A sum sufficient, no doubt, to sustain an army of 50,000 missionaries. Double the retrenchment—and who shall say that even this, for Christ's sake, ought not to be done?—and we have a sum saved that would support 100,000 missionaries. What a glorious opportunity there is before us to do good; and what ample encouragement to christian effort and self denial!

What One Woman Did.

The Philadelphia *Christian Instructor* relates a most interesting incident, showing what one woman, constrained by the love of Christ, did for a village in the mountains of Pennsylvania. Who can estimate the home missionary power of this same faith and love, in the hearts of even a hundredth part of the professed Christians of our country. The *Instructor* says:

"Ten years since there was a little town in the mountainous regions of this State, which had about six hundred inhabitants, but not a single church or house of worship, nor, so far as known, a single individual in it who made any

pretenses to personal religion. About that time a lady who resided there was called to visit some friends in the West, and during her absence was thrown under religious influences, which resulted in her conversion, as she believed. Immediately her heart became interested in the spiritual state of the place of her residence, and she returned to it determined, by the grace of God enabling her, to undertake something in its behalf.

Accordingly she spoke to several, but received no encouragement, but was rather repulsed. At length she resolved upon commencing a Sabbath school. While walking to her place the first morning, she met the gentleman who now

made this statement, and told him her purpose, but he, too, discouraged her. She, however, went on; had two scholars that day, the next Sabbath six, and before the summer was closed *one hundred and sixty*. Shortly after the school was started, the public began to be interested, many became personal inquirers after Christ, a minister and regular preacher were sought, and now as the population has steadily increased, and religious duties have been persisted in, there are five organized churches in that place, three Sabbath schools, with about six hundred children in them, and six young men have gone from that place, and from this effort, into the christian ministry.

APPOINTMENTS IN SEPTEMBER, 1865.

Not in commission last year.

Rev. S. H. Mellis, to go to Colorado.
 Rev. Wm. A. Patten, to go to Oregon.
 Rev. Charles Gibbs, to go to Iowa.
 Rev. M. M. Martin, to go to the West.
 Rev. J. M. Bowers, to go to Missouri.
 Rev. A. A. Ellsworth, to go to Newbern, N. C.
 Rev. W. O. Pond, Downieville, California.
 Rev. J. D. Sands, Keosauqua and Rockville, Iowa.
 Rev. D. McG. Bardwell, Markesan and Green Lake, Wis.
 Rev. C. O. McIntyre, Lansing, Mich.
 Rev. Amos Dresser, Pent Water, Mich.
 Rev. Charles S. Callihan, Kahoka, Athens, and Prospect Grove, Mo.
 Rev. E. W. Garner, Dunleith, Ill.
 Rev. Henry Losch, Pottersville, Pa.

Re-commissioned.

Rev. E. B. Hurlbut, Elkhorn City, Neb.

Rev. H. P. Robinson, White Cloud and Troy, Kan.
 Rev. Edward Hildreth, Wabasha, Minn.
 Rev. A. P. Johnson, Waukesha, Wis.
 Rev. E. B. Miner, Mineral Point, Wis.
 Rev. Nicholas Mayne, Beetown, Potosi, and Rockville, Wis.
 Rev. Alexander Parker, Waukon, Iowa.
 Rev. W. L. Coleman, Mitchell and Stacyville, Iowa.
 Rev. L. P. Mathews, Colesburg and Yankee Settlement, Iowa.
 Rev. John W. Windsor, New Oregon and Orleans, Iowa.
 Rev. P. R. Van Frank, Otto, Mich.
 Rev. M. Leffingwell, Cameron, Mo.
 Rev. A. D. Laughlin, Bevier, Mo.
 Rev. G. B. Hitchcock, Kingston, Mo.
 Rev. F. W. Beecher, Kankakee, Ill.
 Rev. S. W. Champlin, Poplar Grove, Ill.
 Rev. E. D. Chapman, Sinclearville, N. Y.

RECEIPTS IN SEPTEMBER, 1865.

MAINE—

Waldoboro, H. H. Lovell, by Rev. J. J. Bulfinch, \$5 00

NEW HAMPSHIRE—

Dunbarton Cong. Ch. and Soc., of which \$5 from Dea. Daniel H. Parker in part to const. Mrs. Mary Ann Cass a L. M., by Jonathan Ireland, 30 00
 Temple, Rev. George Goodyear, 1 00

VERMONT—

Georgia, Ladies' Miss. Sewing Soc., in full to const. Mrs. Julia Cushman a L. M., by Loraine M. Gilbert, 10 00
 Montgomery Center, Rev. S. Paine, 2 50
 North Craftsbury, Rev. L. Ives Hoadley, 2 00

Swanton, Cong. Ch. and Soc., by Selim F. Blackman, \$1 00

MASSACHUSETTS—

Mass. Home Miss. Soc. Benjamin Perkins, Treas., \$1,000 00
 Becket, Miss Mehitable Huntington, by Amos Townsend, 100 00
 Boston, legacy of Mrs. Elizabeth Eaton, by I. N. Tarbox, Esq., less U. S. tax, \$11.85, by Benj. Perkins, Esq., 225 00
 Chicopee Falls, Mrs. Elias Carter, Hadley, Dea. George Dickinson, in full to const. him a L. M., by C. P. Hitchcock, 15 00
 Hampshire, Miss. Soc., R. Williams, Treas.—
 North Hadley, \$17; other sources, \$300, 317 00

Milford, Ladies' Benev. Soc., by Miss Louisa Thayer,	\$5 00
Northampton, Benev. Soc. of Edwards Church, by Stoddards and Lincoln,	84 71
Sheffield, First Cong. Ch. and Soc., by Dwight Boardman,	6 00
Stockbridge, Cong. Ch., by Rev. N. H. Eggleston,	25 00
West Hawley, Dea. Milo Carter,	2 00
Worcester, Summer street Mission Chapel Ch., by Rev. Henry T. Cheever, to const. Dea. E. A. Harwood, Dea. D. B. Goddard, and Charles H. Morgan, L. Ma.,	104 00

CONNECTICUT—

Received by F. T. Jarman—	
New Haven, North Ch., Wells Southworth, to const. him a L. D., \$100;	
William Fitch, to const. him a L. M., \$30,	180 00
Received by E. B. Preston, Treas.—	
Columbia, Cong. Ch., \$31.80; Ellington, Cong. Ch., \$4.38; Tolland, Cong. Ch., \$35.23,	71 06
Birmingham, Cong. Ch., of which \$50 to const. Frederick R. Shelton a L. M., by George W. Shelton,	217 75
Bridgeport, Ladies of the Second Cong. Ch., by George Sterling,	8 00
Bristol, Ladies' Home Miss. Soc., by Miss L. Beckwith,	8 00
Clinton, D. H. Hubbard, M.D.,	30 00
Colchester, First Cong. Ch. and Soc., by E. Ransom, Treas., of which \$30 from Mrs. Elizabeth Clark, to const. Edgar Clark a L. M.,	164 75
Coventry, First Cong. Ch., by Rev. E. P. Hyde,	19 00
Cromwell, Cong. Ch., by John Stevens, Treas.,	60 00
Greenfield, Cong. Ch., to const. George Banks a L. M., by Rev. T. B. Sturges,	38 84
Greenwich, Second Cong. Ch., by L. P. Hubbard, of which \$30 from William J. Mead to const. Drake C. Mead a L. M., \$167.14; Ladies of the Stillson Benev. Soc., by Mrs. Edward Mead, Treas., to const. Rev. William H. E. Murray, Mrs. Isadore Murray, Mrs. Louisa S. Mead, Mrs. Abigail R. Wright, Mrs. Harriet A. Christy, Mrs. Matilda Mead, Mrs. Margaret Bell, Mrs. Mary O. Brush, Mrs. Mary J. Mead, Mrs. Emeline Sherwood, Mrs. Harriet E. Mead, L. M., \$550,	717 14
Middletown, Ladies' Home Miss. Soc., by Caroline M. Bacon,	4 00
New Milford, First Cong. Ch., by G. W. Whittlesey, \$87.11; Ladies' Mite Soc., by Gratia M. Merwin, \$58.72,	145 88
North Woodstock, Cong. Ch., by Rev. John White,	28 50
Southport, mon. con. from Cong. Ch., by Rev. Charles E. Linsley,	10 00
Stanwich, William Brush, by David Banks,	100 00
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00
Terryville, Cong. Ch., by Milo Blakesley, Treas., to const. James Terry L.D., Rev. E. M. Wright, Mary A. Lewis, F. P. Wilcox, George H. Plumb, N. Taylor Baldwin, James P. Crawford, O. D. Hunter, and George E. Merriam, L. M.,	358 30
Thomaston, Cong. Ch. and Soc., by G. W. Gilbert, to const. Raymond Frary and Mrs. Elizabeth Gilbert L. M.,	250 50
Vernon, Ladies' Charitable Soc., by Mrs. C. D. Talcott,	4 00
Willington, Mrs. L. A. Bentley,	2 25

NEW YORK—

Apulia, Cong. Ch., by Rev. L. S. Hobart,	80 00
Baiting Hollow, Cong. Ch., by Rev. C. Youngs,	8 00
Bergen, Abel E. Wilcox, by Rev. H. B. Gardner,	5 00

Brooklyn, Ch. of the Pilgrims, Rev. R. S. Storrs, Jr., D.D., \$30; Mrs. W. C. Conant, \$3,	\$38 00
Dunkirk, Catharine F. Gerralds, dec., by H. J. Miner,	10 00
Ellenburg, Union Religious Soc., by Rev. George Hardy,	11 00
Elmira, Miss Susan A. Bement, in full to const. her a L. M., by Rev. William Bement,	10 00
Hancock, Cong. Ch., by Rev. O. W. Sharp,	20 00
Harrisville, Cong. Ch., by Rev. G. A. Miller,	5 00
Malta, S. N. Rowell,	2 00
New York City, Chester Childs, \$5; Jas. E. Crane, by Rev. Thomas S. Hastings, \$40.50; Harlem, Cong. Ch., by Dr. A. N. Brockway, Treas., coll., \$50; mon. con., \$3.21—\$53.21,	108 71
Niagara Falls, A. H. Porter,	50 00
North Elba, Horatio Hinckley, by Rev. Thomas Natson,	10 00
Perry Center, Ladies of the Ch. and Soc., by Horace Sheldon,	30 00
Plattsburg, Rev. S. R. Woodruff,	1 00
Potsdam, legacy of Mrs. Betsy Wing, by Jr., Chandler, Ex.,	80 00
Sinclearville, Cong. Ch., by E. D. Chapman, to const. Henry A. Kirk a L. M.,	34 40
Walton, Second Cong. Ch., to const. Henry Benedict a L. M., \$38; West Brook, Cong. Ch., \$2.35, by Rev. G. C. Judson,	40 25

NEW JERSEY—

Orange, Orange Valley Ch., by D. L. Stone, \$476.84; E. Starr, \$100,	576 84
Princeton, Rev. George Hood,	5 00

OHIO—

Received by Rev. L. Kelsey—	
Bowling Green, Cong. Ch. by J. W. Woodbury,	\$4 55
Columbus, Rev. L. Kelsey, to const. Edward D. Kelsey a L. M.,	80 00
Gullford, Cong. Ch.,	16 10
Lodi, Cong. Ch., by A. D. Haines,	7 55
Gustavus, Elam Linsley,	5 00
Hudson, Cong. Ch., by M. Messer, Treas.,	95 40
Lock, Cong. Ch., \$14; Olive Green, Cong. Ch., \$46, by Rev. D. I. Jones,	60 00
Milo, J. S. Pearson,	1 00
Twinsburg, Cong. Ch., by J. R. Parmelee, Treas.,	27 55
West Milgrove, Orthodox Cong. Ch., by Rev. S. Kelo,	17 50

ILLINOIS—

Abingdon and Avon, Cong. Cha., by Rev. A. L. Pennoyer,	1 50
Chicago, First Pr. Ch., by Nath. Norton,	25 00
Kankakee, Cong. Ch., by Rev. F. W. Beecher,	7 75
Marseilles, Cong. Ch., by Rev. E. H. Baker,	7 90
Oswego, Cong. Ch., by Rev. R. Brown,	13 05
Paxton, Cong. Ch., \$18.45; Rev. G. Schlosser, \$1.55, by Rev. George Schlosser,	20 00
Sandwich, Cong. Ch., by Rev. C. A. Harvey,	30 00

MICHIGAN—

Fredonia, First Cong. Ch., by Rev. G. C. Strong,	10 00
Lowell, bal. of coll., by Rev. J. M. Molain,	9 00
Manistee, First Cong. Ch., by Rev. O. A. Thomas,	4 30
Maple, Cong. Ch., \$5; Portland, Cong. Ch., \$24; Sebeva, Cong. Ch., \$5; by Rev. D. Wirt,	34 00
Matherton, First Cong. Ch., by Rev. J. B. Parmelee,	45 00

Richland, First Pr. Ch., by William Doolittle, \$18 00

WISCONSIN—

Burns, First Cong. Ch., by Rev. J. M. Hayes, 10 00
 Fort Howard, First Cong. Ch., by Rev. D. H. Curtiss, 22 00
 Leeds Center, and South Leeds, Cong. Chs., by Rev. R. Hassell, 17 07
 Warren, Cong. Ch., by Rev. J. A. Wells, 12 80
 West Salem, Rev. J. C. Sherwin, 5 00

IOWA—

Big Rock, Cong. Ch., \$10.00; New Liberty, Cong. Ch., \$3.50: "so much toward the \$300,000," by Rev. S. N. Grout, 18 50
 Cass Center, First Cong. Ch., by Rev. O. C. Humphrey, 20 00
 Farmersburg, Cong. Ch., \$1.50: Monona, Cong. Ch., \$10, by Rev. J. R. Upton, 11 50
 Foreston, Cong. Ch., by Rev. J. A. Jones, 5 00
 Le Claire, Cong. Ch., \$6.25; Port Byron, Ill., Cong. Ch., \$26.95; by Rev. A. Harper, 38 20
 Manchester, Cong. Ch., by Rev. A. T. Loring, 20 00
 Muscatine, Cong. Ch., by Rev. John Shaerer, 5 00
 Webster City, First Cong. Ch., by Rev. W. F. Harvey, 10 00

MINNESOTA—

Onoka, Cong. Ch., by Rev. A. K. Packard, 60 80

OREGON—

Oregon City, First Cong. Ch., by Rev. P. S. Knight, 10 80
 Salem, Rev. O. Dickinson, 10 00
 HOME MISSIONARY, 12 55
 ————— \$6,128 26

Donations of Clothing, &c.

Bridgeport, Conn., Ladies of Second Cong. Ch., a barrel, \$170 00
 Bristol, Conn., Ladies' Home Miss. Soc., by Miss L. Beckwith, Treas., a half barrel, 58 42
 Chicopee Falls, Mass., Mrs. Elias Carter, a half barrel, 68 55
 Middletown, Conn., Ladies' Home Miss. Soc., by Caroline M. Bacon, a barrel, 114 00
 Milford, Mass., Ladies' Benev. Soc., by Miss Louise Thayer, a barrel, 100 57
 New Haven, Conn., Ladies' Home Miss. Soc., of Center Ch., by Mrs. E. North, Sec., a barrel of clothing, including cash, 275 86
 Westboro, Mass., Ladies' Soc., by Mrs. S. H. Sheldon, a barrel, 141 50
 Willington, Conn., by Mrs. L. A. Bentley, a box, 20 76

Receipts of the Massachusetts Home Missionary Society, in August, 1865. BENJAMIN PERKINS, Treas.

Ablington, East, Rev. Mr. Walker's Soc., to const. E. A. Phelps, S. Lane, and Charles Toucy, L. Ms., 100 50
 Acton, Cong. Ch. and Soc., 4 25
 Andover, Old South Cong. Ch. and Soc., 850 00
 Bedford, Cong. Ch. and Soc., of which from mon. con., \$18.25, 58 46
 Boston, Phillips Ch., mon. con., 15 00
 Curtsville, Cong. Ch. and Soc., to const. Samuel Crosby L. M., 30 25
 Dana, Orthodox Cong. Ch., 6 70

Danvers, First Cong. Ch. and Soc., by W. R. Putnam, \$188 88
 Edgarton, Cong. Ch. and Soc., to const. J. L. Barrows L. M., 30 00
 Essex, First Cong. Ch., 62 88
 Framingham, Hollis Evan. Ch. and Soc., to const. Cooledge W. F. Eams, J. Mann, O. C. Esty, L. Ms., 265 00
 Georgetown, First Cong. Ch. and Soc., 48 11
 Lowell, First Cong. Ch. and Soc., \$80, of which to const. Daniel C. Pearson L. M., by his mother, 142 57
 Lynnhield, Evan. Cong. Ch., 14 15
 Manchester, Rev. F. V. Tenney's Ch. and Soc., to const. Mrs. Mary B. Briggs, and Albert F. Tenney L. Ms., 76 66
 Marlboro, Union Ch. and Soc., to const. C. T. Willson, D. A. Newton, Mrs. S. D. Nourse, E. A. Harris, W. L. Weeks, Miss Georgianna Jones, and L. G. Stevens, L. Ms., 255 00
 Nantucket, First Cong. Ch., 17 00
 New Bedford, Trin. Cong. Ch. and Soc., 100 00
 Newburyport, Ladies' Home Miss. Soc., Prospect St. Ch., \$50.73; Belleville, Cong. Ch., \$374.37, 425 00
 Orleans, Cong. Ch. and Soc., 17 00
 Ringville, a Friend, 10 00
 Roxbury, Vine St. Ch., mon. con., 10 00
 Seekonk, Cong. Ch. and Soc., 27 64
 Shertown, Cong. Ch. and Soc., to const. Rev. E. Douse, L. M., 57 58
 Shirley, Cong. Ch. and Soc., 4 40
 Springfield, Wm. L. Bemis, Esq., 25 00
 Sunbury, Cong. Ch. and Soc., 103 00
 Taunton, East, bal. of coll., 1 10
 Tolland, Cong. Ch. and Soc., 12 18
 Upton, Cong. Soc. \$1; Mrs. Ruth C. Fisk, \$4, 6 00
 Wayland, Sabbath School, 1 18
 Weymouth, Rev. Mr. Dickerman's Soc., 50 00
 Whately, Cong. Ch. and Soc., 7 00
 Winchendon, Cong. Ch. and Soc., balance, 3 50
 Winchester, Cong. Ch., mon. con., 4 50
 Worcester, Central Ch., a Friend, \$10; Samuel C. Smith, to const. him a L. M., \$30, 40 00
 ————— \$2,562 05

Receipts of the Connecticut Home Missionary Society, for September, 1865. E. W. PARSONS, Treas.

Bristol, Ladies' Assoc., by Miss L. Beckwith, \$2 70; Gents' Assoc., by H. Beckwith, \$79, \$81 70
 East Avon, Cong. Ch., by W. Case, 46 40
 East Glastenbury, Cong. Ch., by Rev. I. Carlton, 17 50
 East Woodstock, Cong. Ch. and Soc.; to const. Miss Fannie Phipps, Lucinda Case, and Maria W. Faller, L. Ms., by N. E. Morse, Treas., 109 45
 Gilead, Cong. Ch. coll., 21 44
 Hampton, Cong. Ch., by Rev. S. G. Willard, to const. Rev. George Soule L. M., 52 70
 Higganum, Cong. Ch., by Rev. J. E. Elliott, 52 08
 Killingly, Cong. Ch., by D. W. Richardson, 4 00
 Millington, Cong. Ch., by Rev. A. C. Beach, 10 00
 New Haven, North Ch. coll., by F. T. Jarman, 451 71
 Norfolk, Cong. Ch., by Rev. Jos. Eldridge, 180 00
 Unionville, estate of Eliz. Moses, to const. Miss Flora A. Moses L. M. Ex't., 30 00
 Wolcottville, Cong. Ch., by Chas. Hotchkiss, 23 58
 West Hartford, Mrs. E. H. Whitman, to const. Mrs. C. W. Flagg, of Yonkers, N. Y., L. M., \$30; Cong. Ch. coll., by Thomas Brace, of which \$30 is from C. Boswell, to const. Chas. M. Boswell L. M., \$181.88, 311 88
 Willimantic, M. E. C., by Rev. S. G. Willard, 5 15
 ————— \$1,239 51

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

VOL. XXXVIII.

DECEMBER, 1865.

No. 8.

THE NATIONAL COUNCIL AND HOME MISSIONS.

[We invite attention, in this number of the HOME MISSIONARY, to the Reports which were presented in the National Congregational Council held in Boston, in June last, on "*Evangelization in the South and West.*" The importance of the subject, the ability with which the Reports are drawn up, and the desirableness of having them read and pondered prayerfully, at this crisis in our country's history, by the friends of Home Missions, and by patriots and philanthropists throughout the land, lead us to present these Reports entire, to the exclusion, in this number, of our usual variety of intelligence.

The first is the Report of a Committee appointed at a preliminary meeting in November, 1864; the second is the Report of the Special Committee of the Council to whom the first was referred; and the third is the Report of the Committee on raising the amount recommended by the Special Committee.]

REPORT ON EVANGELIZATION IN THE WEST AND SOUTH.

THE subject on which this committee is required to report presents itself to their minds under two distinct aspects, each of which will properly and almost necessarily, in a greater or less degree, engage the attention of the National Council.

Foremost meets us the great fact, which has been a sublime characteristic of our whole history as a people, that our population is always spreading itself over vast regions hitherto unoccupied by civilized man, and requiring the unceasing activity of all christian people to accompany the emigrant to the wilderness with christian instruction, and make the institutions and influences of the religion of Christ coëxtensive with our physical civilization.

To this fact, at the moment when we are called together to consider the greatest crisis in our nation's history, is added another of a still more solemn and momentous import; that over one half of our hitherto peopled territory, christian institutions, though once existing in a greater or less degree of purity and efficiency, have been corrupted by slavery, and well nigh obliterated by the ravages of war connected with the slaveholders' rebellion.

Regions of country larger than a great European Empire are thus left in moral desolation, imposing on the christian people of our nation the imperative and most

urgent duty of building again in these waste places the institutions of a christian civilization.

In this view of the home missionary work now devolved upon us, there is nothing denominational. It appeals to the whole American Church, and to every American Christian, simply as such.

But there is another aspect of the subject, which is not without its importance, and which we believe the National Council can not altogether disregard.

We are as sure that God chose and called the early fathers of New England to be the founders of this nation, as we are that he chose Abraham to be the founder of his ancient people. They were men whom he had trained and qualified for the work to which they were appointed. And it ought not to be assumed without proof, that the peculiar conception of the Church which they brought with them to the shores of New England, and which was the seed from which have sprung all the churches represented in this Council, had no value in the estimation of the Divine Architect of our national edifice. This Council is bound by the most solemn obligations rightly to estimate the value of that unique conception, and to recommend to the churches such a system of home evangelization as shall fully recognize its importance as a universal and permanent element of American society.

During a considerable portion of our history, our home missionary arrangements have been such as apparently to concede that the Congregational idea of the Church was of no especial value — well enough in New England, where it was already established, but, west of the Hudson, for the most part, inapplicable and impracticable. If that view was sound and just, then all effort to plant distinctively Congregational churches in the new regions of our country is worse than useless. If Congregationalism has no mission except to add one to the number of religious sects which divide and distract the household of faith, then far better confine itself within the limits of New England, and consign at once all its emigrant population to the care of those centralized church governments which always stand ready to receive and assimilate them. But if the Congregational conception of the church is true and precious—if it is as well fitted to all latitudes and longitudes as to New England, and is really an important element of American civilization, and of the brighter and better ages of the promised future—then these Congregational churches are bound to be true to their fundamental principles. In this system of home evangelization they are bound to put forth their strength, not only to accompany our emigrant population with the gospel of Christ, but to plant the Church, after the conception of the Pilgrim Fathers, wherever they make their home on the borders of the wilderness.

We trust the Council will have in view both these aspects of the case, in all the advice it may give to the churches.

In order to present a survey of our home missionary work with as much clearness as possible, we shall divide it into four parts :

First. Those portions of the West and Northwest in which numerous churches have been already planted by our missionary efforts, many of which are still dependent, in part, on missionary funds for their support.

Second. Certain districts of the same States in which our missionary efforts have hitherto been attended with little success, and in which few churches are now receiving our aid.

Third. The new States and Territories of the West and Northwest, toward which the tide of emigration is now setting, and is likely to flow in the immediate future.

Fourth. The States of the South and Southwest which have been the principal theater of the great rebellion.

Of the *first* of these divisions the committee have little to say. Not because the work of evangelization in that section of our field is complete, nor because what remains to be done is not vastly important, but only because the condition of other sections of the field is so critical and their claims so urgent. In respect to these more favored parts of our home missionary field, it should not be forgotten that there yet "remaineth much land to be possessed." The prominent centers of influence are for the most part occupied. The towns and villages along the thoroughfares of travel and traffic are generally supplied with gospel ministrations. But in the wide intervals between the railroads, and remote from the villages, a great majority of the population is beyond the influence of the churches we have planted, and is very inadequately supplied with religious privileges. Unless this rural population is brought more directly under gospel influences, and their children and youth are furnished with better opportunities for christian education, we have great reason to fear the results which must follow. These wide fields, neglected, will become moral wastes, whose population will have no sympathy with the sentiments and institutions which have been the glory of our land.

To meet the wants of this part of our field, Sabbath schools, prayer meetings, family visitation, and colportage, ought to be sustained by the voluntary efforts of the self-denying men and women of adjacent churches. But, in addition to this instrumentality, we need a class of missionaries who go forth, not to seek eligible settlement in a community that is prepared to welcome and support them, but who, in the spirit of Paul, are willing to build where no man has yet laid a foundation.

There is scarce a county, even in the most favored portion of the Northwest, that does not contain waste places which would repay the best religious culture we could bestow upon them.

The *second* division embraces large portions of Southern Illinois and Indiana, and probably, also, important districts in other States, with which the committee are less acquainted.

In these districts, so far as the knowledge of the committee extends, our home missionary efforts in the past have been crowned with little success, and at present, and for several years just past, we are scarcely attempting any thing. They are passed by as fields for which, at present, little or nothing can be done. But they are not passed by because there is no need of doing any thing for them.

It may be said that *other* denominations have the ground, and therefore for us, as Congregationalists, there is no room.

If other denominations do have the ground, they occupy it most inefficiently and unsatisfactorily. The people are not taught. The Sabbath is not made a day of religious rest and instruction. Ignorance, both of things secular and divine, widely prevails. In all these respects a state of things exists which can not extensively prevail in our country, without disqualifying us to continue long a free people. The truth of the case is, that the districts in question are not in such a sense pre-occupied by other denominations as to relieve us from the obligation of further effort, until, by a fair experiment, it is proved that there is nothing more which we can do.

If our home missionary effort must be limited to the organization of churches from materials found ready to our hands, and to the aiding of churches so formed, till they become self-sustaining, then it is difficult to see what more can be done for these districts than we are now doing. But why must our efforts be circumscribed to such limits? Why should we wait till some church or community is ready to

invite a missionary to labor with them and to assume a part of the responsibility of his support? Why should we not rather send forth into such districts devoted men, with their support fully guaranteed, to labor where they can find a field, and to preach Christ where they can find hearers — leaving it to their judgment to bestow their labors where the best results are to be expected, and to organize churches where there is promise of permanence and usefulness? That in this way sinners can be converted to Christ, and churches founded and multiplied, which will prove blessings to generations yet unborn, no believer in the adaptation and power of the gospel is at liberty to doubt.

In this section of which we are speaking, there are certain points of great and growing importance, where the population is already large and is rapidly increasing; but religious people are few, and religious privileges scarce and meager. At such points, the committee believe, missionaries should at once be stationed and sustained, till they can gather around them congregations able to support them. Houses of worship should also be provided in such fields, either wholly by the Congregational Union, or partly by them, and partly by such contributions as liberal men on the spot are willing to make.

Enterprises thus commenced should be adequately sustained till they can stand alone. It would perhaps be invidious and unwise to name particular places which should be thus occupied. But the committee are of the opinion that places may be found in these districts where enterprises of this sort have already been delayed years too long. Until such efforts have been made and have failed, it is the judgment of the committee that the conclusion is premature that nothing can be done for these districts. Till such attempts are made, the few brethren now scattered over these regions, and struggling almost alone against prejudice and abounding wickedness, will not cease to feel and to lament their lack of the earnest and efficient coöperation of the churches in more favored sections of the country.

Our *third* division of the field consists of those new States and Territories toward which the tide of emigration is now setting in great force.

It will be no easy matter for the members of the National Council to bring their minds up to a conception of the vastness and urgent importance of this field of christian effort.

North of the south line of Kansas extended to the Pacific, and west of the Mississippi, excluding Missouri, there is an area of territory belonging to the United States of one million three hundred thousand square miles. Embraced in this area are the States of Iowa, Minnesota, Kansas, Oregon, Nevada, and a part of California, and the Territories of Nebraska, Dacotah, Colorado, Utah, Washington, Idaho, and Montana. Within these limits are four tenths of the entire territory of the United States, equal to twenty times the area of New England, twenty six times that of the State of New York, and one hundred and sixty times that of Massachusetts.

In 1860, the above States and Territories had a population of one million three hundred and eighty five thousand one hundred and fifty three, which now undoubtedly exceeds two millions. Until 1859, the population was confined mostly to the States of Mississippi and the Pacific, and those parts of Kansas and Nebraska contiguous to the Missouri river. The whole mountain region, aside from the Mormon settlements in Utah, was uninhabited, and to a great extent unexplored. Since that time many thousands have made houses, either temporary or permanent in the mountains; and four new Territories have been organized since 1861 along the mountain ranges. The great Platte valley, stretching eastwardly from the mountains to the Missouri river, a distance of five or six hundred miles, has become

an immense thoroughfare of travel and transportation to the mountain territories and Pacific States. This results, in a great measure, from the discovery of the precious metals in various localities, over a large extent of country. This first caused the settlement of California, and is now with equal rapidity peopling the fastnesses of the Rocky Mountains. Wherever gold has been found, cities and villages are springing up with marvelous rapidity. There is no longer any doubt as the richness and inexhaustibleness of the gold deposits in these regions. And as gold has always proved a mighty motive power, we may infer with certainty that, with increasing facilities for reaching the mining localities, with improved machinery for obtaining the precious metals, and with the aid of the surplus capital of the Eastern States, the tide of emigration will increase in volume from year to year. The vast agricultural regions of Kansas, Nebraska, and Iowa, will find a remunerative market for their productions in this mining region. Thus the one will help the other, and both will develop together.

Such are the elements of growth and progress which this wide region contains within itself; and we can not doubt it will soon be occupied with a multitudinous population. The foundations of those future States are now being laid, and their character and influence will, to a great extent, be determined by these early beginnings.

Another very material fact, in its bearings on the growth of these new States and Territories, is the construction of the great Union Pacific railroad. Chartered by Congress, and liberally endowed by the General Government, this road is to connect the Missouri river with the Pacific Ocean, carrying the facilities for travel and commerce through all the vast interior. This work is actually in process of construction at both ends of the line. And such is the influence of railroads in developing the resources of a country, in stimulating enterprises, increasing the value of property, and contributing to the growth of towns and cities, that we doubt not the completion of this road to the mining region will, in a brief period, quadruple its population, while at the same time it will add greatly to the population and wealth of the Missouri and Mississippi valleys.

Emigration to the mountains tends strongly to concentrate in cities, thus affording greater facilities for preaching the gospel, and rendering delay in sending it more perilous. This population is enterprising and energetic, and ready to aid liberally in the support of the gospel and in building houses of worship. And yet they are exposed to many and peculiar temptations, and without the influence of the gospel they are exceedingly exposed to the worst vices which corrupt society.

Among the inhabitants of these new States and Territories are not a few members of Congregational churches, and many sons and daughters of New England, who love her simple church polity, and believe it better fitted to develop and elevate man than any other. From the *Congregational Quarterly*, of January, 1865, we learn that these numerous States and Territories, with their two millions of people, had, one year ago, two hundred and seventy Congregational churches, with an aggregate membership of a little more than ten thousand. They had also one hundred and eighty two ministers, either supplying these churches, or laboring in new settlements where churches were not yet organized. In the four mountain Territories and the State of Nevada we have, by report, but three churches and an equal number of ministers. Yet the population to-day probably exceeds two hundred thousand, with the certain prospect of a very large increase.

It seems to the committee that this portion of our home missionary field ought to be most seriously considered by all the churches represented in this Council. Here is a call for new zeal and increased efficiency in the prosecution of the home

missionary work, in order to carry it forward upon a scale commensurate with the vastness of the field to be cultivated.

The other portion of the home missionary field, which demands our attention, embraces the States that have just been redeemed from slavery, and are thus opened to a pure gospel, and to churches founded on the principles of Congregational freedom.

In the survey of this field, the first feature which arrests our attention is the peculiar condition of the four millions of people now emerging from slavery into manhood and the light and liberty of the sons of God. Deprived hitherto of all opportunities for education, they now hunger and thirst after learning. Never before did any people manifest such eagerness to acquire the rudiments of education and the knowledge of God's word. In Virginia, North and South Carolina, and along the banks of the Mississippi, they began early in the war to come within our lines, and were immediately provided with schools and teachers by the American Missionary Association. In the progress of the war, this work has continually grown in magnitude and importance, until, by the overthrow of the rebellion, the whole colored population of the South are soon to be brought within the reach of christian teachers and missionaries. Never was a missionary field more inviting. The soil is rich and mellow, and all prepared for the "good seed of the kingdom." Blessed are they that shall so cultivate this field as to reap the rich harvest of which it is capable.

How far the way is open for home missionary labors among the white people of the South, the committee are unable to speak with much definiteness, for the want of accurate information. But we rejoice to know that hostile armies no longer overrun those States. The rebellion is crushed; and the way is prepared for a thorough and accurate survey of the moral desolation which slavery and war have left in their track. Let such survey speedily be made, and the result laid before the churches. In the mean time, the following facts, reported from certain portions of the field which have been longer under Federal control, and therefore better known, may be taken as specimens of the whole:

Missouri, in its general condition and history, may be taken as representing, in the main, the region of country under consideration, and is, in position, territory, and population, no inconsiderable part of it. In 1860 it had the largest white population of any of the slave States, and is in territory larger than the whole of New England, and much richer in natural resources. But from its earliest settlement slavery has been there, paralyzing its energies, depressing its industry, corrupting its politics, perverting its theology, and poisoning the whole surrounding atmosphere. From this blighting curse the State is now delivered by a war undertaken in the interest of slavery, and having for its object its perpetuation, and lasting domination over a continent.

While emancipation in Missouri is a consequence of the war, it is a consequence wrought out through conviction—a radical change in the opinions and feelings of the people. It is not the result of military coercion operating upon the elections. It rests on the deliberate choice of the people, ascertained through the ballot box, and that, too, by a most decisive and significant majority. "An ocean of changed thought and feeling" has rolled over the State in these last four years. And what has happened in Missouri in this respect, we believe, will be found, to a considerable extent, to be true in the other slave States.

Missouri came into the Union in a convulsive struggle that shook the nation. New England protested; but her protest was unavailing, and for the time slavery triumphed. This was forty five years ago. On the eleventh day of January last,

she was born again, amid the rejoicings and congratulations of millions of freemen from the Atlantic to the Pacific.

In January, 1852, there was not a Congregational church in this State. Nine years later, at the outbreak of the slaveholders' rebellion, there were two, and the only two in the slave States—one at St. Louis, and one at Hannibal—both situated on the eastern boundary line of the State, and together containing scarcely more than three hundred members. At this date ten are reported, and the door is wide open for the planting of as many more as christian zeal and enterprise may elect. Old temples and altars have been thrown down. The priests of slavery, with their followers, are scattered and gone, or are fast going. The society of Missouri is no longer suited to their tastes. They prefer a hiding place anywhere else to the scene of their former pride, where all is now so changed, and where the friends of the Union and the enemies of slavery are in the popular ascendant.

What has been said indicates, in general, the state of things in Missouri. To a great extent, except in a few counties, it is, in respect to religious organizations, a mighty waste. We give an example or two, by way of illustration: Jefferson City, the capital of the State, is situated on the south bank of the Missouri river, one hundred and twenty five miles west of St. Louis, with which it is connected by railway. It has a population of about four thousand. In 1861 it had four churches, representing as many different denominations, namely, Presbyterian (O. S.), Baptist, Episcopal, and Methodist (South). All these churches are now, or were as late as March last, closed. No services have been held in the Presbyterian church for four years, and only occasionally, if at all, in the three others during the same period. A Methodist Church (North) has in the mean time been organized, and a small house of worship erected, of dimensions to accommodate, perhaps, a hundred and fifty persons. This is the only Protestant house of worship now in use in the capital of the State of Missouri, although it has been constantly within the Federal lines, and in daily connection with St. Louis.

If such a state of things exists in the protected capital, it is not to be imagined that religious institutions are in a more satisfactory condition where bushwhackers and guerillas have roamed at large.

In a growing town of some two thousand inhabitants, on the Pacific railroad, west of Jefferson City, no church organization or house of worship exists. An agent of the American Missionary Association visited it last summer, and was much encouraged by the friendly temper of the people, and their readiness to hear. His chief difficulty during his short stay was to find a room large enough to accommodate those who wished to attend upon his services.

It is believed that these are only specimens tending to give a true idea of the condition of a large part of the State. And, as far as the committee can judge from the information in their possession, they believe a very similar state of things exists in all the States, which, at the outbreak of the rebellion, were under the controlling influence of slavery. Religious organizations existing previous to the rebellion are overturned. The Church, in its various denominations, was as thoroughly pervaded and corrupted by slavery as the State, and as completely involved in the rebellion, and consequently has been equally dissolved and destroyed by the overthrow of slavery and the rebellion. And, if the work of political reconstruction is to tax the mind and heart of the nation to the utmost, the reconstruction of religious society in the South is a work no less difficult and momentous. If the restoration of government in the South on the basis of universal freedom is the trial question of our political institutions, the restoration of religious society on

the basis of the gospel of Christ is no less the trial question of our Protestant Christianity.

No graver question at present demands the attention of the churches which we represent, than the inquiry, "What part of this mighty work belongs to those men and those churches which adhere to that conception of the church, which found its way to this continent in the cabin of the Mayflower?" The committee certainly are not prepared fully to answer this question. But to say that in all this Congregationalism is to have no share, seems to us like saying that the principles of that polity are not worthy of what our Pilgrim Fathers suffered for them, nor of the tenacity with which we hold them. If we have a conception of the Church, which must be laid aside before we can enter upon the greatest christian enterprise of the nineteenth century, the sooner we discard it everywhere the better, that we may take up some other polity which is capable of universal application.

In reconstructing religious society at the South, it seems to the committee as most obviously important to adopt a policy analogous to that pursued in military affairs. There are many cities and large towns which are as truly strategic points in our moral as in our carnal warfare. No time should be lost in taking possession of them in the name of our Great Captain, and in erecting in them fortresses of evangelical truth furnished with all the munitions of spiritual warfare. Persons who, in connection with the army, have had opportunity to study the South, testify on this point with great unanimity and earnestness.

Commencing at Cairo, Illinois, every considerable town on the Mississippi and its tributaries, quite down to the gulf, should receive early and earnest attention.

At Memphis, an organization has already been effected under favorable auspices, and a self-sustaining church established.

In New Orleans, a handful of men, noble and true, are already soliciting our coöperation. Congregational polity was once at home in Charleston, and in Savannah, and other parts of Georgia. Is it not our duty to make haste to rebuild what slavery has corrupted and destroyed?

In Wilmington, Norfolk, Richmond, Baltimore, and Washington, and doubtless in many less prominent cities of the Atlantic States of the South, we may soon expect openings for the introduction of a pure gospel, and the establishment of permanent religious institutions by our instrumentalities for home evangelization. In the prosecution of this great work, why should we not imitate the example of the apostolic age? The apostles of Christ were appointed to plant the Christian Church, not for the Roman Empire, but for the world; not for one age, but for all time. They began, indeed, at Jerusalem; but, as soon as they began to go abroad from that center, they hastened to the centers of that influence which controlled the world—the cities that lay around the Mediterranean Sea. In them they preached the gospel and planted churches; and from Ephesus and Philippi and Thessalonica and Corinth and Rome, the gospel spread into the surrounding populations.

The valley of the Mississippi is the Mediterranean region of this continent, and in the great centers of influence in this valley our work must begin. These strategic points must be speedily garrisoned for Christ; and it must be done by hands that are clear of all participation in the great rebellion.

To no portion of the christian people of the United States does the call to engage in this great religious enterprise come more imperatively than to the churches represented in this Council. In this connection, the committee deem it proper to call attention to the following passage from *Bancroft's History of the United States*, volume I., pp. 467-8: "I have dwelt the longer on the character

of the early Puritans of New England," says the historian, "for they are the parents of one third of the white population of the United States. In the first ten or twelve years—and there was never afterwards any considerable increase from England—we have seen that there came over twenty one thousand two hundred persons, or four thousand families. Their descendants are now (1834) not far from four millions. Each family has multiplied, on the average, to one thousand souls. To New York and Ohio, where they constitute one half of the population, they have carried the Puritan system of free schools; and their example is spreading it through the civilized world."

If this calculation be brought down to the present time, it will be found that the descendants of the early Puritans of New England now number about ten millions, and that they have not only carried the Puritan system of free schools to New York and Ohio, but they have carried these, and all the ideas and institutions of a society founded on the doctrine of the equal rights of man, beyond the Great Lakes, beyond the Mississippi and the Missouri, to the banks of the Columbia and the shores of the Pacific. It is patent to every observant eye, that that great current of opinion which made the lamented Lincoln President of the United States, and overturned the iniquitous system of slavery, and with it the whole structure of Southern society, followed everywhere along the ramifications of this stream of New England emigration. It is no wonder that the rebels and their Northern allies proposed to leave New England out in the cold. New England ideas were found utterly incompatible with the continued existence of slavery.

What then so fit as that, in reconstructing society at the South on the basis of freedom and Christianity, large room should be given to the spirit, the principles, and the modes of organization, of these Puritan Fathers. It is not the business of the committee to urge this matter. But we religiously believe and honestly affirm, that, if our Puritan Fathers had brought to New England a centralized Church government, they never could have exerted their mighty and benignant influence on the destinies of their country and the world. And we can assign no reason why their ideas are not just as precious and just as potent in restoring society at the South as they were in constructing it in New England. Bible principles never grow old, and their value and their adaptation undergo no change.

The committee can not refrain from expressing their full conviction, that, in this work of religious reconstruction, an indispensable condition of success is our hearty recognition of our equal brotherhood with the colored man, and our earnest endeavor to raise him to the full enjoyment of all the privileges of the gospel. God has overturned society in the South for the crime of trampling on the rights of the negro, and let no one think to restore it, without fully recognizing his equal rights with the white man to citizenship, both under our government and in the kingdom of God.

He who is no respecter of persons will surely frown on all such attempts, however cunningly conceived and zealously prosecuted.

Such, then, is the vast work to which the providence of God calls the churches and people represented in this Council. And what shall we say of the machinery needed to accomplish it? On this point we have but little to suggest. We see no necessity for any new organization. The American Home Missionary Society and the American Missionary Association, those noble institutions through which we have been accustomed to act in the work of home evangelization, seem in the good providence of God to be raised up especially for this very time. They have a prestige, an experience, and an adaptation, that commend them to universal confidence.

The American Home Missionary Society, formerly the organ of another denomination as well as of our own, without its own seeking or ours, has been released from any obligation which would have restrained its action in promoting the church polity of our Puritan Fathers. In the progress of events, the way seems now prepared for the universal acceptance of the anti-slavery principles which the American Missionary Association has always maintained. Both societies have therefore an open field, and both enjoy largely the confidence and sympathy of the churches.

Nor do we find any difficulty in recognizing the respective spheres of these two societies. For while no separation is or can be made by a geographical line, and still less by any invidious distinction of color, we yet discover in the past labors of the American Missionary Association, among the colored people of America, the West India Islands, and Africa, and in the ready facility with which it has adapted itself to the peculiar condition of this people at the South, an instrumentality providentially prepared for their evangelization. We therefore commend to the churches this association for the work at the South, with special reference to the Freedmen.

The American Home Missionary Society, on the contrary, is limited by its Constitution to one specific work of aiding destitute communities and feeble churches to sustain the preaching of the gospel. For this distinctive work it will find comparatively little preparation among the Freedmen; but its glorious history, endearing it to the affections of all the churches, points it out still as the chosen instrumentality for its specific home missionary work in all parts of our country—in the South, as far as the door may be opened, as well as in the North and great West.

With these limitations of special adaptation and constitutional provision, each organization has a distinct work; and the field is so large, and the relation of the two societies so friendly, that each can expend its utmost energies without rivalry and collision.

In this connection we recognize the important mission of the Congregational Union, but forbear discussion of it here, since its claims are to be submitted outside of this report.

It is not, then, new machinery which we want, but to give greatly increased efficiency to the machinery which we have, by supplying a vastly greater moving power. The great question before this body is, How can this be done? It is perfectly obvious that our missionary societies can not carry out the policy recommended in this report, without a large increase of their resources. They will need a yearly income of not less than half a million of dollars. Our resources for church building, and all the other auxiliary instrumentalities, will need also to be proportionably increased.

How can such an increase be obtained? That is the question of this occasion. One thing the committee will suggest in answer to this inquiry. We must determine in good solemn earnest to do the work whereunto God has called us. No man who has borne a part in the work of evangelization in any of our new States and Territories within the last ten or fifteen years can have failed to see, and with sickness of heart to feel, that the American churches, after all, are not half in earnest in this work. In times of prevailing worldly prosperity, men of the noblest endowments of mind and heart, who have given themselves to this sacred cause in the true spirit of self-sacrifice, have found themselves left, like soldiers in the field, without arms, without ammunition, and without rations. If this state of things is to continue, the hope of accomplishing the glorious work which now invites our efforts will prove utterly fallacious and delusive. The spirit of christian self-sacrifice must not be confined to a few missionaries, teachers, and colporteurs, while

the thousands of our Israel dwell in their ceiled houses, and suffer the house of God to lie waste. If we enter on this enterprise with some such all-pervading earnestness as that with which we undertook the work of subduing the great rebellion, there will be no difficulty in obtaining the needful resources. It will be as it has been in the war. When men are needed, they can be had; and when money is wanted, it will be poured out like water.

In closing this Report, the committee present the following summary of the results to which they have come:

1. In addition to the work to which our Home Missionary Societies have, for the most part, confined their labors—that of planting and fostering churches where materials are found ready to their hand for forming them—there is an imperative necessity that able and devoted men should be sent to labor for Christ where no churches exist and no materials are ready for their formation. At whatever cost of men and money, the great centers of influence should at once be occupied by men divinely endowed for such a work; and their support should be drawn from missionary funds, till their congregations are able to sustain them.

2. That the time for efficient action is emphatically the present. In the West and Northwest, our emigration is spreading itself over a field vaster than ever before; and immediate and most efficient action is necessary to overtake and keep pace with this ever-swelling tide of population, in founding the institutions of Christianity, learning, and freedom. In all the late domain of slavery, society is dissolved, ecclesiastical organizations are broken up or paralyzed. By their sanction of human chattelism, and their complicity with the rebellion, the churches have become utterly demoralized, and are like salt that has lost its savor. Church edifices and schoolhouses are abandoned, and in wide districts the institutions of education and religion have no practical existence. In all these regions, now or never is the time to arise, and build the temple of the Lord. If we neglect to occupy this inviting field of labor to which God now calls us, he may, we trust he will, raise up others who will cultivate and possess it for him. But for us it will be an opportunity forever lost, a harvest season never to return.

3. We can not perform our part in this work without a vast increase in earnestness, zeal, and self-denial in our churches. Without this, it will be impossible to command either the men or the money for the work. The resources and the strong young men of any community will always be where its heart is. If the heart of the Church is in the world, her sons and her wealth will be there also; and she will be as powerless in promoting the cause of Christ, at home or abroad, as Samson was to meet the Philistines when his locks were shorn.

Three questions the committee must leave unanswered, pressing, we trust, on the hearts of the National Council:

1. How can the requisite spirit of earnestness and self-consecration be imparted to the churches?

2. How can our young men be induced, by thousands, to consecrate their lives to this holy cause?

3. How can we raise the requisite pecuniary resources for a religious enterprise so vast, and so imperatively demanding immediate action?

The American Church is in much the same relation to this great crisis that our Government was to the rebellion at its outbreak. From whence will the Lord send deliverance?

WARREN CURRIER,
JULIAN M. STURTEVANT,
REUBEN GAYLORD,
THOMAS E. BLISS,
FLAVEL BASCOM,

} Committee.

REPORT OF THE SPECIAL COMMITTEE

OF THE NATIONAL CONGREGATIONAL COUNCIL, TO WHOM WAS REFERRED THE REPORT OF A COMMITTEE APPOINTED AT A PRELIMINARY MEETING, ON "EVANGELIZATION IN THE WEST AND SOUTH."

THE committee to whom was referred the Report on Evangelization in the West and South would state to the Council that we have carefully examined that Report, and have heard many communications from persons specially acquainted with the West and South which confirm and illustrate its positions and reasonings. We commend that Report as comprehensive, thorough, and able, and move that it be adopted by the Council.

We see no necessity of using the precious time of the Council by adding to the facts and arguments presented in the Report. We would only bring them to a practical issue, by deriving from them, and presenting for adoption by the Council, certain definite recommendations to the churches. We propose, therefore, the following result, namely:

This National Council, in view of the vast and promising fields of evangelical labor opened by the rapid growth of our country toward the West, the Northwest, and on the borders of the Pacific Ocean, especially in the mining regions, and opened also by the sublime and awful yet blessed providence of God in subduing rebellion, and giving their rightful liberty to four millions of bondmen—fields of labor, requiring for their proper culture, and requiring immediately, a large increase of laborers, and of funds for their support—do recommend to the churches of Christ whom they represent—

First of all, that they seek a large measure of the Holy Spirit, to inspire them with the zeal and faith, the courage and self-denial necessary to make them willing and happy to give all the men and all the money needed to meet this extraordinary and critical exigency of the kingdom of Christ in our land.

Then to the organizations which, in the grace and providence of God, these churches have ready and well fitted to this work, the Council recommend that they devise liberal things: To the American Home Missionary Society, which, according to its constitution, aids feeble churches in sustaining the administration of the Gospel, and sends the Gospel to the destitute in whatever circumstances found, and by itinerant as well as local preachers, and which, from its beginning many years since, has performed its work with wisdom and fidelity that deserve universal gratitude and honor—\$300,000 during the year. To the American Missionary Association, which, by its fidelity to the rights and spiritual interests of the negro race, and by its evangelical character and comprehensive plans and labors for the education and religious instruction of the freedmen is providentially prepared for the great work of their evangelization so suddenly thrown upon the christian people of the land—\$250,000 the present year.

And since there are some places in the country, and especially in that part of the country which has just been delivered from the curse of bondage, and has been impoverished by the war unsuccessfully waged in behalf of bondage, where churches of central influence and of the Congregational polity, that has no guilty implication with slavery to be remembered against it, might at once be prosperously established if suitable houses of religious worship and instruction were built, we recommend that a special fund of \$300,000 be raised by the American Congregational Union, and expended under its direction for the building of sanctuaries in such places.

And because of the great importance of occupying such places at once with preachers and pastors of experience as well as ability, we recommend that

churches at the North should exercise in some instances the self-denial of relinquishing for that purpose their chosen and beloved ministers, if not permanently, at least for a time.

In view, also, of the ignorance of the great body of the poor whites of the South, who at present form the chief constituency there, according to the precedents of Virginia, North Carolina, and Mississippi, we recommend the plans of the American Union Commission for a universal common-school education, and for a wholesome emigration from the Northern States, with a view to the industrial improvement of society, as worthy the encouragement and support of all Christians and patriots.

But the pecuniary want of the present exigency is not the greatest nor the most difficult to be supplied. To meet the extraordinary call which is now made from these various fields for preachers of the Gospel, and which must be met at once or much will be lost for the country and for Christ, are required (it is not extravagant to say) ten times as many as are now offered by the ordinary process of education for the christian ministry. The Council therefore recommend that while the churches and ministry do not abate any thing from their zeal and effort for thorough and accomplished theological education, but rather add thereto, and while they use all proper urgency with christian young men to prepare for the ministry by a thorough or partial course in our theological seminaries, they also commend to the proper ecclesiastical bodies the consideration of the expediency of approving, and if necessary, of ordaining, with such conditions as they may deem best, laymen residing within their limits whom God has endowed with gifts and grace. And the Council do earnestly invite such christian laymen to hear the voice of the Lord, and enter into this work.

And because of the woful need of intelligent preachers among the freedmen, the Council recommend to the churches the speedy establishment at the South of an institution for the training, by a short course, of colored ministers.

Moreover, this Council, while they exhort to the culture and practice of that enlarged catholicity which is according to the nature and habit of Congregationalism, they do also exhort to watchful and thorough fidelity to the Church polity and faith of the New England Fathers, preëminent, as they believe them to be, in their accordance with Scriptural principles and primitive practice, and in their harmony with republicanism in the State; and they would urge that that polity and faith be promoted and extended by all honorable and christian means, and by no other means.

These recommendations this Council, under a solemn sense of their responsibility to God, send to the churches whom they represent, beseeching them, and not only them, but all patriotic, philanthropic people in the congregations connected with them, by the love they bear to their country; by their gratitude to God for its recent great and signal deliverance; by their sense of justice to four millions of their fellow-men divinely restored to their natural rights, and by their love to Christ, who has called them into his kingdom, that they might coöperate with him in seeking and saving the lost, that they enlarge their minds and hearts and labors to a thorough and glorious obedience to the commands of his word and his providence.

In behalf of the Committee,

S. W. S. DUTTON,
SAMUEL WILLISTON,
BENJAMIN P. STONE,
L. H. PARKER,
D. CLARY,

F. O. PARRISH,
J. GUERNSEY,
W. CRAWFORD,
J. BACON,
GEORGE H. ATKINSON.

REPORT OF THE COMMITTEE

OF THE NATIONAL CONGREGATIONAL COUNCIL, TO WHOM WAS REFERRED THE QUESTION "BY WHAT MEANS TO RAISE SEVEN HUNDRED AND FIFTY THOUSAND DOLLARS FOR THE EVANGELIZATION OF THE WEST AND SOUTH." THE COMMITTEE CONSISTED OF FORTY ONE MEMBERS, FROM TWENTY FIVE STATES AND TERRITORIES, OF WHOM DEAR SAMUEL HOLMES, OF NEW YORK, WAS CHAIRMAN:

The committee to whom was referred the question, "By what means to raise \$750,000 for the Evangelization of the West and South?" beg leave to suggest, that the sum named, as it can not be reckoned *large*, when compared with the grandeur of the *object* and of the *opportunity* which God in his providence has set before us, so *neither* is it to be regarded as *extravagant* in comparison with the *ability* which divine munificence has bestowed upon us, the Congregational churches of America.

Were we standing higher upon the mount of vision and of consecration, we should be startled, not at the *greatness*, but at the *littleness* of our plans for answering the appeal made to us at this signal moment in the history of our nation.

The one thing necessary in order that the amount named, and even more, may be realized the ensuing year, and from year to year hereafter, is that the benevolent spirit of our Master be more fully present in the churches, and be prompted to exercise the broader and clearer views of the work to be done.

It will be understood that the present is not a proposition to raise for the three societies a special fund of \$750,000 over and above their ordinary receipts. It does propose to *double* the annual revenue of the American Home Missionary Society and that of the American Missionary Association, while for church building it aims to do, through the American Congregational Union, a special service, plainly demanded *now*, and to a greater or less degree likely to be demanded for years to come.

We esteem it a fortunate circumstance, that the new campaign for Christ's cause finds our denomination provided with the three distinct and harmonious agencies that correspond to the three departments of labor into which the direct work of evangelization divides itself—an agency to assist in planting and sustaining churches; an agency to secure the building of houses of worship; and an agency to care for the comfort, education, and religious well being of the lately enslaved blacks.

We desire to take no labor *off* from these societies, but rather to lay *more upon* them, and encourage them to put *more* upon the churches in Christ's name.

In accordance with these views, the committee recommend to the Council the passage of the following resolutions:

1. *Resolved*, That each of the several benevolent societies named in the report of the Committee on the Evangelization of the West and South be desired and *enjoined* to adopt the most efficient means in its power to secure the the sum proposed, as *its* quota of the \$750,000.

2. *Resolved*, That, regarding this as the most significant of all the practical measures that have occupied the attention of the Council, we do hereby *pledge* ourselves to our Father, our Savior, and to each other, to coöperate with the Secretaries and Agents of the Societies referred to, in any effort they may wisely and zealously adopt.

3. *Resolved*, That the Council recommend to the American Congregational Union, without arresting or delaying the special efforts now in progress or ready to be put forth in behalf of the churches needing aid for the erection of houses of worship, to call for a simultaneous collection on the Sabbath preceding Forefathers' Day, December

17th, when every Congregational church, large or small, from the Atlantic to the Pacific, shall contribute what it can towards the \$200,000 for church building. Let the good work be finished in a day, and give the proper punctuation to this memorable meeting.

4. *Resolved*, That an appeal be issued from the Council, and placed, so far as may be, in the hands of every member of every Congregational church in the country—urging the duty and privilege of self-denying benevolence, with immediate reference to the object contemplated in this paper.

5. *Resolved*, That we undertake this work, not in our own strength, nor for our own glory, but with humble dependence upon Him whose are the silver and the gold and the hearts of men; and in humble imitation of Him who said, "It is more blessed to give than to receive"—to Him be glory by the Church throughout all ages.

In behalf of the committee,

SAMUEL HOLMES, *Chairman*.

The Report was adopted by a rising vote, followed by prayer and praise.

MISSIONARY INTELLIGENCE.

MINNESOTA.

From Rev. W. B. Dada, Clear Water, Wright Co.

Involuntary Church Movement.

A terrible tornado swept over the town a few weeks ago—lifted roofs from buildings, uprooted trees, knocked people down, and did immense damage. Our church was moved one inch toward the rising sun, and so racked as to loosen the plastering on the walls. The wind went in sheets, not all in one direction, but crossing each other at all sorts of angles; and wherever they met, trees and buildings were no barrier in the way. I wondered if Satan, as in Job's time, had charge of the winds; if so, he tried on this occasion to display his strength as prince of the power of the air.

The Intelligent Contraband.

The contraband, of whose conversion I gave an account in my last report, united with our church at the last communion. His examination for admission was truly one of the most interesting I ever witnessed. Every one who

heard it felt that the religion of Jesus is a living power for good. His simple story of what the Lord had done for his soul, bore the conviction to all that he was a new man in Christ. He is a young man of about twenty years—his exact age he does not know. His remarkable progress in acquiring knowledge, and his devotion to the Savior, led me to think that perhaps the Lord designed him to carry the glad tidings of redemption back to his brethren. He made the subject a matter of prayer, and thinks he can see his duty so to do, if the Lord will. He is studying to enter college one year from next fall, and eventually go South to labor for that Master who has ransomed his soul from the thralldom of sin and death.

From Rev. L. C. Gilbert, Princeton, Mille Lac Co.

More of Them.

A subject of deep interest at present to this people is the return from the war of many of our soldiers. It is a cause for devout thanksgiving to God

that so few of them have been lost. But three of those that went from this town, so far as I know, have fallen; although our quota has been kept full from the first. In connection with the return of the soldiers, a fresh immigration is taking place to this vicinity. Seven homesteads, I am informed, were taken in the course of ten days. What will be the character of these new accessions to our population, it is not easy now to determine. I have good reason to believe that some, at least, of the returned soldiers, who have toiled so faithfully for their country, will cheerfully aid in building up the walls of Zion.

IOWA.

From Rev. O. Littlefield, Nugent's Grove, Linn Co.

Summing Up.

This day closes my year of labor with the Congregational Churches of Central City and Troy. Some have united with the Central City church at every communion, thirteen in all—six on profession and seven by letter. Five or six more are ready to unite. The attendance on public worship has been very good. Prayer meetings most of the time have been well sustained. A large Bible class and Sabbath school have been organized.

Fourteen united with the church at Troy, at its organization last January. One has joined since, and several are expected to unite soon. The prayer meetings there have been and still are interesting. Nearly all who hope they are christians take part in them. The Sabbath school and Bible class there have been sustained since the church was organized. The Sabbath school has received a present of a very valuable library from a friend in New Jersey. A member of the church superintends the Sabbath school, and preaches when I am absent, who was an officer in the army, and on his return from it, during

the revival last fall, was revived, and gives evidence of growth in grace. I am thankful to the American Home Missionary Society and its patrons, for the aid received in my support, and especially to the Lord for his rich blessings upon me and upon the people for whom I labor.

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From Rev. H. E. Barnes, Newton, Jasper Co.

Setting Up for Themselves.

Within the year, this people have built and paid for a tower and spire for the church, costing \$800. They have given for benevolent objects nearly \$500. They have given me a donation of over \$200. Better than this, they have "held up my hands," and their faithfulness has seconded preaching, and contributed, as human means, to the conversion, we hope, of twenty five souls. Over fifty, in all, have joined us, making our number one hundred and twenty five.

Your assistance for the past year has enabled us to get a start, so that now I am happy to inform you my salary for the next year is nearly raised, without assistance from you. There is talk now of enlarging the church—crowded uncomfortably some of the time. Steps are taken, and prayer offered, for building a parsonage. The people have deservedly a reputation for liberality, but there is not a wealthy man in the church. Some of them are making money, and are willing to "give as the Lord hath prospered them."

Nobody has left us, that I am aware of, because I preach concerning the American Onesimus, that he must be treated "not now (or no longer) as a servant, but above a servant—a brother beloved."

Grateful, as a church, for the assistance you have rendered for so many years, and hoping we may never have to call upon you again, we bid you an affectionate farewell—promising, meantime, to remember you once a year in our contributions, always in our prayers.

*From Rev. C. F. Boynton, Fort Dodge,
Webster Co.*

Another Grateful Heart.

Since our residence in the West, we have received favors from our Eastern friends that have kept full and gushing our grateful memory of them and their hospitable homes. From Hubbardston, Mass., the people whom we left in mutual tears, a year ago last May, have sent us many precious tokens of affection. Letters containing little sums of money, and kind words, worth more than gold; a box containing, among other acceptable things, laid off garments of dear ones who now are clad in immortality; donations, valued commercially at \$50, but really beyond price. These have been to us like "parish visits" from the loved ones of those sunny homes, endeared to us by the pleasantest of associations that a ministry of two happy years could furnish. A thousand fold may these kind friends be rewarded!

By the hands of Mr. Guernsey, a ten dollar note was received last winter from Mr. B. F. Whittimore, of State street, Boston. He who "provideth for the raven his food" must have commissioned him to bestow the favor, so seasonable was it.

It is because these gifts are so timely and providential, not because money is the greatest boon a missionary receives, that we gratefully make these acknowledgments.

*From Rev. W. L. Coleman, Mitchell,
Mitchell Co.*

New Englandising the West.

I never felt so much the real significance of reproducing New England in the West. It is the gospel in the *lives* of the New England fathers that has made all that is glorious in that favored portion of our country. Why, then, may not that same gospel do for us in the West even greater things? Our

church members, our ministers, and men and women in every christian calling, only need more of the gospel, more of Christ, in our hearts, and permanently working itself out in our lives, and the great work is done.

Our particular plans may not succeed; but God's great plan is sure of accomplishment. This land's evangelization, we hope, is embraced in that plan, as a work to be prosecuted with early success.

We is unto me, if I Preach not.

I have been invited to engage in a Bible agency; but feel that the distinctive work of *preaching* never was so important in this land as now, and that lay brethren should be found who will explore, and distribute the Bible. Hence my convictions of duty to Christ and to his church forbid me from leaving, at present, the distinctive work of preaching Christ to men. Were it not for his promise to be with us, the prevalent worldliness, the blindness to eternal interests, and the amazing stupidity of men on the one great subject, might discourage us, and lead us to abandon the work; but my impression gains strength that the resources of this fair land are Christ's, and that he is about to secure them and their development for himself, in a wonderful manner. And this is too good a work for any christian to fail of sharing, at least, in some humble part.

*From Rev. J. W. Windsor, New Oregon,
Howard Co.*

Looking Backward.

My report for the present quarter covers my missionary year. I am reminded that it is more than seventeen years since I was first permitted to bear your commission, during which time I have been encouraged by your words of kindness and generous support. You are aware I have occupied mostly newer sections of the State. In one case only have I followed a brother

who had broken the ground before me. A year and a half at Durango, Dubuque county; seven years at Mayuoketa, Jackson county; and nine years on my present field. During these years, I have traveled 18,377 miles, including my journeys to associational meetings, but not including my pastoral visits in the country. In some cases, these have called me away from home from four to sixteen miles. I have preached 1,915 sermons, and have assisted in the erection of three houses of worship. On this ground, in the summer of 1856, I preached the first sermon. At that time there was no village, and it was uncertain where one would be located. Our first place of meeting has been described in former reports. Three years of toil, understood only by those on the ground, was passed in erecting our neat and substantial house of worship. It stands beautiful for situation, and we hope will prove a joy to many souls. As I enter it, I feel grateful to God who has crowned the labors of a faithful few: it is a monument of his goodness and care.

During these many years, God has been very gracious. I have been laid aside from duty (by sickness) on the Sabbath only seven days in the whole time. Though frequently frozen in various parts of the body, and exposed to the raging storms of winter in going to meet my several appointments, I have been mercifully preserved. I have watched the snow wreath wrapped around the lost traveler, and seen the body uncovered from the snow bank; but the eye of a heavenly Father has been over my steps, and I have been kept in safety. When I think of the result of these years of labor, I feel that if I had been more entirely consecrated to God, and had given myself more devotedly to the work and to prayer, I should have witnessed more precious results, bringing glory to God. I can only lay my numerous imperfections before him and ask forgiveness,

encouraged by his word: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I have not seen the time, even when things were the darkest and most discouraging around us, when I regretted being engaged in the Home Missionary work. I love it more the longer I live.

And Forward.

I hope to be found doing the work of the Lord in preaching the Gospel, if he please, just so long as I am able to do any work at all. The future is with him to determine. I think his providence seems to indicate it to be my duty that, for my wife's sake—her health being infirm—we should seek a home lower down in the State, where the intense cold to which we are exposed here will not be so severely felt. I am reminded, also, that my system will not endure traveling over our prairies amid the storms and snows of winter as formerly. God has endowed me with a robust constitution, but I find this will not bear the strain made upon it as in the past. It is with extreme reluctance that I bring my mind to contemplate a removal from this little church and the destitute settlements around: they have a place deep in my affections, and the thought of leaving them is attended with much depression. I wish to place myself under the guiding hand of our Father in heaven.



From Rev. J. K. Nutting, Bradford, Chickasaw Co.

He Takes a Vacation.

My report this time is mostly of relaxation and reinvigoration. I am taking my first vacation in almost six years, during which I have had the privilege of serving the Lord¹ Jesus Christ and your Society in Iowa.

What Comes of it.

I have sent my people a good bell, the gift of a member of Dr. Todd's church

in Pittsfield, Mass., where I spent a very happy week. I hope, and think, your treasury will be the better for it.

I have presented your cause wherever I have been, having preached nearly every Sabbath; and have everywhere found the churches wide awake to the importance of our work, and ready to take hold of it.

MICHIGAN.

*From Rev. J. B. Fiske, Grand Haven,
Ottawa Co.*

Pestilence.

Grand Haven has been visited with that terrible and loathsome scourge, the smallpox; and for more than two months our schools and churches have been closed. Business has also been but nominal. Social intercourse has been in a great measure suspended. Gloom and anxiety have fallen upon our citizens. The disease was probably introduced by Holland emigrants, and has been mainly confined to Hollanders (who form quite a proportion of our population), yet Americans have also been its victims. There have been about ninety cases; yet only five or six have proved fatal. It has nearly subsided. There are but one or two cases, and we shall probably resume our religious and social meetings next week. I am sure we will prize and enjoy them more than ever before. This total deprivation of all public worship has taught me how rapid is degeneration, in a community deprived of preaching, Sabbath school and prayer meetings. The shadows of barbarism hover over it. Even though religion still exists in the hearts and lives of men, when the external and public forms and activities are wanting, there come repression, stagnation, worldly chillings, irreverence and unbelief. Talk as men may and ought of the evils of formalism, without forms it is impossible to preserve, much less propagate true religion. Yet this long blank in the church ser-

vices of Grand Haven has its bright side. It has revealed that love of gospel ordinances which exists among worldly men, even though they may be unconscious of it. Numbers of young men whom I supposed indifferent to religion, have said to me during this gloom, "How glad we shall be to have church again; we are so lonesome on Sundays we hardly know how to get through them." And so they have gotten up sailing excursions on lake and river, their excuse being, "We must do something," and "We would'nt have done this had there been preaching." I am impatient to get back to my pulpit again, lest this Sunday desecration may become so pleasant to them that they will prefer it to the house of worship.

*From Rev. J. C. Myers, Saugatuck,
Allegan Co.*

The House of Mourning.

I have recently attended three funerals which impressed me more deeply than any I ever attended. One was that of a young man, a returned soldier. His parents were ignorant, and he had grown up without a religious training. I tried to lead the parents to Christ. I spoke plainly, and chose the most simple words, but it seemed as if every effort to reach the heart must be in vain. I turned in deep sorrow from the scene, and thought what a work there is yet to be done here. We talk of the ignorance of the heathen, and forget that it is right here at our own doors. My eyes were opened, and I gave myself more fully to the work of educating the poor and ignorant around me. But my strength fails too soon, and I can only pray God to send faithful laborers. I also attended the funeral of a sweet babe, the child of a near neighbor. The parents are irreligious, but I hope that this will lead them to Christ. The mother, I trust, is coming to him who said: "Suffer little children to come unto me," etc. The other funeral was that of a boy seven

and a half years old. His parents are very reckless, having no regard for God or man. It was with an aching heart that I went to the house, but the Holy Spirit was with me. I could speak with feeling, and yet entire freedom, and I have cause to believe that my effort was blessed. Thus the good Lord "works in a mysterious way, his wonders to perform." He deals with us as a father, and his only purpose is our salvation.

*From Rev. J. S. Kidder, Wayland,
Allegan Co.*

Encouraged.

The past quarter has been one of more than ordinary prosperity. We see the happy results of our revival last winter. Though but five united with us by profession, two have been induced to join by letter, that else probably would have remained out of the church. Then our congregation has increased; indeed it has nearly doubled since my residence here. Our Sabbath school is very flourishing. Further, I have to thank God for his goodness in remembering my family, and causing the good ladies of New Haven, Connecticut, to send us a very valuable box of clothing, etc., for myself and family at a time when the dispensation of high prices rendered the box extremely welcome. How great things God is doing by his people for the West, in the shape of Home Missionary aid and missionary boxes! I doubt not the principal will be returned with interest into the Lord's treasury to the satisfaction of the East, and mutual joy of East and West.

*From Rev. J. Scotford, Lawrence, Van
Buren Co.*

From the Army to the Pulpit.

Thank God, this cruel war is over, and my noble soldier boy has returned to us safe and sound, improved in his experience of life and in intelligence, to

be a soldier of the cross. We have two young men, members of this church, beside my own sons, who think it their duty to prepare to preach the gospel. So the Lord is raising up laborers for his vineyard, to take the places of those who by reason of age, infirmity, and death, drop out of the work. In the great revival that is coming to the churches, thousands of such are to be raised up, who will take up the cry of salvation and echo it to the ends of the earth.

ILLINOIS.

*From Rev. A. J. Drake, Atlanta, Lo-
gan Co.*

In Good Heart.

I think I can truly say that, though we have been "oft in doubt and oft in fear," in regard to the cause of God here, yet on the whole we are encouraged as to progress. Though we have not been blessed with any special showers of grace during the year, yet our general condition is greatly improved. Our standing as a church is far better understood, and therefore more respected. Many prejudices against us have been removed. The fact that our principles have gloriously triumphed, has doubtless contributed much to this change of feeling. Said a good Baptist brother to me, not many months since, "Your church deserves and will have a proud position, for the noble stand you have always taken and maintained; for we must all admit that you have been the pioneers in anti-slavery teaching and effort." We feel certain that we never had so ready access to the hearts of the people here as now. Our congregations are much larger, and there seems to be no reason why they may not continue to improve. But the most encouraging feature, is the evident desire and prayer of our people for a work of grace. We all seem to be agreed that such a work is now our great need, and that we have

special encouragement to hope and pray and labor for it. Our prayer meetings are more interesting. While I was absent in Boston, one of our deacons felt it a privilege and duty to visit through the church, with special reference to seeking a preparation for a work of grace. We feel as if God was near to us. The attendance on our Sabbath school is very good, and the school is one of the best I ever knew. We enter upon our third year in this place, with renewed hope and trust for a blessing. Brethren, pray for us.



From Rev. H. Bross, Millburn, Lake Co.

Stability of Converts.

You are aware that we experienced a precious work of grace during the last winter. It is always a question of interest, in regard to those who indulge hope at such a time, "Do they abide?" I think that we can make a very favorable report, thus far. Our revival season was characterized by an entire absence of what is usually known as excitement, and the prevalence of a deep, earnest thoughtfulness, which argued the presence of God's Spirit. And so the results of the work appear to be real and permanent. During the progress of the work, the prayer meeting seemed to be greatly blessed as a means of leading souls to Christ; and we have found such meetings apparently the best means of continuing and establishing converts in their christian life. Accordingly, we hold in the parish four prayer meetings during the week. Three of these are at private houses, and one, a general prayer meeting, at the church. Nearly all the young converts make it a point to attend. We hope there is being developed a growth in grace and a consistent christian life. So far as I know, there are none of those who then took a decided

stand and commenced earnestly the discharge of christian duty, that have since turned aside. At our communion season, first of June, we received seven members, making in all thirty eight additions to the church as fruits of the revival. There are yet others whom we hope to welcome soon.

A Convert from Romanism.

At the last communion, we received as a member, a lady who had been reared a Catholic, and had always been a member of that church. She attended our meetings regularly during the winter, and seemed much interested. She thought of presenting herself earlier for membership, but we advised her to wait. Calling upon her to ascertain what were her evidences of being born again, I was struck with one thing, and it satisfied me: *her simple and implicit faith in Christ*. She understands, of course, comparatively little of the doctrines of the Bible; and, being a German, speaks English imperfectly. But she could say, "I love Jesus; I love to pray to him; I pray to him before I go to bed, and I sleep better; wake up in the morning and feel so happy!" Her husband, who is in the army, came home on furlough, and she tried to lead him to put his trust in Jesus.

The New Church Building.

After waiting for some time for lumber to reach its present prices, the church building committee have voted to go on and let the contract for erecting the house. The time for its completion has, however, been extended, so that we shall not have it this year; but we must bide our time. Our prayer meetings are interesting, our Sabbath school large and flourishing, and, under the superintendence of our venerable father D., is accomplishing, we trust, a blessed work.

APPOINTMENTS IN OCTOBER, 1865.

Not in commission last year.

Rev. B. F. Perkins, to go to the West.
 Rev. H. M. H. Stroes, York, Minn.
 Rev. William Drummond, Stone Bank, Wis.
 Rev. Thomas Merrill, Monroe, Iowa.
 Rev. L. L. Waldo, Lowell, Mich.
 Rev. D. W. Sharts, Chagrin Falls, Ohio.
 Rev. G. W. Walker, Wauseon, Ohio.
 Rev. William P. Jackson, Oramel, N. Y.

Re-commissioned.

Rev. I. E. Heaton, Fremont, Neb.
 Rev. L. H. Jones, Fontenelle, Neb.
 Rev. L. S. Griggs, Spring Valley, Minn.
 Rev. Joseph Hurlbut, Fort Atkinson and Warona, Iowa.
 Rev. J. A. Jones, Foreston, Iowa.
 Rev. S. P. La Dow, Irving, Iowa.
 Rev. O. C. Dickerson, Boonesboro, Iowa.
 Rev. C. C. Humphrey, Cass Center, Iowa.
 Rev. A. T. Loring, Manchester, Iowa.

Rev. William Windsor, Davenport, Iowa.
 Rev. E. P. Smith, Wayne and Crawfordsville, Iowa.
 Rev. J. M. McLain, Eastmanville and Coopersville, Mich.
 Rev. N. K. Everts, Cannon and Ada, Mich.
 Rev. Amos Dresser, Hart and Benona Townships, Mich.
 Rev. N. D. Glidden, Sherwood and Leonidas, Mich.
 Rev. J. F. Boughton, Ransom, Mich., and Pioneer, Ohio.
 Rev. C. S. Harrison, Union, Ill.
 Rev. C. L. Watson, Loda, Ill.
 Rev. A. L. Pennoyer, Avon and Vermont, Ill.
 Rev. G. Schlosser, Paxton, Ill.
 Rev. John W. White, Morrison, Ill.
 Rev. James Loughhead, Wauponsee, Ill.
 Rev. R. B. Bull, Waukegan, Ill.
 Rev. H. C. Atwater, Alexandria, Ohio.
 Rev. James E. Carter (colored), Flatbush, N. Y.
 Rev. R. S. Armstrong, Colton and Hollywood, N. Y.
 Rev. Moses H. Wilder, Centre Lisle, N. Y.
 Rev. S. D. Taylor, Eden, N. Y.
 Rev. Henry Frankfurth, Beechpond, Pa.
 Rev. G. R. Entler, Meredith, N. Y.

RECEIPTS IN OCTOBER, 1865.

MAINE—

Saco, Benev. Soc. of the First Cong. Ch. and Parish, by S. V. Loring, Treas., \$70 12

NEW HAMPSHIRE—

N. H. Miss. Soc., by Rev. B. P. Stone, D.D., Treas.—
 Durham, Cong. Ch. and Soc., \$38 50
 Fisherville, Dea. Almon Harris, 10 00
 Franklin, Cong. Ch. and Soc., 29 50
 Nashua, First Cong. Ch., M. H. Bradford, 10 00
 Pelham, Cong. Ch. and Soc., 10 00
 Stratham, Cong. Ch. and Soc., 20 00
 Bethlehem, legacy of Mrs. Clarinda Woodbury, by Lewis Graham, Ex., 708 12
 Concord, Mrs. Henry E. Parker, 12 26
 Dover, Ladies' Home Miss. Soc., First Parish, by Miss C. M. Palmer, Sec., 4 00
 Fitzwilliam, legacy of Dexter Whittemore, by Joel Whittemore, Ex., which const. him a L. D., 8,572 00
 Gilsam, Dea. A. Hayward, to const. him a L. M., by George Kingsbury, Treas., 80 00
 Henniker, Ladies' Western Home Miss. Soc., by Mrs. D. Cogswell, 1 00
 Milford, Children's Industrial Miss. Soc., by David Heald, Treas., 70 00
 Rindge, Ladies' Sew. Circle, by Miss Mary H. Bancroft, 4 00
 Winchester, legacy of Henry Kingman, less U. S. tax, \$250, to const. O. Sprague, Ex., L. D., \$4,750 00
 Legacy of Almira Kingman, less U. S. tax, \$50, by O. Sprague, Ex., 950 00 5,700 00

VERMONT—

St. Johnsbury, Mrs. Charles Stone, by Charles Stone, 50 00

Swanton, Cong. Ch. and Soc., by H. P. Bullard, \$38 25
 Thetford, Ladies' Benev. Soc., by Mrs. Abijah Howard, 4 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin Perkins, Treas., 2,000 00
 Amherst, Faculty and Students of Amherst College, bal. of coll. by Prof. E. P. Crowell, 6 00
 Hampshire, Miss. Soc., E. Williams, Treas., 200 23
 Lancaster, Evan. Ch. and Soc., by Chas. Wyman, Treas., 48 50
 Lanesboro, Clarissa Briggs, 2) 00
 Milton, Mrs. Josiah Wadsworth, to const. Josiah Wadsworth a L. D., 100 00
 Monson, Dea. A. W. Porter, 400 00
 Northampton, Mrs. David Sanders, to const. Mrs. Fdella S. Peabody, of Norwalk, O., L. M., by Lucy S. Sanderson, Sheffield, First Cong. Ch. and Soc., by D. Boardman, to const. Lewis S. Parsons and Mrs. Hannah Royce L. M., 65 00
 South Ferrisburgh, Cong. Ch. and Soc., by Piny Karner, in full to const. Piny Karner, Stephen N. Karner, and Calvin W. Benjamin L. M., 66 00
 Westboro, legacy of Vlender Carter, by J. A. Fayerweather, 164 07
 West Brookfield, Ladies' Home Miss. Sewing Circle, by Mrs. L. A. Gleason, 3 00

RHODE ISLAND—

Providence, Central Cong. Ch. and Soc., by M. E. Torrey, Treas., \$1,500; Richmond Street Cong. Ch., by S. H. Nickerson, Treas., \$300, 1,800 00

CONNECTICUT—

Received by F. T. Jarman—		
Gulford, First Cong. Ch., of which \$80 from Mrs. Mary G. Chittenden, to const. Miss Harriet E. Hall L. M.,	\$123 00	
West Haven Cong. Ch.,	127 00	\$249 00
Bloomfield, Ladies of Cong. Soc., by Sophronia Gillette, Sec.,	4 00	
Center Brook, Cong. Ch. and Soc., mon. con., by Rev. J. G. Baird,	28 00	
Chester, Ladies' Benev. Soc., by Mrs. A. M. Hall,	1 00	
Glastenbury, Cong. Soc., by Rev. A. S. Cheseborough,	167 25	
Goshen, Ladies' Sew. Soc., by Mrs. John M. Wadhams,	3 00	
Hartford, Conn. Home Miss. Soc., E. W. Parsons, Treas.,	1,000 00	
Lyme, Female Aux. First Cong. Ch., by Rev. E. F. Burr,	29 70	
Madison, Ladies' Cent Soc., by Miss S. E. Grave, Treas., to const. Mrs. Josiah Griswold and Mrs. Fowler Scranton L. M.,	64 46	
Middlebury, Cong. Ch., by Dea. G. E. Hill,	25 00	
North Coventry, Cong. Ch. and Soc., to const. Isaac Turner, 2d, a L. M., by E. B. Preston, Treas.,	87 75	
Old Lyme, legacy of Mrs. Caroline Mather, by O. I. Lay, Ex.,	800 00	
Rocky Hill, Ladies' Benev. Soc., by Miss E. M. Williams,	8 00	
Rockville, Second Cong. Ch., by E. B. Preston,	126 68	
Somers, Cong. Ch., by E. B. Preston,	86 65	
Southport, Cong. Ch., by Rev. Chas. E. Lindsley, to const. Isadora McLennan L. M., \$90 23; F. Marquand, to const. Rev. Charles E. Lindsley and Dea. Charles Lacey L. M., \$200,	290 23	
Stamford, George Fox,	5 00	
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00	
West Hartford, Ladies' Sew. Soc., by Jane Halsey, Sec.,	5 00	
West Meriden, First Cong. Ch. and Soc., bal. of coll., by B. H. Catlin, Treas.,	48 50	

NEW YORK—

Received by Rev. L. S. Hobart—		
East Bloomfield, Cong. Ch.,	\$86 79	
Fowlerville, Cong. Ch.,	18 24	
Richville, Cong. Ch.,	6 00	61 08
Aurora, legacy of Lydia O. Staats, less U. S. tax, \$8, by E. W. Arms, Ex.,	47 00	
Brooklyn, South Cong. Ch., by J. Crowell, Treas., \$679.52; Mrs. A. L. Rhoades, \$200—and which const. William A. Brown, John C. Schooley, Henry Heath, William P. Libby, Thomas Shearman, Edwin L. Abel, Joseph S. Ford, Edmund V. Shotwell, James F. Pierson, George H. W. Bird, Hugh McBride, Elias W. Thompson, Thomas Osgroove, William Robinson, Mrs. Sarah A. Trowbridge, Mrs. Kate S. Cleveland, Mrs. Esther Davenport, Mrs. Mary H. Barnes, Mrs. Caroline Wiley, Mrs. Eliza B. Hendriksen, Mrs. Amelia A. Street, Mrs. Fanny H. Studdford, Mrs. Mary E. Watson, Mrs. Mary T. Boardman, Mrs. Georgiana Hall, Miss Elizabeth S. Adams, James A. Daly, Mrs. Prudence W. Boynton, and Thomas A. Hine L. M.,	879 52	
Chenango Co., S. M.,	2 03	
Coventryville, I. Blake,	2 08	
East Bloomfield, A Friend,	53 00	
Meredith, Cong. Ch., by Rev. George R. Kentler,	3 00	
Napoli, Cong. Ch., by Rev. L. Newcomb,	83 00	
New York City, Thirteenth street Pr. Ch., coll., by J. W. Thompson, Treas.,	86 00	
Schenectady, First Cong. Ch., by Rev. James G. Cordell,	15 00	
Stockholm, Cong. Ch., by Hiram Hulburd,		

of which \$60 to const. Mrs. Nancy E. Ellsworth and Mary E. Holmes L. M.,	\$81 65
Syracuse, Plymouth Ch., by M. J. Stone, Treas.,	68 80

NEW JERSEY—

Passaic, G. S. Orcutt,	10 00
Washington Valley, Ladies' Sewing Soc.,	4 00

PENNSYLVANIA—

Philadelphia, Mrs. Emma Butler, by Franklin Butler,	5 00
Randolph, A. Hall,	5 00

DISTRICT OF COLUMBIA—

Washington, Rev. E. Goodrich Smith, to const. him a L. M.,	30 00
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OHIO—

Franklin, First Cong. Ch., by Rev. J. O. Hart,	21 82
Greenwich, M. E. Mead,	8 00
Greenwich Station, Wm. M. Mead,	10 00
Lower Lawrence, Betsy McGuire,	8 00
Pisgah, Cong. Ch., by Rev. M. W. Diggs,	7 00
Saybrook, First Cong. Ch., by Rev. J. M. Fraser,	40 00
Southington, Elias H. Griffin,	1 00

INDIANA—

Booneville, Cong. Ch., \$2; Francisco, Cong. Ch., \$3, by Rev. A. Connet,	5 00
Crawfordsville and Wayne, Cong. Chs., by Rev. E. P. Smith,	20 00

ILLINOIS—

Received by Rev. J. E. Roy—		
Bristol Station, Cong. Ch., bal.,	\$2 00	
Chicago, Philo Carpenter,	50 00	
Vermillionville, Cong. Ch., bal.,	2 00	
Wethersfield, Cong. Ch., bal.,	6 00	60 00
Big Rock, Welsh Cong. Ch., by Rev. J. L. Richards,	10 00	
Buda, First Cong. Ch., to const. William T. Randall a L. M., by Rev. C. Seiden,	33 00	
Elkhorn Grove, Tilson Aldrich,	10 00	
Lamolle, Cong. Ch., by Rev. D. Gore, to const. him a L. M.,	30 00	
Lincoln, Cong. Ch., by Rev. R. L. McCord,	26 50	
Waupeonsee, Cong. Ch., by Rev. J. Loughcad,	27 00	
Wayne, First Cong. Ch., by Rev. S. H. Kellogg,	11 50	

MICHIGAN—

Brookfield, Cong. Ch., by Rev. O. H. Pratt,	7 00
Owasso, Cong. Ch., by Rev. J. Patchin,	16 00
Vernon, Cong. Ch., by Rev. E. T. Branch,	9 00
Victor, Cong. Ch., by Rev. G. C. Fox,	10 00
Windsor, Cong. Ch., by Rev. J. Emmons,	5 00

WISCONSIN—

Received by Rev. D. Clary—		
Allen's Grove, Cong. Ch., by Rev. M. Montague,	\$15 00	
Beaver Dam, Pr. Ch., by E. L. Hall,	26 83	
Wauwatosa, Cong. Ch., by J. A. Warren,	59 48	98 76
Caledonia, Cong. Ch., by Rev. E. J. Montague,	4 20	
Center, Cong. Ch., by Rev. Jas. Hall,	15 17	
Fulton, First Cong. Ch., by Rev. H. Fowle,	25 50	
Ironton, Cong. Ch., \$7.75; Reedsburg, Cong. Ch., \$20, by Rev. S. A. Dwinell,	27 75	

Kenosha, First Cong. Ch., by L. G. Merrill, Treas.,	\$20 00
New Haven, Cong. Ch., \$8.15; Packwaukee, Cong. Ch., .81; Westfield, Cong. Ch., \$3.60, by Rev. L. Bridgman,	12 56
Ripon, Isaac Cooper,	2 00

IOWA—

De Witt, Cong. Ch., by Rev. J. Van Antwerp,	15 00
Durant, Cong. Ch., by Rev. H. L. Bullen,	25 00
Elgin, Garnaville, Gland, Cong. Cha., by Rev. H. Hess,	90 00
Fairfield, Cong. Ch., by Rev. J. M. Williams,	80 00
Le Claire, Mrs. Jane Gandy,	1 50
Mason City and Shell Rock, by Rev. J. D. Mason,	18 50
Pine Creek, German Evan. Cong. Ch., by Rev. Peter Weldman,	10 50
Sherrill's Mount, German Evan. Cong. Ch., by Rev. C. T. Veltz,	80 00

MINNESOTA—

Shakopee, German Evan. Ch., by Rev. A. Blumer,	18 50
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KANSAS—

Atchison, Cong. Ch., by Rev. S. D. Storrs,	40 00
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NEBRASKA—

Nebraska City, Cong. Ch., by Rev. E. M. Lewis,	20 00
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PERSIA—

Oroomlah, Mrs. Elizabeth W. Labaree, by Samuel F. Spaulding,	50 00
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HOME MISSIONARY,

—	\$49,901 98
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Receipts in coin of California Agency, by J. W. Clark, M. D., Financial Agent.

Hayward, Cong. Ch., coll., by Rev. J. H. Warren,	\$4 25
Oakland, Cong. Ch., mon. con.,	40 10
San Francisco, First Cong. Ch., mon. con.,	58 22
—	\$97 57

Receipts of the Massachusetts Home Missionary Society, in September, 1865. BENJAMIN PERKINS, Treas.

Abington, South, Cong. Soc., to const. Melvin Reed a L. M.,	\$30 16
Acton, Cong. Ch. and Soc.,	88 00
Adams, North, Gardiner White,	2 00
Ashburnham, North, Cong. Soc.,	2 56
Attleboro, West, First Cong. Soc.,	10 00
Boston, Thomas Hill, \$8; Park street Ch. and Soc., bal. of coll. for 1864, \$194.15; A Friend, \$11; A Friend, to const. Henry Fox a L. M., \$30; A Friend, \$10,	238 15
Braintree, Rev. Dr. Storrs's Soc., Quarterly coll.,	25 00
Brookline, Harvard Ch. and Soc.,	295 25
Cohasset, Cong. Soc., Beach Woods,	10 00
Dedham, South, Cong. Ch. and Soc.,	31 16
Framlingham, legacy of D. B. Kames,	50 00
Franklin Co., H. M. Soc., S. S. Eastman, Treas., namely: Ashfield, First Cong. Soc., \$17.60; Barnardston, Orthodox Soc., \$27; South Deerfield, Monument Soc., \$30; Sunderland, Cong. Soc., \$16.17; legacy of Marvin Graves, in full to const. Miss Sarah Warner and Dea. Amos Briggs L. M., \$25; Wendell, Cong. Soc., \$7.50; A Friend, \$1.50; Gill, Cong. Soc., \$4.30,	129 07
Gloucester, West, Cong. Ch. and Soc.,	16 56

Hingham, First Evan. Ch. and Soc., Sab. School, to const. Dea. Caleb S. Hunt a L. M.,	\$23 00
Holland, Ladies' Benev. Association,	18 00
Long Meadow, East, Ezekiah Burt, to const. Lucius Burt a L. M.,	80 00
Medway, West, bal. of coll.,	5 00
Randolph, East, Cong. Ch. and Soc., to const. Azel W. Hazen a L. M.,	80 00
Roxbury, Cong. Ch. and Soc.,	44 71
Roxbury, Vine st. Ch., mon. con.,	11 00
Somerville, First Orthodox Cong. Ch. and Soc.,	271 79
Sutton, First Cong. Ch. and Soc.,	44 05
Townsend, Cong. Ch. and Soc.,	19 00
Wareham, A Friend,	4 00
Winchester, Cong. Ch., mon. con.,	5 00
Wrentham, A Friend,	5 00
—	\$1,410 54

Receipts of the Connecticut Home Missionary Society, for October, 1865. E. W. PARSONS, Treas.

Bristol, Gent. Assoc., add'l. L. Beckwith, Tr.,	\$9 00
Canterbury, First Cong. Ch., coll., by Rev. C. P. Grosvenor,	47 00
East Granby, Cong. Ch., by Rev. J. R. Viets,	31 33
East Hartford, Cong. Ch., by G. T. Clark, Tr., of which \$30 is from Francis Hamner, to const. Charles F. Hamner a L. M., \$30 from Walter Pitkin, to const. Miss Kate Pitkin and Mrs. Sarah D. Cowles L. M.,	345 16
Enfield, First Ch., coll., by J. P. Converse, to const. Jos. N. Allen a L. M.,	30 00
Greenville, Cong. Ch., coll., by R. P. Stanton,	41 00
Hartford, Talcott st. Ch., (colored,) by Rev. W. H. Moore,	4 00
Hebron, First Cong. Ch. and Soc., by E. P. Buell, Esq.,	8 20
Middlefield, Cong. Ch., by Rev. W. H. M.,	17 15
New Britain, Center Ch., coll., by Rev. L. Perrin,	237 00
South Windsor, Cong. Ch., by Chas. Willey,	70 37
Unionville, coll., by E. N. Gibbs,	11 00
Windsor Locks, Mrs. C. H. Dexter,	50 00
—	\$901 21

Donations of Clothing, etc.

Bloomfield, Conn., Ladies of Cong. Soc., by Sophronia Gillette, Sec., a box,	\$26 00
Chester, Conn., Ladies' Benev. Soc., by Mrs. A. M. Hall, a barrel,	93 30
Concord, N. H., Mrs. Henry E. Parker, a barrel,	70 00
Dover, N. H., Ladies' Home Miss. Soc., by Miss C. M. Palmer, a box,	60 00
Goshen, Conn., Ladies' Sew. Soc., by Mrs. John M. Wadham, Treas., a barrel,	88 85
Renniker, N. H., Ladies' Western Home Miss. Soc., by Mrs. D. Cogswell, a box,	57 05
Madison, Conn., Ladies, by Mrs. Abby Dowd, a box,	
New York City, Mrs. M. A. Parker, a box,	
Rindge, N. H., Ladies' Sew. Circle, by Miss Mary H. Bancroft, a barrel,	
Rocky Hill, Conn., Ladies' Benev. Soc., by Miss E. M. Williams, a half barrel,	45 00
Swanton, Vt., Cong. Ch., by Selim P. Blackman, a box,	36 50
Thetford, Vt., Ladies' Benev. Soc., by Mrs. Abijah Howard, a box,	102 92
Washington, Conn., Ladies' Home Miss. Soc., by Mary L. Ford, a box,	74 00
Washington Valley, N. J., Ladies' Sew. Soc., a box,	95 95
West Brookfield, Mass., Ladies' Home Miss. Sew. Circle, by Mrs. L. A. Gleason, a half barrel,	50 73
West Hartford, Conn., Ladies' Sew. Soc., by Jane Halsey, Sec., a barrel,	108 42

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XXXVIII.

JANUARY, 1866.

No. 9.

SKETCH OF HOME MISSIONS IN MISSOURI.

THE Home Missionary work in Missouri was commenced under the auspices of the Massachusetts Missionary Society, in 1814. Two years previously, Messrs. Samuel J. Mills and John F. Schermerhorn, under appointment from the Massachusetts and Connecticut Missionary Societies, had made an extensive missionary tour in the southwestern portion of the country, and gathered much valuable information respecting the religious condition of that region. The former Society, at its meeting in May, 1814, resolved to lead the way in fitting out another exploring mission; and Mr. Mills again offered himself for this service. Mr. Daniel Smith, another candidate for the ministry, was commissioned to accompany him, and they commenced their journey in July. In Philadelphia they obtained the promise of coöperation from the Bible Society of that city; and "the Committee of Missions of the Presbyterian Church allowed them \$100 as the reward of a month's missionary labor."

These missionaries reached St. Louis in October, and spent several weeks in ascertaining the religious state of the city and Territory. They reported that St. Louis contained about 2,000 people, and the Territory about 30,000, and in neither had a sermon ever been preached by a Congregational or Presbyterian minister. Their reports and earnest appeals produced much interest among the churches at the East; and through their private correspondence, Mr. Salmon Giddings, who had just completed his studies at Andover Theological Seminary, volunteered to enter this field. He was accordingly commissioned by the Missionary Society of Connecticut, and reached St. Louis April 6th, 1816. During the first year of his labors, he visited nearly all the principal settlements in the Territory, and gathered two churches—one of thirty members at Bellevue, and another of sixteen members at Bonhomme. The First Church of St. Louis was organized by him, November 15th, 1817. Rev. Timothy Flint, in the service of the same Society, arrived at St. Louis in May, 1816, and soon afterward established a missionary station at St. Charles. In 1818 two missionaries, Rev. Charles S. Robinson and Rev. David Tenny, were sent to this Territory by the

New York Evangelical Missionary Society of Young Men. By these devoted men the Territory was thoroughly explored, and the gospel standard was erected in several of the most important settlements.

The United Domestic Missionary Society assumed the direction of these labors from the time of its organization, but never sustained more than four missions, at any one time, in Missouri. When the American Home Missionary Society was organized, in 1828, only five Presbyterian and Congregational ministers were laboring in this State, three of whom were obliged to look to this Institution for support. The number of churches, at that time, was sixteen, comprising about 500 members. The population of the State had become nearly 100,000, and was rapidly increasing. In the section lying north of the Missouri river, and containing about 40,000 souls, only two ministers were stationed. Affecting appeals were made by the missionaries in behalf of the tens of thousands whom they could not reach with the means of grace, and the Executive Committee early resolved to send additional laborers to this portion of the missionary field. The number sustained there by this Society increased, in five years, from three to twelve. But the difficulties in the way of obtaining laborers for this region, and of retaining them in it, were many and great. Its remoteness from the sources of supply; the heterogeneous character of the people; the domination of slavery; and the ecclesiastical divisions growing out of the disruption of the Presbyterian Church, were serious hindrances to the missionary work, and, though frequent reinforcements were sent out, the number of missionaries, in 1841, was reduced to five. In that year the Missouri Home Missionary Society was organized, as auxiliary to the National Society; and by its efficient coöperation the work was carried forward with fresh vigor. Ten additional laborers were sent to the State in a single year, and the number in commission rose in 1850 to thirty-three. The labors of these missionaries were crowned with signal success, and the cheering report came from the Secretary of the Auxiliary: "Many of the most formidable obstacles to the progress of the truth are giving way. Among them *Slavery*, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality, and progress by which the present is distinguished."

The liberality of the Society, during its whole history, was also gratefully recognized. In 1853, the Secretary of the Auxiliary wrote as follows: "Missouri owes a debt of gratitude to the American Home Missionary Society, surpassed by that of no other State. From the first existence of the Society, twenty seven years ago, to the present time, the aid extended has been constant, prompt, and liberal. Of the fifty six churches connected with the Synod of Missouri, two in the city of St. Louis are all that have not solicited and received missionary aid. Let the beneficent hand thus extended be now withdrawn, and of the thirty eight ministers scattered over this State, and composing the four Presbyteries of this Synod, three fourths would be compelled to seek other fields, or to resort to secular employment for support."

But, soon afterward, the attempt was made to force slavery upon Kansas, and the slumbering embers of pro-slavery fanaticism in Missouri were fanned to a fiercer flame than ever before. The worst passions of the people were aroused; sectional jealousies were excited; suspicions against the missionaries were awakened; the peace of the churches was disturbed; and several of the most faithful laborers were compelled to abandon their principles, or their fields of labor. Of course they preferred the latter, and at the close of 1856 the number of missionaries was reduced to twelve. So great was the change of feeling toward the

Society and the churches it represents, that in the autumn of 1856 the Missouri Home Missionary Society terminated its auxiliary connection with it, and its work in that State was suspended. Thus, after thirty years of arduous and uninterrupted labor, it was virtually discarded, and compelled to withdraw from the field; and no other laborers were sent thither, except two or three Germans, until 1861.

In that year its work in Missouri was resumed; but little could be accomplished while the State was desolated by bands of guerillas and contending armies. In 1863, a general missionary was appointed to labor in the northern part of the State, but he was soon transferred to Memphis, Tenn., where he was enabled to establish a self-sustaining church, to which he still ministers. In the autumn of 1864, Rev. EDWIN B. TURNER, of Morris, Ill., was appointed the Agent of the Society for Missouri, and he entered upon his labors early in the winter. They have been expended mainly in the northern section of the State, particularly in the region traversed by the Hannibal and St. Joseph Railroad. Though less than a year has since elapsed; though, during a portion of this time, the State was under military rule; though roving guerilla bands were engaged in robbing and murdering the inhabitants with little restraint, the missionary work has made rapid progress.

On the 27th of October, the ministers and delegates of the churches assembled at Hannibal, and organized the CONGREGATIONAL CONFERENCE OF MISSOURI. This event marks a new era in the religious history of the State. All the churches composing this Conference, with a single exception, are indebted to the fostering care of this Society; and as the review of their history, issued by that body, exhibits the results of recent Home Missionary operations in this field, it forms a fitting conclusion of this sketch:

"Previous to the war several attempts had been made to establish Congregational churches in Missouri, but all have been foiled except two. The first one permanently established is in St. Louis, which was organized more than ten years since. After encountering much prejudice and opposition, and many trials incident to a changeable population, and passing through the terrible scenes of a four years' war in the midst of a population where multitudes of men of influence and wealth were openly disloyal, it has attained, as regards influence and strength, to a commanding position. Its membership—besides sustaining a home school of about three hundred—are largely engaged in the various mission schools in the city. A site for a second Congregational church has been purchased in another part of the city, where a flourishing Sabbath school is established.

"The second permanent organization was effected about seven years since at Hannibal. From the beginning, this church has taken a decided stand upon all moral questions. It has never hesitated in its pulpit ministrations to declare the truth of God concerning oppression, even at the risk of incurring popular odium and violence. In the midst of inveterate prejudices, and much opprobrium, it has constantly progressed in numbers and wealth. Though much opposed and threatened during the trying years of the war, because it stood as the bulwark of freedom when almost all around it had forsaken the Union cause, God was with it. He spread over it the wing of his protection, and blessed it with great prosperity. It now has rising of one hundred members. A flourishing Sabbath school and two mission Sabbath schools are maintained by its members. Besides these, two Welsh churches were organized at Bevier and North Cambria, about one year since, which have an aggregate membership of fifty seven.

"Since the 12th of last February there have been fourteen Congregational churches organized in the State—at Athens, Bevier, Brookfield, Cameron, Chillicothe, Easton, Union Grove, Kahoka, Kidder, Kingston, Laclede, Memphis, Prospect Grove, and Westport. All these churches, which have an aggregate membership of about one hundred and fifty, are with one exception, sustaining Sabbath schools, that vary in numbers from twenty to eighty scholars each. But they are as families without a shelter. They are compelled to hold their Sabbath services in small and inconvenient halls, in railroad dépôts, or divide the time with other denominations in school houses. The church at Bevier has already taken steps to erect a church which they hope to occupy before winter, and the Welsh church in the same place hope to build soon. The ministers who supply these churches are laboring with commendable diligence and a good degree of hopefulness. * * * * *

"Aside from the organizations already named, ministers are laboring at six other important points in the State, where, in the course of a few months, we hope to form churches. The aggregate number of Congregational churches in the State is eighteen, with an aggregate membership of about six hundred. Nearly twelve hundred Sabbath school children are under their care, besides those in several mission schools. The number of Congregational ministers in the State is twenty. Considering the brief time that Missouri has been open to the introduction of Congregational churches, these are most gratifying results. Let us not cease to render hearty thanks to him who has so signally favored us in these early beginnings. Though it is the day of small things, when we compare these results with the magnitude of the work to be done, yet he who promised to be with us even to the end of the world will, we trust, watch over these beginnings, and nourish them into permanency and strength."

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. M. B. Starr, Copperopolis,
Calaveras Co.*

Ejected.

Last year we worshiped in a theater. When the time for which we had rented it expired, the demand for dancing and whisky saloons had so much exceeded the demand for religious worship that we were ejected, and a whisky saloon is now in full blast every Sabbath instead of the usual Sabbath school, and religious worship.

I have told you that we had a meeting house in contemplation. We had an eligible lot, paid for, and about a thou-

sand dollars collected to begin the work, and had already begun the foundation, on the first of July. But before we had done any work on the building, God gave one of our richest men a mind to build a better house than we had contemplated. This gentleman proposed to give us *twenty five hundred dollars*, to purchase a better location, and enlarge the building. This will stir up the pure mindedness of some other rich men who, I think, will give as much more. Instead of wood, we now build of brick. On this account the work will be delayed, perhaps, six months longer. Our sudden prosperity will change the plan, and enlarge our house materially. We

have rented "The Armory Hall," a very elegant and commodious building that will seat several hundred people, and every thing that pertains to our religious worship is evidently thriving with our thriving little city.

Singular Coincidence.

On the first Sabbath of August we celebrated the Lord's Supper. Three persons united by letter, and one on profession of faith in Christ. The congregation remained, which is quite unusual here, till we had gone through our exercises. During the service, a very singular coincidence occurred. Just as I began to speak of the bread and wine, as memorials of the body and blood of Christ, a roving band of Indians, half naked and daubed with fantastic colors, appeared and danced round the house, singing a national air, in commemoration of the death of a distinguished chief. The contrast was so striking, that I took occasion to explain to my audience the difference between man in the darkness of nature, and man in the light of the Gospel. But for the atoning sacrifice of Christ, we, too, might have been acting the part of these painted savages.

UTAH.

From Rev. N. McLeod, Salt Lake City.

Preparing to Build.

We have now only one male member of the church left in this city, but I am not discouraged. Our Sabbath school is prospering; our congregations keep up, and the people are prompt in paying me, every month, so I keep out of debt. We have at last fixed upon a lot for a church. It is in a central position, and very desirable—one hundred feet front by one hundred and sixty deep. We pay \$2,500, but business men say that in less than two years it will probably be worth three or four times that amount. The subscriptions of three gentlemen of my congregation will pay for it. We shall, if possible, put up a build-

ing this fall, that will do hereafter for a Sabbath school and lecture room.

Shall Utah become a State?

It is well understood here that efforts will be made next winter to admit Utah into the Union with all her abominations. This would be disastrous to every worthy interest here, and a disgrace to the republic. Utah once a State, the Mormon tyrants would have still greater power than they have now; and they would use that power to root out what they call Gentilism—that is, christian civilization—and to persecute those who are beginning to cast off their detested yoke. That reestablishment of tyranny on American soil and beneath the old flag of liberty, the few in Utah who have the honor of the republic and the good of humanity at heart, are determined to oppose.

Money will be lavishly expended by Brigham to secure his object; and it is his boast that he can purchase men at Washington to do his bidding. It is to be feared that they do not as yet understand the Utah question in Washington. The veil must be uplifted. It is for those who know to act, and we are acting.

MINNESOTA.

From Rev. W. R. Stevens, Rochester, Olmstead Co.

Material Progress.

The past months have been very active, busy months with the people here, and in material things progress has been made; but how much has been gained to evangelical Christianity it might be hard to say.

Rochester has become a very important center. In population, it is the fourth town in the State. Only St. Paul, Minneapolis, and Winona, are larger. The growth of the place has been rapid, it having been commenced ten years ago. Now, as I go to my study or return from it, I frequently see three hundred loads of wheat in market at

once. Some fifty thousand bushels a week are sent off by railroad. At a dollar a bushel this would amount to \$2,500,000 dollars a year. The sale of reapers and threshing machines at this place for securing the wheat crop, at times amounts to \$25,000 a week. For the whole year it amounts to from \$150,000 to \$200,000.

Other departments of business here are conducted on a large scale. Worldly enterprise is all-pervading and intensely energetic. Material interests seem so completely to absorb the sympathies of the people, that it sometimes seems an impossibility to gain a hearing for spiritual and unseen interests. To retire from the world during the week, to enjoy a prayer meeting or listen to a religious lecture, would seem quite an eccentricity even by some professors of religion. I think I was never in a community in which spiritual religion had so hard a conflict to maintain against the encroachments of materialism. The conflict is sharp and direct, and not all outside of the church, as I am sorry to say.

Infidelity.

This peculiar state of things arises not only from the natural tendency to neglect spiritual interests, by those devoted to material things, but there is diffused through this community an infidelity of the pantheistic type. The advocates of this phase of infidelity are, to a considerable extent, men of education and influence. One peculiarly embarrassing circumstance is, that we have a class of unspiritual church members, who feel that this sort of polished infidelity is very nearly identical with the most improved type of Christianity; and they think that if these skeptical persons, who are so intelligent and philanthropic, only knew what Christianity is, in its most improved manifestations, they would adopt it. Of course, in their estimation, one most important part of the mission of the church is to make such a change in the representation of Christianity as shall tend to conciliate this valuable

class of skeptical minds. And one special modification demanded is, to show that many popular amusements and customs in society, which have been proscribed by earnest Christians, are perfectly congenial with its principles and spirit.

Spiritual Progress.

Still I trust we are, slowly and steadily, making progress. But it is a sort of progress that at first is unappreciated and unrecognized by those who feel that the Gospel ought rather to be modified to suit the world than that the world should be saved by the Gospel.

But I think our prayer meetings are becoming a great deal more spiritual, and more attend them. It is also my opinion that a larger number attend our services from a regard to our doctrines and worship. We receive new members to the church at every communion. I am encouraged to preach Christ with all the simplicity and directness that I can. I desire to try no other experiment. When Christ crucified is not received, I am resolved to have nothing else to offer. And in this I want that perseverance which faith only can give; and my prayer is, that the Holy Ghost may communicate, through the truth, that spiritual and saving knowledge which alone can make spiritual things seen to be real and of infinite importance. Nothing else can withstand this terrible tide of worldliness.



*From Rev. C. B. Sheldon, Excelsior,
Hennepin Co.*

Educational Enterprise.

I propose to confine my remarks to some statements respecting the educational enterprise undertaken here. You may have supposed, if indeed you have thought of it at all, that, like many other undertakings of like character at the West, it had become entirely defunct. This is not the case. It is true that it has seriously felt the depressing influence of the war for several years, and for the year just past no instruction was maintained in it. But there is now a

prospect of its being revived under more favorable auspices than ever before. Its existence and support thus far have been chiefly due to the energies and liberality of my predecessor here in the ministry, Rev. Charles Galpin. When his pastorate here ceased, he conceived himself called to the work of founding an institution of learning which should be a blessing, not only to this community, but to the world. In face of all the difficulties and discouragements which usually surround the beginning of such enterprises, he has kept this end steadily in view, devoting himself to secular employments to secure means for the accomplishment of the object. Besides paying some five hundred dollars toward the building, which has been used, since 1858, for the joint purposes of a schoolroom and place of worship, he has paid from one to two hundred dollars yearly toward the support of a teacher.

For the last year Providence has seemed to smile in a peculiar manner upon his labors, (those of a dentist,) so that he feels confident that he shall be able to devote from one to two thousand dollars annually to this object. The services of an experienced and well recommended teacher from the State of New York have been secured, and the school is to open during the present month. It is proposed as speedily as possible to erect a building, which has long been needed, for the occupancy of pupils.

This institution has ever been regarded as under the fostering care of this church. It had its birth in the remarkable revival enjoyed here some nine years since, and from time to time special outpourings of the Spirit have descended upon it, bringing almost all of its pupils into professed and hopeful subjection to the Redeemer. In proportion to the limited pecuniary means it has had, it has done a great and good work; and who can tell but that it may yet realize the most sanguine expectations of its enthusiastic founder?

IOWA.

Ultra Liberality.

Our church members are exceedingly afraid of appearing bigoted, and therefore swing to the other extreme. Take for illustration the church in D. It was organized twenty six years ago. There was no village here then, and probably this church was the first organized in the township. Most of the ground occupied by the present village was owned by Congregationalists. Two houses of worship besides that of the Congregationalists have been erected in this village, one by the Methodists and one by the Baptists—the ground being given to them by Congregationalists to show to the world that our denomination is not bigoted. For the same reason, in the sale of lots and in the renting of houses, no regard has been had to the building up of our own church. The consequence is, both churches have better houses of worship than ours, and one of them a bell—our church having contributed for their erection and for the bell, and all this time unable to support itself. And now it finds itself cramped and hemmed in by those very churches.

All who are in anywise inclined to favor religion belong to one or the other of the congregations, and so of the children, and any attempt to increase our congregation, or our Sabbath school from this class of persons, would be construed as an attempt at proselyting. We need a new church building, but we can not look for assistance out of our congregation.

Christian Emigration.

But the root of the difficulty lies further back. Christians come West to make money, and not to build up the cause of Christ. Hence they scatter and locate where the prospect is most favorable for securing their object. If the controlling motive were to build up the cause of Christ, they would come in colonies, the rich as well as the poor, and those of like faith would settle together. Or, if they came separately, they would

seek for a location in the vicinity of some feeble church, that they might help it in its struggle for life. In this way self-supporting churches would be established, and missionaries would be left free to break ground where there are no Christians.

There are some churches at the West that have organized and acted upon the principles suggested; and they are now strong, efficient churches. The Denmark church is of this description. It was organized about the same time with this church, and is not as favorably located, but has pursued a different course; and in consequence of it, has given character to the place, and exerts a controlling influence, whereas this church is in danger of being overrun and crowded out of existence.

If I do not mistake, we greatly need some individual that holds the pen of a ready writer, to hold up distinctly before the churches the importance and duty of *Christian emigration and centralization*.

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From Rev. W. Windsor, Davenport,
Scott Co.

At Evening Time.

The quarter now closed has been the most eventful one in our short history as a church. For six months preceding its commencement, we had been greatly anxious about the security of the estate and house where we worshiped. It had never been our own, and we used it by the consent of another party, holding it as trustees. It was under mortgage to a third party, for an amount exceeding \$5,000. In October last, the mortgagee commenced suit for foreclosure, and it lay in court pending decision till February, when it was given in his favor. In the mean time, there were but two things before us: to attempt to buy the judgment from him, or be turned out of doors. To us the path of duty seemed plain enough. We could not consent to extinction. It would be a culpable weakness, and even cowardice, to give all

up without an endeavor. It would be to prove ourselves unworthy of your Society, which had nurtured us, of the trust reposed in us by sister churches: it would be false to the claims of the community about us, to the cause Christ had committed to us, and blessed in our keeping, to surrender without having done our utmost to live. And formidable as the attempt was, we made offers for the judgment, which were accepted, and the task was before us of raising \$5,200. We were a little band to do it, a Home Missionary Church; nor could we rely on the community to help us to any extent. It was decided, after we had pledged and paid in what we could, that I should visit friends in New England, and solicit help in our extremity. I did so. You are familiar with the endeavor.

It shall be Light.

Between March 6th and May 8th, I had succeeded in getting \$2,500; a sum truly wonderful when there are considered the remoteness of the object and the very inauspicious time in which the appeal was made. We can trace it only to God's good Spirit in the hearts of his children, inclining them to remember us in our need.

We desire to remember our obligations to the many christian friends who responded to the appeal. Where so many united in giving, names can not be mentioned at length. I shall not however be deemed invidious, if I say that the success of the endeavor depended very largely on the generous figures of two Pearl street merchants in Boston, to whom the subscription list was first presented. Included in the \$2,500, and a donation equally important to our success with the gifts just mentioned, was \$500 from the American Congregational Union. This sum was a special donation to the Society for us, being the half of a legacy left by a christian soldier of Newton Center, Mass., who fell at Gettysburg; a noble instance of sanctified patriotism. Before he left for the

front, he provided, in case of his death, that "\$1000 of his property, part of which was the earnings and savings of his boyhood," should be devoted to the cause of building churches in the West. We feel that we have inherited a precious legacy in this bequest. His name was Charles Ward. It is a privilege to be the recipient of a gift hallowed by memories that will ever be linked with this name. And indeed the whole list of names, which is transcribed on our Church Record, will be a perpetual reminder of the sincerity and warmth of that love which binds the children of Christ in common sympathy.

Our church is to-day our own; not only free from debt, but much improved by the handiwork of carpenters and painters. Congregations have increased since our success, and outwardly we are greatly prospered. Now for the baptism of the Holy Ghost—for those influences which shall beautify and adorn the inner sanctuary of the heart—for that indwelling of Christ that shall make every christian life redolent with the fragrance of his spirit, and animate it with all holy zeal and purpose!

To-day, I thank God that it was made to seem duty to me to settle here, and that faith has been given to the little, but *brave* church, and to myself to hold on. And it is my most ardent hope, that you may be permitted to see that your labor and means spent here will return a good revenue of praise to God, and that all who have contributed to the happy result we now behold, will have their faith strengthened to give and to do for Christ's cause in the West.

Death of Rev. Ozro French.

REV. OZRO FRENCH, a missionary of this Society, at Blairstown and Fairfax, Iowa, died at the first named place September 28th, after an illness of a week. We copy from *The Religious News Letter* the following sketch of his life and character:

He was born at Dummerston, Vt., June 8th, 1807, and was therefore at the

time of his death in his fifty-ninth year. He was hopefully converted at the age of twenty, and soon afterward commenced a course of study, preparatory to the ministry, at Brattleboro, in his native State. He was graduated at Williams College in 1834, and at the Theological Seminary in Andover in 1837. On the 11th of March, 1839, he was married at Harpersfield, N. Y., by Rev. Seth Williston, D.D., to Miss Jane Hotchkiss, and on the first of the following month sailed with his bride from Salem, Mass., for India, in the service of the American Board of Foreign Missions. He reached Bombay on the 10th of August, 1839, and after spending a few weeks there, proceeded to Ahmednugger, where he remained about a year and a half. He then went to Seroor, where he continued as a missionary till the autumn of 1848. During the last year of his stay there he was laid aside from missionary labors by ill health. In July, 1849, he returned to his native land, and for some months after his arrival was engaged in the service of the Board as an agent.

He commenced his labors as a Home Missionary in Iowa, in June, 1851. Four years and more, he labored at Bentonsport, nearly six years at Knoxville, two years at Franklin and Lafayette, and a little more than one year at Blairstown and Fairfax. In all these places he won the respect and esteem of his fellow citizens as an indefatigable and earnest christian minister, and has left the memory and savor of a godly life and conversation. The little churches at Fairfax and Blairstown had become warmly attached to him as their pastor, and are deeply afflicted in his death. The blow that removed him is also keenly felt outside the circle of christian love and fellowship. Even irreligious men who have been observers of his life and his work, are constrained to bear testimony to his christian consistency and devotion, and to regard his removal as a public calamity.

The tidings of his death carried sorrow to the hearts of his brethren in the ministry throughout the State. He was profoundly interested in all that concerned the welfare of our Zion. Sadly shall we miss his genial and benevolent countenance in our associational meetings, which he rarely failed to attend, and always greatly enjoyed. He was not ordinarily prominent in the discussions and detail of business, but the *devotional hour* always found him ready with his utterances of christian love and faithfulness, and his glowing words of prayer. We met him last at Grinnell, in July, where he was in attendance upon the commencement exercises of "our College." He was unusually interested in what he saw and heard, and immediately made arrangements to place two of his children there. While they were yet in the first enjoyment of the advantages thus afforded them, came the sad call to return to a home saddened and darkened by their father's death. That home is not altogether sad, nor altogether dark; Jesus is there, and in his presence and love, the stricken widow and fatherless children shall find light and joy. —♦♦♦—

From Rev. D. Lane, Eddyville, Wapello County.

The Church's Self Support.

I rejoice to inform you that, in my absence at the National Council, our church came to the manly and christian conclusion, that hereafter it will be an almoner to the churches, rather than their beneficiary. The grace of God bestowed upon us the last winter, has secured this generous result, including in it not only the salary of their minister the last year, which was \$600, but the additional sum of \$100, making the salary for the present year \$700.

Rejuvenates the Pastor.

The announcement of this action of my church, on my return from Boston and from my visit to Eastern friends, made me feel some ten years younger

than when, two months previously, I left here for the East. I was then fifty two years of age. At present, I am only a little beyond my fortieth annual round. There is certainly a difference of more than ten years in my feelings.

And Wakes his Gratitude.

Our church has long been a receiver from the benevolent Treasury of your Society. Like all other Congregational churches in this valley of the Des Moines, she owes her existence and progress, under God, to that Treasury. Self-sustaining for the present—and I hope, for all futurity, she will occupy the same independent position—the church will not fail hereafter to coöperate with the Home Missionary Society in every good work. For all past favors, you and your co-laborers in office have our sincere and cordial thanks. For the future, we ask the great Head of the Church to bless each one of you, to lengthen your useful lives, and to guard all the interests of the noble Society which you all have so faithfully represented.

WISCONSIN.

From Rev. F. A. Wadsworth, Sheboygan Falls, Sheboygan Co.

Revival.

The past quarter has been one of more than usual interest with us as a church. In April, we secured the services of the Rev. J. T. Avery, of Cleveland, and though the time was in some respects unfavorable, a good attendance was given to the meetings, and good was realized. The members of the church were very much benefited, and the truth brought to bear upon the minds of the impenitent, won some of them to Christ, and they now give evidence of having entered upon a new life. The members of our church were more fully reached and revived than at any previous time in its history, and many of them seem to have been raised to a higher style of living, manifesting to

the world a better type of piety and devotion. Five persons were received to the church, by profession, at our last communion, and several others are expected to unite at the next. On the whole, we see evidence of growth and gain in all directions, though slower than we could wish, yet such as to call for gratitude to the Great Head of the church.

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*From Rev. G. L. Tucker, Trempealeau,
 Trempealeau Co.*

Aid Relinquished.

It is now five years since I commenced my labors here. The result, so far as numbers are concerned, is perhaps as good as could have been expected—the church having increased from sixteen to over a hundred; but what the result will be, as determined by the judge at the last day, we can not tell. I preached a sermon in behalf of the Society on the last Sabbath of my year, in which I told the people that they ought to ask for no more aid, as they were now abundantly able to do without it. I have offered to remain with them another year for five hundred dollars, if they would raise it without aid from the Society.

I must take this opportunity to express my gratitude for the assistance which I have received for so many years. What I have received by subscription I have had to take as I could get it; but the quarterly remittances of the Home Missionary Society have been something that I could depend upon. I feel as though I could not remain here and receive assistance any longer, in justice to the more destitute "regions beyond." The church will probably not ask assistance any longer.

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*From Rev. S. A. Dwinnell, Reedsburg,
 Sauk Co.*

A Widow's Gift to her Country.

One widow on my field gave four

sons to the Union army, and all, except one who was severely wounded, served their three years or more. One of them was made a prisoner in the fall of 1863. After terrible sufferings in many southern prisons, in which every one of the fourteen of his regiment captured with him fell victims, he was taken to Salisbury, N. C., in the winter of 1865. Another brother was captured, with my son, at Fair Oaks, Va., in October, 1864, and sent to Salisbury with him. The two brothers were together in the same pen, were together paroled and taken to Wilmington—thence to Annapolis, and thence to St. Louis, where they were furloughed. When about leaving the latter city for home, they recognized each other for the first time. The one who had been longest in prison had been given up by the other brother, and by the family at home, as dead. You can judge of the surprise and joy of their meeting, as well as of the great change which the terrible sufferings of southern prisons must have wrought upon the faces and forms of the sufferers.

A Missionary's Offering.

I have been permitted during the quarter to attend the funeral of a son of Rev. Warren Cochran, your newly appointed missionary at Baraboo. He had just returned home from the army, and was about to be discharged. Mr. C. has lost two noble, pious sons in the war, each of whom fell at the early age of nineteen—one by a rebel bullet in beating back Lee's invasion of Pennsylvania, and the other by the power of disease. He and his dear wife, both in feeble health, were nearly overwhelmed by the blow, but were sustained by divine grace. They were surrounded by many deeply sympathizing friends in the hour of their great trial. It was a blessed privilege for my wife and myself to be with them for a short season.

Cheap Traveling.

I am in haste preparing to set out to Chicago, on Monday, to attend the meeting of the American Board—a privilege never before enjoyed—probably never to be enjoyed again. I have been for some time in suspense, in regard to going, for want of funds to spare from the needs of my family; but I have concluded to trust the Lord for the future, and go. I was obliged to borrow money, in part, to reach the National Council, *and traveled twelve hundred miles on eighty five cents*, aside from my railroad fare. I spent a Sabbath on my way with my aged parents in Millbury, Massachusetts, and preached in the church from which I came to this State nearly thirty years ago, and unexpectedly to me the church and congregation gave me \$42.65—the amount of my fare on my excursion ticket. Thus the Lord provided. The Finance Committee of the Council granted me the small amount contributed by my feeble churches toward the contingent fund, and thus I was able to reach home and pay my borrowed money.

Changes in Twenty five Years.

Our General Convention holds this year, its quarter century anniversary. How short the period since it was organized in a little log school house in Walworth county, near which I then resided. How great the change in our State! A population of 80,945 then, has become 868,847, and is to be increased to a million, probably, in five years more. How large the increase of our denomination, and that of many others; and yet religious efforts have not kept pace with the rapid march of population and improvement. How much more would have been effected had all our churches been baptized of the Holy Ghost, continually, and had ministers and members possessed primitive piety and apostolic zeal! May the Lord grant it in future in larger measure to us all!

MICHIGAN.

From Rev. W. M. Campbell, Keeler, Van Buren Co.

The Sanctuary Completed.

Our new sanctuary is about completed, and a few days will give us a home in which to worship the God of our fathers. It has cost great struggles and sacrifices, but the good Master has smiled on the enterprise, so that, as obstacles and difficulties have increased, a way has been opened through them. The principal agencies by which this noble work has been accomplished are the American Home Missionary Society and the American Congregational Union—the former in aiding in the support of the Gospel, thus prompting and encouraging personal effort; the latter aiding in building the house of the Lord, thus stimulating to effort that otherwise would not have been made.



From Rev. John Patchin, Owasso, Shiawassee Co.

Light in the Dark Valley.

In sending you this, my third quarterly report, I write from the valley of shadows. Yet it is not all dark. A celestial light streams along the valley, and the shadows are fringed with glory. The shadows are of earth, the light is from heaven. Last evening, at nine o'clock, death came to our dwelling, and our dear daughter, Lucy Frances, fell asleep in Jesus, being in her fourteenth year. In the precious revival with which we were blessed, last winter, she was among the first to yield her heart to the Savior. Her views of religious truth, and of the way of salvation, were very distinct; and her consecration to Christ appeared intelligent and entire. With several of her youthful associates, she united with our church, last April, and then enjoyed her first season of communion with God's people at the table of our Lord. Little did we then think it would be

her last. But so it is. Her communion is now with the saints in light. She has left satisfactory evidence that her conversion was genuine, and our souls rest in pleasing assurance that she now reposes on the bosom of him who loved her with an everlasting love.



*From Rev. C. Spooner, Greenville, Mont-
calm Co.*

A Tour of Exploration.

During the last quarter I have explored, in company with the Sabbath school Agent, the region fifty miles north from here. We spent seven days, lectured in nearly all the school houses, and assisted in organizing six Sabbath schools, containing about 150 persons. Except at the Big Rapids, on the Muskegon, there is no preaching of our order, and but little of any kind, for the numerous settlements fifty miles north from this place. I am known nearly all the way through, and had many urgent calls to preach; but I can not do so. This whole region is filling up slowly, but has no stated preaching, and can not have unless a missionary from here is sent to them. We are doing what we can to supply them with bibles, tracts, books, and Sabbath schools.

MISSOURI.

*From Rev. M. Leffingwell, Cameron,
Clinton Co.*

Trial in a New Field.

Your missionary took possession of this field on the 26th of May last, having traveled from New Hampshire, about 1,500 miles. The trial experienced in severing the ties that bound us to New England was severe; and the thought of finding a home 171 miles west of the Mississippi, in a land made desolate, to some extent, by the rebellion, and where but few of the comforts and conveniences of life can be enjoyed, was far from pleasant; yet

we delayed not to bid farewell to the home of our childhood, the society of our relatives, and the graves of our parents and children. But making, as we supposed, all due allowance for the inconveniences of Western life, we found the embarrassment to exceed our expectation. A comfortable house could not be obtained at any price, and tenements that could be considered but little more than mere *shanties*, without underpinning, cellar, chamber or garret, rent for \$100 per annum. Wells are scarce and poor, and rain water is used almost wholly. The want of a suitable place for holding our meetings has proved a great hinderance to us. We meet in the railroad *dépôt*, a very dirty and inconvenient place, and poorly seated. It will hold about fifty people; but many more often come out to hear the Gospel, and, as they can not be accommodated, they become discouraged and stay away. After being baffled for a long time, in attempts to repair an old school house, on account of legal difficulties, we are likely to succeed soon, when our latitude and longitude can be more accurately determined.

Effects of the War.

The place has suffered extremely from the war. At one time but three men were left in the village—all others were either in the State or National service. The land remained uncultivated, and the people were in constant fear of invasion, as rebel forces were near. But the moral destitution was greater than the physical. I am assured that, for three years, there had been scarcely three sermons per year preached in the place; and every form of immorality prevailed—card playing, drunkenness, licentiousness, and the most inveterate idleness. Most of the people appear neither to know nor care any thing about a settled ministry. An occasional sermon from some illiterate itinerant is all they want, and all they can appreciate. The demand for any thing better is yet to be created as far

as the masses are concerned. Nor has a high standard of *morality* been enforced by some of the ignorant ministers in this region of country. A minister can haul wood to his door, prepare the same for his fire, make and receive visits, *on the Sabbath*, and still be in perfectly good standing in the eyes of many professed Christians.

"Her Last Work."

But other trials of a most serious nature have been visited on the family of your missionary. Our daughter had been considerably out of health, since our arrival, and had been under the doctor's care three weeks, and was slowly amending. But my dear wife, who had enjoyed remarkably good health from childhood, and who was always earnest, faithful, and successful in every department of labor belonging to a minister's wife, strengthening the hands and encouraging the heart of her husband at all times, has closed her pilgrimage in this land of strangers, and gone to her reward. On the 18th of August, a council convened at our house (there being no other suitable place) to organize a Congregational church—a matter in which she was intensely interested. She performed considerable labor in preparing to entertain the council, on that occasion. It was *her last work*. A church was formed, consisting of fourteen members, of which she was one; but her membership was soon to be transferred to the church triumphant in Heaven. It is fit that the history of this church should ever be associated with the death of one who was perhaps more interested than any other in its organization. She had a slow bilious fever, and was not considered as dangerously ill, till a few hours before she died.

From Rev. A. D. Laughlin, Bevier,
Macon Co.

Getting Settled.

A heavy load has been taken off my

mind to day by the reception of a commission from your Society. I have been here since last May; but it was some time before arrangements were made for me to preach to this people. On account of the sickness of myself and little daughter, the almost constant rains, my having to live four miles away, and having no place which we could control to hold meeting, I have not preached as regularly as I otherwise should. I found it absolutely necessary to build a house, as there was no place to be had. I therefore bought a log house, removed it, and we are living in it, though it is in unfinished state, and it will be impossible, from the condition of my finances, to finish it this winter.

Another Gospel Needed.

There is certainly great need of civilizing and christianizing influences here; but we shall have to wait long, I fear, for the harvest. The smoke and dust of war have but just cleared away, and the enmity of parties has not ceased. The old slavery loving churches are making herculean efforts to resuscitate the old dead carcasses, but the fiat of the people has gone forth, that those ministers who, in the pulpit, and in every possible way, encouraged the rebellion, shall not preach. This will leave but a very few to break the bread of life to the people of this State; and we, from the North, are hated by rebels and rebel sympathizers, and the loyal people, even, look coldly on the influx of northern emigration, only, I think, lest their antediluvian modes may be interfered with. I have much to say on this subject, but time and space forbid.

From Rev. C. H. Pratt, Brookfield,
Linn Co.

Signs of Progress.

On my return from my journey to the East, I was pleased to learn that the Sabbath school had been kept up, and that a successful effort had been made to provide a good library for its

use, and a Bible and chairs for our pulpit. Sixty dollars had been secured. Of this, I sent \$40 to Rev. Mr. Savage, of Chicago, who has returned us a library worth \$53.50. I can not but believe that this will give a great stimulus to our Sabbath school. It has been growing in numbers, and interest. Here, as in other parts of my work, I have been aided and encouraged by the arrival of several christian families. I had corresponded previously with them, so that they were prepared at once to work cordially with me. I have been especially gratified by their presence and help in the prayer meeting. Having been so long, in a great measure, deprived of christian sympathy and help, I find, in what I now enjoy, an occasion for gratitude and for renewed faithfulness. We received three by letter, at the last communion season, and expect to receive five or more at the next. Our congregations are larger than they were. We are now entering into our newly furnished school house, where we have ample room. We should work, however, to greater advantage, if we had a house of our own. We look to the coming spring for an effort in church building. To this end, we have just organized an ecclesiastical society, and are securing desirable lots for a meeting house.

ILLINOIS.

The Scarcity of Ministers.

I have two sons who ought to be ministers. The oldest is now eighteen. They see that I purchase no more books. They know my anxiety to keep out of debt. They get a distaste for the ministry. The ministry is not made inviting, while every other honest employment is. I have no means of sending them to school, and they understand the cause. They have visited my brothers, who are in business, surrounded with all the comforts of life. They read Professor Bartlett's appeal for min-

isters, and they find expressions of this kind: "The *right* kind of ministers." "Could the *right* man be found to gather them?" "Great destitution of the *right* men." "A *true* ministry." "Very many lack *only a good pastor* to grow strong." "If we are to have a ministry in numbers and *quality*, such as the *age demands*."

They feel that they can be "the right men" in a store or school. It is very manifest if the present ministry had adequate salaries, their sons not only could be educated, but the sons themselves would have a relish for the work.



From Rev. J. D. Stevens, Owen, Winnebago Co.

Triumphant Deaths.

During the past quarter we have been called, in the providence of God, to part with two of our dear sisters by death. One, a member of the Burrit church, who was nearly fourscore years of age, came down to the grave "as a shock of corn, fully ripe in its season." The other, in the morning of life, just entering upon womanhood, was stricken down by consumption. She was a member of one of the Presbyterian churches of Rockford, but resided within our bounds, and expected soon, with her parents, to unite with our church. But we trust she has joined "the general assembly and church of the first born, which are written in heaven." The chamber of her death was "privileged beyond the common walks of life, quite in the verge of heaven."

Never before, during my ministry, has it been my lot to perform the funeral services of those whose deaths were so happy—so triumphant and joyful—so near heaven in the body. Mrs. W— for several years had been nearly blind; but she had a clear, spiritual vision. The large portions of the Word of Life, which she had in early youth "hid in her heart," now afforded her abundant consolation and support. The Comfort

er, the Holy Ghost, brought all things to her remembrance, imparting to her the most refreshing views of Christ and heaven, as she neared the dark valley. For several days previous to her death she seemed fully conscious that the time of her departure was at hand. She requested that all her children, far and near, should be telegraphed to hasten to meet her, and receive a parting message before she should go home to be here no more. As they gathered around her dying bed, she said: "My dear children, I am about to leave you, and go home to be with my Savior, whom I love, and have these many years been trying to serve. Do not weep for me, but be faithful in the service of Jesus. My children, do your work well—*do your work well*, and meet me in heaven." After giving to each a parting kiss, she said, "Come, Lord Jesus; come quickly." For some minutes she seemed exhausted, and lay apparently unconscious. At length she opened her eyes, cast them around upon her children, and, slowly raising her hand and pointing upward, her eyes kindling with an unearthly brightness, she whispered: "I see him—I see him—he says, '*Come—come—come!*'" And in a moment the soul forsook the weary, worn, sickly tenement it had so long inhabited, to take possession of the "house not made with hands, eternal in the heavens."

INDIANA.

From Rev. J. L. Jenkins, Kokomo, Howard Co.

Hopeful.

Our little church of forty members are hopeful and laborious. Considering the newness of our enterprise among a people to whom Congregationalists were a novelty, and the somewhat varied elements of which we are made up, there is a very satisfactory degree of harmony and coöperation. Added to this, are the interest and support of those who constitute the majority of

our congregation, aside from the church. They are very helpful, and bear much the larger share of our pecuniary burdens.

We are now in the way of realizing our great desideratum—a place of our own, suitable for the worship of Almighty God. Our church is now roofed, inclosed, and the floor laid. Much, to be sure, remains to be done in the way of raising money; but having proceeded thus far, we all feel assured that God's providing care will not forsake us now. The whole community are generously uniting in a festival to be held next week, to aid us still further in our work—this being a favorite mode of accomplishing such objects in this vicinity. Once in our new house of worship, we shall feel deep thankfulness to God, and a greater independence of the common liabilities of feeble churches.

I am thankful to assure you, then, that we are in a cheerful, hopeful condition; that we are having some visible prosperity, and that prospects are good for a much larger success.

We had hoped this year to be able to declare our complete independence, but we may yet be obliged to ask you for a little more help.

OHIO.

Another Standard Bearer Fallen.

The following notice of the decease of Rev. PARSHALL TERRY, lately a missionary of this Society at Welshfield, Ohio, is communicated by a member of his family:

It is my painful duty to inform you that my lamented father, Rev. Parshall Terry, is no longer a laborer in the field of Home Missions. About midnight, the 20th of October, God called him. After a half hour of terrible pain, he was released, we trust to suffer no more.

It is thought that his disease was neuralgia, which reached the heart. He died with his armor on, having devoted the last day of his life to visiting among his people, and having preached as usual the last Sabbath.

MISCELLANEOUS.

Vermont Domestic Missionary Society.

The forty seventh Anniversary of this Society was held at Burlington, June 21st, 1865. Prayer was offered by Rev. A Stevens, and the Reports of the Treasurer and Directors were presented, after which brief addresses were made by several members. Resolutions were adopted relating to the removal, by death, of Hon. ERASTUS FAIRBANKS, President, and Rev. GEORGE W. RANSLOW, one of the Directors of the Society.

From the Report of the Directors, presented by Rev. C. S. SMITH, Secretary, we extract the following paragraphs:

Summary.

Forty missionaries have been employed, performing thirty two years of service in forty one different churches, embracing about eighteen hundred members. They have preached on each returning Sabbath to over three thousand hearers.

Ninety six hopeful conversions are reported. One hundred and forty four additions have been made to the churches—seventy six by profession, and sixty nine by letter. They have lost fifty five by dismissions, deaths and exclusions—leaving a gain of ninety members.

The contributions of the missionary churches afford a gratifying proof of an increased spirit of liberality, being considerably in advance of any previous year. The growth and efficiency of these churches are believed to depend much on the cultivation of a spirit and habit of benevolence. "There is that scattereth and yet increaseth." They have contributed \$3,198.26 for the great objects of christian charity; \$918.12 of it has been paid into our Treasury.

The Treasurer's Report

Shows the total resources of the year to be \$18,781.10—which is more than

\$3,000 greater than was reported last year. Of this sum, however, about \$1,300 was received from the payment of notes belonging to the permanent funds of the Society, and has been re-invested. About \$2,000 of it was received from the estate of the late Major Charles Jarvis, which was intended for permanent investment, and is not available for current expenses. The actual receipts of the year from the churches, which can be applied to meet current expenses, have been only about \$400 greater than the disbursements.

There has been acknowledged in the *Home Missionary*, as received by the Parent Society from Vermont, \$2,912.81.

Enlargement of Our Work.

Our first great duty evidently is to hold Vermont for Christ, and as a recruiting ground for churches in other States. This seems, in the providence of God, to be our mission for the present. No expense, pains, or self-denial, should be spared to do this work, and to do it efficiently. But while doing this, may we not, without in the least retarding our State work, join our sister churches of other States in aiding pecuniarily to supply the destitutions of the West and South? Are we really *unable* to do any thing for the Home work beyond our own borders? Do the condition and wants of our Vermont Zion furnish any good reason why we should do nothing for the West, any more than they constitute a reason why we should do nothing for the Foreign work? The world is the field, and our duty to send the gospel *every where* is only limited by our ability.

Many of our children, relatives and former neighbors are in distant States and Territories, struggling to lay the foundations of many generations for Christ, and are looking anxiously for help from some quarter. Why should they not look back to the old homestead?

Neither filial nor fraternal obligations are bounded by State lines. Are the obligations of christian charity any more limited by them?

In 1832 this Society voted to pay one third of its receipts to the American Home Missionary Society. For eighteen years from that time, with a few exceptions, some appropriation was made; yearly, by this to the Parent Society. But since 1850, when an effort was made to enlarge somewhat the work in the State, we have expended all our receipts upon our own churches. Is it not time for us, while relaxing nothing of our purpose to supply all our own destitutions, to return to our earlier and more enlarged policy, and do something for the whole country?

The Present Exigency.

The present seems a favorable time to make this advance. God, in his providence, is greatly enlarging the field for Home Missionary effort in the new States and Territories, and at the South. The united resources of all the churches are needed for this work. Shall not Vermont stand with her sister States in the fore-front, in doing battle for the Lord of Hosts, when he summons her to this work, as her braves have faced their country's foes in distant States upon a hundred fields of carnage? Shall we not manifest as much zeal and self-denial in bringing the whole country to render allegiance to Christ, as we have done to make the authority of our Government supreme in all the land? Ought we, now that a new interest is felt in reconstructing our social institutions, and in rebuilding foundations that have been upturned by the shock of civil war, to spare any pains to secure everywhere the presence and influence of the Gospel of Christ, that the corner stone of the fabric be none other than the Rock of Ages?

It is earnestly recommended to every church, and to every contributor to this object, to increase, during the coming year, the amount given, so that the Di-

rectors can make a generous appropriation to the American Home Missionary Society.

Connecticut Home Missionary Society.

The last Anniversary of this Auxiliary was held in the First Church of New Britain, June 21st, 1865. The exercises were opened with prayer by Rev. GEORGE I. WOOD, of Guilford. The Reports of the Treasurer and Directors were presented, and addresses were delivered by Rev. LEWIS BODWELL, Agent of the American Home Missionary Society for Kansas, and by Dr. CHARLES JEWETT.

The following items are taken from the Report of the Directors, prepared by Rev. WILLIAM H. MOORE, Secretary:

Financial Statement.

This Society had in its Treasury Jan. 1, 1864, a balance from the year 1863 of \$1,985.21. It received from Jan. 1 to May 31, \$2,656.43; namely, from the Everest Fund, \$250; from legacies, \$280.94; from the Treasury of the American Home Missionary Society, \$1,000; and from contributions, \$1,125.48. It received from June 1 to Dec. 31, \$6,326.99; namely, \$520 in legacies and \$5,806.99 in contributions. Its entire receipts in 1864 were \$10,968.62, of which \$1,050.94 was from legacies, and \$6,932.47 was in contributions. Its entire expenses in 1864 were \$8,518.19—or an average of 19 cents to each church member. Grants were made to forty three churches. The American Home Missionary Society received from Connecticut in 1864 in boxes, at a valuation, \$2,402.54; in legacies, \$12,508.66; in contributions, \$13,933.88; in all, \$28,845.08. Both Societies received an aggregate of \$36,828.50.

Number of Contributing Churches.

One hundred and fifty eight churches gave to the American Home Missionary Society in boxes, legacies or contributions; eighty churches gave to the Connecticut Home Missionary Society in legacies, or contributions; and seventy

three churches, or one quarter of our whole number, gave to neither Society.

The entire amount received from Connecticut in 1864 makes an average of 81 cents to each church member. But of this amount \$2,402.54 was in the valuation of boxes which pay no part of a missionary's salary; and \$13,559.60 was in legacies—from the dead. The contributions of the living in money to carry on the regular operations of the two Societies were \$20,866.85—or an average to each church member of 46 cents.

The Aided Churches.

The German Reformed church in Bridgeport was not aided after June, and we have no report of its condition at the close of the year. Of the forty two other churches, 27 are furnished with funds for the support of public worship to the aggregate amount of \$43,608.38; 18 are provided with parsonages; 14 have pastors, and 12 have stated preachers; the lowest salary is \$400, the highest, \$900, and the average, \$594. They reported Jan. 1, 1865, 966 male members, and 2,053 females—in all, 3,019, including 374 absentees. They average 72 members. In 1864, the additions were 108 by profession, and 78 by letter—in all, 186, and the removals were 65 by death, 71 by letter and 12 by discipline—in all, 148. The additions exceeded the removals by 38, and the professions exceeded the deaths by 43. Fifty adults were baptized and 76 children. Seventeen churches with 1,239 members baptized no child; and 25 churches with 1,668 members added none by profession. The aggregate average attendance in Sabbath schools in 1864 was 2,510. There were five mission schools. Two thousand one hundred and eighteen families were connected with the congregations of these churches, and 806 other families were reached by their efforts. These churches reported for 1864, \$3,207.09 for strictly religious charities and \$1,724.01 for other benevolent purposes, in all \$4,981.10—or an average of \$1.65 for each church member.

Decease of the Secretary.

At the meeting in December, 1864, the death of Mr. Hooker was announced, and the following minute was adopted:

This Board having been informed of the decease of their venerable Secretary, Rev. Horace Hooker, at Hartford, on the 17th of this month, do hereby record their grateful sense of his long continued and nearly gratuitous services as Secretary and Auditor of the Society. For thirty four years he has conducted the correspondence of the Board with the missionaries and with the beneficiary churches, and has prepared the annual reports presented in the name of the Board to the General Association.

A man of great modesty and natural diffidence, of clear and quick intelligence, of large and liberal culture, of refined taste and sensibility, of exact habits in business—he loved the church and the work of Christ; he loved Connecticut, and its ancient institutions, and he gave his care and labor to these Home Missions in the spirit of love to his country and of love to Christ. In his line of service he carried on the great and good work begun by his illustrious ancestor who has been remembered and honored for more than two centuries as the father of the Connecticut churches.



Ladies' Home Missionary Society of the Center Church, New Haven, Connecticut.

This Society has issued its Fourteenth Annual Report, from which we learn that it has distributed to missionary families, during the year, articles of clothing, etc., valued at \$3,020.77. The Report of the Secretary says:

The receipts, as exhibited in the Treasurer's Report, exceed those of last year by more than one third. This is true in regard to cash, and to donations in goods and garments; and the same proportion holds true in the estimated value of the supplies forwarded; but the amount sent directly as cash is largely

in excess of any former year. Eleven barrels and one box have been distributed.

It will be remembered that, at the beginning of the war, our managers decided to continue the prosecution of our accustomed work, and leave to newer organizations the more popular as well as indispensable duty of aiding the suffering soldiers. We have reason to rejoice in that decision, for while those departments of national beneficence have been well sustained, our own field of labor has expanded, and its increasing importance has become more apparent from year to year. And now, the hoarse bellowings of war have ceased. Battle-stained banners no longer float over fields of carnage, but are laid up as sacred trophies, to tell to future generations the fearful price paid for a nation's ransom, and the hope is cherished that our beautiful flag, the dear stars and stripes, may henceforth be only an emblem of peace and good will to men, under the protection of whose folds the messengers of truth and grace shall go into all the world; but more especially through the length and breadth of our emancipated land. Herein a mighty warfare is yet to be waged against principalities and powers; with weapons not carnal but spiritual; and shall any of the reserves at home, the women, the favored daughters of ease and luxury, retire from coöperation because those who buckle on their armor for *this* conflict are clad in more sober garb, and take their dependent families with them, even to the front? That front is on every side where men go forth to people an unsettled country, or to regenerate the institutions of such as are wasted and made desolate: and what community should be more ready to give earnest and efficient aid in such a cause, than our ancient church, whose own history dates back to a beginning of its religious worship under an oaken tree?

As the good hand of our God has been over it for good, from that memorable

time to this, let the gratitude of this generation be evinced in fostering new institutions of truth and virtue in regions so distant that our forefathers knew not of their existence.

Responses.

We have received many hearty responses to the Resolution of the National Council, recommending that the sum of \$300,000 be placed at the disposal of the American Home Missionary Society, during the present year. We have already published the action of several State Auxiliaries on this subject. A considerable number of churches have done their part toward carrying this Resolution into practical effect. One of the earliest and most gratifying responses came from the Summer Street Mission Chapel Church of Worcester, Mass., which was organized in February last, with eighteen members. Its action in the matter is stated by the pastor, Rev. HENRY T. CREEVER, as follows:

I have great pleasure in transmitting the inclosed (\$104) from the Summer Street Mission Chapel Church of this city; the same being the amount of voluntary contributions from every member of the church, according to the following Resolution, adopted on the day of Prayer (Sept. 15th) recommended by the late Congregational Council:

Resolved, That, having convened as a church, in pursuance of the recommendation of the late Congregational Council, for special prayer to Almighty God for his blessing upon the effort to raise the fund voted for Home Evangelization; and believing, as one of the youngest of the three thousand churches represented in that Council, that our due proportion of the sum of \$300,000 assigned to the American Home Missionary Society, is not less than one hundred dollars, and that our praying and giving should go together, we hereby cordially agree to raise the same at once, by a contribution from every member, according to his and her ability. And remembering the words of the Lord Jesus, how he said, "It is

more blessed to give than to receive," our minister (Rev. Henry T. Cheever) is requested to transmit the same as soon as collected to the Treasurer of the Home Missionary Society, as the first votive offering of the Church of the Mission Chapel, Worcester, organized within the present year."

The following extract from a letter from Rev. L. A. Austin, pastor of the Church in Orwell, Vt., may encourage other pastors, to attempt, by a little extra exertion, to increase largely, if they do not, as in this case, secure "five times the usual donation" of their people:

I take very great pleasure in forwarding to you \$186.50, as the contribution of the Congregational Society of Orwell, Vt., toward the \$300,000 called for by the Boston Council. This is five times our usual donation for Home Missions. I made a special appeal to a pretty full congregation on the only fair Sabbath God has sent us in some time. It seemed to me, in the morning, as though he had given us the clear sky and good roads on purpose for the object for which I had been preparing through the week. And he blessed the words that came from my heart, or in some way opened the hearts and hands of the people, so that their offering went far beyond my expectations, though I well knew their liberality. At the close of my discourse, which was on the urgent claims of the cause of Home Missions, I told the congregation I wanted to raise \$150. I then called for their pledges, to be made *via voce*, and in about ten minutes after the first offer, more than \$150 were promised, mostly in sums of \$10 and \$5. Then the contribution boxes were passed, to gather up the gifts of those indisposed to announce publicly their donations. And finally the children had an opportunity to help in the good work, by adding their little offerings. So the sum was made up to \$186.50—a result very gratifying to me. May this money do much good in the work of evangelizing our beloved country!

Reading Matter for Missionaries.

Some of us in this region of fullness are overburdened with papers and pamphlets; and some in another region sigh for books and news—for *fresh* reading. Doubtless our fathers, or rather our grandfathers, lived and died without these things; so they did without railways and telegraphs; but doubtless they could have used them if they had had them.

Well, we have too many papers. We have pamphlets, too, that are too valuable to destroy, and too numerous to keep. Send them to a Home Missionary! Learn where there is one who will care for them, and mail them to him regularly—no matter whether he knows from whom they come. Or, if you have a certain periodical which you can send regularly, write to the Secretaries of the Home Missionary Society, and learn from them the name of some hard worker in a Western field to whom the reading would come as cold water to a thirsty soul—as a rich supply in a barren place. Not only would he enjoy the reading, but the regular assurance that he was held in remembrance, by some distant christian friend, would cheer his heart. Though we may know we are cared for; it is pleasant, now and then, to have the assurance renewed.

Regularity in this thing may cost us a little trouble, but I think one is repaid; and as we have intimated, it is a relief to feel that what we can spare, and really do not want, is of real value to some one else. Remember, I do not mean *trash*. I have seen books and papers sent to Home Missionaries and to soldiers which were just worth two cents a pound for waste paper, and dirty at that. It reminded me of the directions given by a miserly soul, to a servant—"What's absolutely uneatable, give to the poor!"

This is a good test:—"Would I be glad of it in the same circumstances?"

J.

APPOINTMENTS IN NOVEMBER, 1865.

Not in commission last year.

Rev. T. D. P. Stone, Knoxville, Tenn.
 Rev. J. H. Manning, Chattanooga, Tenn.
 Rev. Wm. P. Apthorp, Bowen's Prairie, Iowa.
 Rev. J. B. Chase, Council Bluffs, Iowa.
 Rev. Wm. Spell, Byron Township and Buffalo Grove, Iowa.
 Rev. Reuben Everts, New Rutland, Ill.
 Rev. J. S. Davis, Hoyleton, Ill.
 Rev. Charles S. Marvin, Harpersfield, N. Y.
 Rev. E. W. Jones, New York Mills, N. Y.
 Rev. Wm. James, Woodhaven, N. Y.
 Rev. J. S. Barrie, Grand Island, N. Y.
 Rev. Charles Hoover, Riverhead, N. Y.

Re-commissioned.

Rev. H. Jones, Geneva, Kansas.
 Rev. A. Blumer, Shakopee, Minn.
 Rev. H. Willard, Plainview and Elgin, Minn.
 Rev. W. Bigelow, Mazeppa, South Mazeppa, and Chester, Minn.
 Rev. J. A. Wells, Warren, Malone, and Richmond, Wis.

Rev. H. W. Carpenter, Prairie du Chien, Wis.
 Rev. H. S. Clarke, New Lisbon, Wis.
 Rev. G. O. Reed, Civil Bend, Iowa.
 Rev. J. D. Mason, Mason City and Plymouth, Iowa.
 Rev. A. Wright, Durango and Cottage Hill, Iowa.
 Rev. O. W. Cooley, Glenwood, Iowa.
 Rev. A. V. House, Fontanelle and Quincy, Iowa.
 Rev. Samuel N. Grout, New Liberty and Big Rock, Iowa.
 Rev. E. Roberts, Buckingham, Iowa.
 Rev. H. Lucas, Essex, Mich.
 Rev. E. E. Kirkland, Homestead, Mich.
 Rev. John R. Bonney, Matison, Mich.
 Rev. G. M. Jones, Bevier and Callao, Mo.
 Rev. G. W. Stinson, Maysville, Mo.
 Rev. R. C. Dunn, Toulon, Ill.
 Rev. Charles C. Breed, Paw Paw, Ill.
 Rev. J. D. Stevens, Owen and Burritt, Ill.
 Rev. Dean Andrews, Marshall, Ill., and South Vigo, Ind.
 Rev. W. Mitchell, Marysville, Ohio.
 Rev. John O. Hart, Franklin, Ohio.
 Rev. G. Hardy, Ellenburg, N. Y.
 Rev. G. W. Wainwright, West Java, N. Y.

RECEIPTS IN NOVEMBER, 1865.

MAINE—

South Bridgton, Cong. Ch., by Rev. B. F. Manwell, in full to const. Samuel F. Perley L. M., \$20 61
 South Paris, legacy of Henry Martyn Brett, by Rev. Stephen Thurston and Eben Steele, 105 00

NEW HAMPSHIRE—

N. H. Miss. Soc., by Rev. B. P. Stone, D. D., Treas.— \$3 00
 Brookline, Asa Betterly, \$3 00
 Claremont, Cong. Ch. and Soc., to const. Dea. Chas. N. Goss, Moses R. Emerson, and Nicholas W. Goddard, L. M., \$90;
 Mrs. Stevens, to const. Edward P. Stevens, L. M., \$30, 120 00
 Durham, Cong. Ch. and Soc., bal. of coll., 1 50
 Hollis, Cong. Ch. and Soc., 32 28
 North Hampton, Cong. Ch. and Soc., 54 00 210 78
 Exeter, N. F. Carter, 1 00
 Olinanton, from a Life Member, 10 00
 Haverhill, Ladies' Benev. Soc., by Miss M. E. Cooper, 8 00
 New Ipswich, Children's Fair, by Rev. Calvin Cutler, 25 00

VERMONT—

Georgia, Ladies, by Mrs. Mary J. Robinson, 6 00
 Orwell, Cong. Ch., by Rev. L. A. Austin—
 Rev. Job Hall, \$15; E. M. Wright, Rev. L. A. Austin, Dea. O. H. Bascom, Mrs. Emily Sanford, Asa Young, \$10 each; Dea. L. S. Hemenway, J. R. Hull, Mrs. Ellen Young, W. R. Sanford, A. Blackmer, Thomas Root, M. C. Rice, C. E. Abell, D. C. Bascom, Mrs. Fanny Cutts, M. D. Branch, J. O. Thomas, Sidney Thomas, H. Parrish, O. S. Branch,

James Cushman, Mrs. Clark Wright, \$5 each; S. H. Bascom, R. Bottom, Walt Branch, \$5 each; Mrs. M. D. Branch, \$2; Louisa Root, D. R. Watkins, \$1 each; coll., \$16.20; Sabbath School, \$7.30, and which const. Rev. Job Hall, Mrs. Emily Sanford, Dea. Oliver H. Bascom, Dea. Lewis S. Hemenway, E. Murray Wright, and Rev. Lewis A. Austin L. M., \$136 50
 Timmouth, Cong. Ch., by Rev. George S. Woodhull, 10 00

MASSACHUSETTS—

Mass. Home Miss. Soc., Benjamin Perkins, Treas.— 3,000 00
 Cummington, Wm. Packard, 1 00
 Fall River, Central Female Benev. Soc., by Mrs. Elias C. Nason, Sec., 6 00
 Hampshire, Miss. Soc., R. Williams, Treas.—
 South Hadley, First Cong. Ch., 149 55
 Phillipston, on account of legacy of Miss Nabby Mayhew, by Jason Goulding, Ex., through Benjamin Perkins, 125 00
 Salem, Class 18 in Crombie Street Sabbath School of Cong. Ch., by H. J. Pratt, 5 00
 South Adams, Mass., Cong. Ch., by Rev. John Tatlock, 64 00
 South Deerfield, Mrs. Mary B. Richardson, 50
 Stockbridge, Cong. Ch., by George P. Bradley, to const. Miss Fanny Williams a L. M., 100 00
 Sunderland, Ladies of the Dorcas and the Plumtree Societies, by Mrs. C. B. Trow, Sec., 5 00
 West Roxbury, legacy of Sophia Pillsbury, by Joseph H. Billings, Ex., 500 00

RHODE ISLAND—

Providence, Beneficent Cong. Ch., Ladies' Miss. Assoc., by Miss H. E. Perry, \$5; Henry W. Wilkinson, to const. Mrs. Emily Payson Clapp and Miss Emily Florence Clapp L. M., \$40, 65 00

CONNECTICUT—

Bridgewater, in account of legacy of Lucetta Treat, by Charles Treat, Ex., Connecticut, a Friend of Missions,	\$173 01
Fitchville, Cong. Ch., by Lewis A. Hyde,	1,000 00
Haddam, First Cong. Ch. and Soc., by George S. Brainard, Treas.,	26 42
Litchfield, on account of legacies of Benjamin and Mrs. Maria Talmadge, by Am. Bible Soc.,	37 85
New Milford, Conn., S. H. B.,	287 18
Southport, Z. B. Wakeman, dec., by Wakeman and Gookin, administrators,	50
\$5,000; Ladies, by Frances Wakeman,	5,008 00
\$5,	
Stamford, First Pr. Ch., by Thomas G. Ritch,	60 00
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00
Thompson, Ladies of Cong. Ch., by Mrs. Ellen D. Larned,	3 00
Torrington, Mrs. Phebe Beach, by Rev. Wm. W. Atwater,	10 00
Warren, Cong. Ch., by F. B. Taylor, Treas., to const. Ward Carter and Mrs. Electa Carter L. Ma.,	68 00
Weston, Cong. Ch. and Soc., by Rev. Z. B. Burr,	40 00

NEW YORK—

Albany, First Cong. Ch., by Wm. Gould, Treas.,	268 00
Brooklyn, Clinton Avenue Cong. Ch., by Henry Treadwell, Treas., coll. in part, of which from Daniel S. Hammond to const. him a L. D., \$100; from J. Davenport, to const. Wm. B. Davenport a L. M., \$30; George S. Coe, \$150; A. S. Barnes, \$100; E. Mac Gregor, \$80; E. H. Marsh, \$25; John F. McCoy, \$50; P. Bartlett, \$25; H. D. Wade, \$100; George W. Snow, \$200, to const. Mary S. Heath, Mary R. Snow, Joseph O. Heath, Henry C. Knight, Dr. James F. Doolittle, Mrs. Juliet E. Snow, L. Ma., \$1,954.14; W. C. Spelman, \$10,	1,964 14
Chenango Co., L. O.,	10 00
Commack, Cong. Ch., \$7.58; New Village, \$5, by Rev. J. A. Woodhull,	12 58
Coventryville, Cong. Ch., by I. Blake,	8 75
East Bloomfield, Cong. Ch., by S. Hough, Treas.,	61 75
Elizabethtown, Mrs. M. Noble,	7 00
Fredonia, Martha L. Stevens,	8 00
Gloversville, Cong. Ch., by Rev. Charles J. Hill—	
M. O. Belden, \$15; Lucia Belden, \$15; Dwight Belden, \$5; F. W. Belden, \$5; R. L. Belden, \$5; S. T. Belden, \$5; Charles Mills, \$10; Caroline A. Dayton, \$10; D. S. Tan, \$5; N. O. French, \$5; other contributions, \$20, to const. Mrs. Caroline A. Taylor, Mrs. Lucia Belden, and Mr. N. O. French, L. Ma.,	100 00
Granville, balance of legacy of Mrs. Chloe Cluff, by Jarvis Barber, Ex.,	10 00
Greenport, N. J. Worth,	10 00
Labon, First Cong. Ch. and Soc., by Wm. Briggs, in full to const. Dea. Jas. Clements, Adams Moor, and Mrs. Samuel McFadden L. Ma.,	75 00
New York City, Harlem Cong. Ch., by Dr. Brockway, mon. con., \$7.50 coll., additional \$3,	10 20
Norwich, Sab. School of the First Cong. Ch., by George H. Spry, to const. Rev. Samuel S. Scoville L. M.,	30 00
Raymondville, Cong. Ch., by Rev. P. Montague,	10 68
Rome, Josiah Keeney, by R. W. Wight, Shelby, First Cong. Ch., by Rev. L. S. Atkins,	4 00
Sidney Plains, Sab. School Miss. Assoc., by M. Johnston,	10 00
Warsaw, Cong. Ch., by I. H. Darling, Treas., \$121, to const. John Mathews, L. A. Hayward, Simeon Lewis, and Hon. W. J. Humphrey L. Ma.; I. H.	15 00

Darling \$100, to const. Edward M. Darling, Frederick W. Darling, and Grace Darling L. Ma.,	\$221 00
Winfield, S. Bonfoy,	5 00

NEW JERSEY—

Newark, Mrs. J. C. Hornblower,	1 00
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OHIO—

Austlinburg, Cong. Ch., by M. W. Pulls, Treas.,	68 20
Clarksfield, Spelman Pelton,	10 00
Elyria, Presb. Ch., by I. S. Metcalf, coll., \$48.50; T. L. Nelson, \$25; I. S. Metcalf in full, to const. him a L. D., \$40,	118 50
Harmar, Cong. Ch., \$35.20; mon. con., \$38.38; Douglas Putnam, \$500, by D. Putnam,	563 58
South Amherst, Cong. Ch., by Rev. H. C. Hitchcock,	18 00

INDIANA—

Centreville, Miss M. L. Newcomb, in part to const. W. H. Wells a L. D.	50 00
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ILLINOIS—

Brenton, Cong. Ch., by Rev. J. L. Granger,	4 70
Crystal Lake, Cong. Ch., by Dea. S. F. Foster,	15 25
Harvard, Cong. Ch., by Rev. C. R. Fitts,	8 35
Menticello, The Church of Christ, by A. W. Corey,	100 00
Paw Paw, Cong. Ch., by Rev. C. C. Breed,	18 00
Payson, Cong. Ch., mon. con., by David Prince, Treas.,	28 85
Roscoe, First Cong. Ch., by Rev. L. M. Gates,	11 50

MISSOURI—

Brookfield, Cong. Ch., by Rev. O. H. Pratt,	7 00
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MICHIGAN—

Bridghampton, Cong. Ch., \$8.50; Port Sanilac, Cong. Ch., \$10.45, Worth and Birchville, Cong. Chs., \$6.50, by Rev. D. Berney,	20 45
Detroit, Legacy of Theodosia Snow, by Geo. W. Harwood, Ex.,	50 00
Eaton Rapids, First Cong. Ch., by Rev. J. R. Stevenson,	20 00
Grass Lake, Cong. Ch., by Dea. Robert Davis,	91 25
Greenville, Cong. Ch., by Rev. C. Spooner,	26 00
Goodrich, First Cong. Ch., by Rev. J. M. Ashley,	7 00
Lamont, Cong. Ch., by Rev. J. A. McKay,	12 00
Lawrence, Cong. Ch., by Rev. J. Scottford,	21 00
Le Roy, Cong. Ch., by Rev. A. Acheson,	28 30
Lima, Cong. Ch., by Rev. S. Phillips,	40 00
Somerset, Cong. Ch., by Rev. A. S. Kedzie,	49 00
Three Oaks, Cong. Ch., by Rev. P. B. Parry,	10 00

WISCONSIN—

Received by Rev. D. Clary—	
Fond du Lac, Cong. Ch., by Rev. Thos. Wright, of which \$30 from W. C. Hamilton to constitute J. K. Hamilton a L. M.,	\$107 25
Geneva, Presb. Ch.,	\$9.95
Greenwood, John Boynton, by Rev. O. Boynton,	5 00
Berlin, First Cong. Ch., by Rev. Jas. McLean,	21 55
Black Earth, Cong. Ch., by Rev. A. S. Allen,	17 75
Hammond, Cong. Ch., by Rev. J. W. Miller,	15 00
Hustisford, Cong. Ch., by Rev. J. S. Lord,	7 50
La Fayette, Cong. Ch., \$5; Tomah, Cong. Ch., \$5.50, by Rev. A. O. Lathrop,	10 50
Menomonee, Cong. Ch., by Rev. F. M. Iams,	28 50
Pleasant Hill, Cong. Ch., by Rev. G. M. Smith,	11 00

Sun Prairie, Cong. Ch., by Rev. C. M. Morehouse, to const. Rev. O. W. Matthews & L. M., \$30 00

IOWA—

Bethel, Cong. Ch., \$6; Fayette, Cong. Ch., \$4; Lima, Cong. Ch., \$4; West Union, Cong. Ch., \$4.50, by Rev. J. J. Hill, 18 50
Independence, Spencer W. Noyes, 5 00
Keosauqua, Rev. J. D. Sands, 5 00
Lucas Grove, Cong. Ch., by Rev. T. H. Canfield, 8 50
Milton, German Evan. Cong. Ch., by Rev. J. H. Langpaap, 5 00
Toledo, Cong. Ch., by Rev. G. H. Woodward, 38 50

MINNESOTA—

Chester, Mazeppa, and South Mazeppa, Cong. Ch., by Rev. W. Bigelow, 30 00
Haven, a Friend, 1 50
Minneapolis, Plymouth Cong. Ch., by Geo. Harris, Treas., 78 58
Rushford, Cong. Ch., by Rev. W. W. Snell, 4 00

NEBRASKA—

Avoca, Cong. Ch., \$5; Salt Creek, Cong. Ch., \$6.90; South Bend, \$4.50; Weeping Water, \$10.30, by Rev. M. F. Platt, 26 60

HOME MISSIONARY, 6 25
\$15,993 80

Receipts of the Massachusetts Home Missionary Society, in October, 1865. BENJAMIN PERKINS, Treas.

Amesbury and Salisbury Mills, Village Soc., \$30 00
Andover, West Parish, to const. Dea. Peter Smith L. D., Miss L. B. Shattuck, Miss A. J. Chandler L. Ms., \$174.41; Rev. Charles Smith, \$50, 224 41
Bedford, a Friend, 5 00
Boston, Salem st. Ch. and Soc., ann. coll., \$202.60; Phillips Ch. and Soc., to const. Rev. E. K. Alden, Rev. J. A. Vinton, S. E. Cobb, D. H. Harrington, W. Gallagher, E. Briggs, W. Howes, E. Burnham, W. L. Dodge, Mrs. M. H. Alden, Miss L. E. Simonds, Mrs. L. E. Bird, J. Burrage, J. R. Fairfield, L. Ms., \$492.91; Berkeley st. Ch. and Soc., to const. J. H. Comer and W. Hollister L. Ms., \$277.94, 973 45
Byfield, Cong. Ch. and Soc., 11 25
Centerfield, bal. of coll., 50
Dedham, Mrs. Jerusha Bingham, \$5; a Friend, \$10, 15 00
Dorchester, Village Ch. and Soc. coll., \$47.25; Ladies' Soc., \$45, to const. Mrs. M. S. Webster (by ladies), John A. Tucker and Wm. R. Hutchinson L. Ms., 92 25
Falmouth, Rev. Mr. Kimball's Soc., 231 10
Fitchburg, Calvinistic Cong. Soc., to const. J. R. Haskell, M. L. Clark, G. B. Hayward, Mrs. L. W. Warren, Mrs. L. O. Waters, Mrs. D. Frost, Mrs. J. Q. A. Mellen, Mrs. W. O. Brown, Mrs. J. Hartwell, Mrs. L. Blodgett, Mrs. G. H. Wheeler, Mrs. W. Baldwin, Miss O. Edson, L. Ms., 415 28
Franklin, First Cong. Ch. and Soc., to const. Dea. J. T. Bacon, H. M. Green, E. Richardson, Miss A. Gillmore L. Ms., 180 40
Groton, Union Orthodox Church, 17 00
Leicester, First Cong. Ch., mon. con., 8 08
London (England), Mrs. Augusta Krell, 100 00
Lynn, Central Ch. and Soc., 151 58
Medway, First Cong. Ch. and Soc., to const. Mrs. Mary A. Roberts, Mrs. Abby A. Harding, E. A. Jones, L. Ms., \$120.23; Village Ch. and Soc., to const. Mrs. E. H. Sanford and Mrs. S. B. Metcalf L. Ms., \$66.08, 186 26

Middleboro, Central Cong. Ch. and Soc., \$30 14
Monson, A. W. Porter, Esq., 200 00
Newbury, West Cong. Ch. and Soc., 13 58
Oakham, Cong. Ch. and Soc., 88 61
Paris (France), Mrs. Jane C. Clark, by Mr. J. G. C. Dodge, 50 00
Princeton, bal. of coll., 90 45
Randolph, First Cong. Ch. and Soc., 62 58
Roxbury, Vine st. Ch., mon. con., 13 00
Southboro, Second Cong. Ch., mon. con., 4 08
South Reading, Ch. and Soc., 165 17
Webster, First Cong. Ch. and Soc., 58 00
Wellesley, Cong. Ch., to const. E. Flagg and W. S. Windsor L. Ms., 80 00
Weston, Mrs. M. H. Bigelow, 900 00
West Roxbury, South Evan. Ch. and Soc., 21 00
Weymouth North, Rev. Mr. Emery's Soc., 183 53
Winchester, Cong. Ch. and Soc., mon. con., \$13.55; coll., \$57.07, 70 08

\$3,729 57

Receipts of the Connecticut Home Missionary Society, for November, 1865. E. W. PARSONS, Treas.

Berlin, Rev. W. H. Moore, \$10 00
Branford, Cong. Ch., by Rev. E. O. Baldwin, to const. John Plant, William Linsley, and David Beach L. Ms., 112 00
Durham Center, So. Ch., to const. Phineas Melgs L. M., by Rev. J. W. Sessions, 40 00
Enfield, Cong. Ch., by J. P. Converse, to const. J. Warren Johnson L. M., 80 00
Falls Village, Cong. Ch., by Rev. J. Edgar, 7 00
Hadlyme, Cong. Ch., by Rev. H. W. Jones, North Stamford, Cong. Ch., by Rev. W. H. Moore, 11 35
South Windsor, First Cong. Ch., additional, by Chas. Willey, 4 00

\$221 45

Donations of Clothing, etc.

Enfield, Mass., Ladies, by Mrs. J. B. Wood, a barrel, \$116 00
Fall River, Mass., Central Female Benev. Soc., by Mrs. Elias C. Nason, Soc., a barrel, 174 34
Georgia, Vt., Ladies, by Mrs. Mary J. Robinson, a barrel, 60 00
Haverhill, N. H., Ladies' Benev. Soc., by Miss M. E. Cooper, a box, 90 00
Hopkinton, Mass., Ladies' Miss. Soc. of Cong. Ch., by Mrs. S. B. Crooks, a barrel, 257 38
Middletown, Conn., South Cong. Ch., by Mrs. E. M. C. Dudley, a box, 100 00
Newburyport, Mass., First Cong. Ch., by Rev. John R. Thurston, a barrel, a box, 100 00
New York City, Mrs. Dr. Willard Parker, a box, 144 37
Providence, R. I., Beneficent Cong. Ch., Ladies' Miss. Assoc., and Mrs. William Russell, by Miss H. E. Perry, a barrel, 94 17
Salem, Mass., Class 18 in Cambria st. Sab. Sch. of Cong. Ch., by H. J. Pratt, a box, 125 54
Southport, Conn., Ladies, by Frances Wakeman, a barrel, 68 35
South Reading, Mass., Ladies' Char. Soc., a box, 61 48
Sunderland, Mass., Ladies of the Dorcas and Plumtrees Societies, by Mrs. C. B. Trow, a barrel, 94 17
Thompson, Conn., Ladies of Cong. Ch., by Miss Ellen D. Larned, a barrel, 125 54
Wallingford, Conn., Cong. Ch., by Rev. Aldare Walker, a box, 68 35
Waterbury, Conn., Ladies of Second Cong. Ch., by Mrs. S. M. Cate, a barrel, 68 35
Swanton, Vt., Cong. Ch. and Soc., by H. P. Bullard, Treas., a box, 68 35

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXXVIII.

FEBRUARY, 1866.

No. 10.

SELF SUPPORT BY MISSIONARY CHURCHES.

[It is the aim of the American Home Missionary Society to foster the spirit of self reliance in the churches it assists. It assumes only that portion of their burdens which they are unable to bear; and as fast as their ability increases, its aid is diminished, till they reach the condition of self support. During the war many of the missionary churches were greatly reduced, weakened and discouraged. To preserve them alive, and to provide them with gospel ministrations, it was necessary to grant them large, and, in some cases, increased appropriations from the Treasury of the Society. This exigency was promptly met by the Executive Committee, according to the means placed at their disposal. But this exigency has passed. Peace has returned. The missionary churches share in the general prosperity. But they are under a strong temptation to cherish the feeling and habit of dependence, to their own injury and that of others more needy than themselves. Justice both to the patrons and beneficiaries of the Society, obliges the Executive Committee vigilantly to guard against this tendency.]

We are gratified to notice that this subject is receiving the attention of ministers on the missionary field, familiarly acquainted with the condition of the churches, and therefore peculiarly qualified to address them in reference to their duty in the premises. The following judicious remarks are taken from the *Religious News Letter*, published at Dubuque, Iowa. We commend them to the special attention of Agents, Committees of Missions, and churches seeking missionary aid.]

"The self-supporting principle among native Christians, in all its applications, needs an unsleeping guardianship and culture. It is here that the grand practical difficulty lies in the working of specific charities. Where a man can support himself, it would be cruel to support him."—*Dr. Anderson.*

The same difficulty besets the Home Missionary work of aiding churches. Its

object is to nurse the weak, infant churches up to the period of possible self support, and no further. All that is done beyond that is not charity, is not aid—but a gift which ministers to weakness, dependence, selfishness, want of enterprise; and defeats the very object which the donors seek to promote. It becomes an important duty, then, both to the individual members of the churches which receive aid, and to those who give their money for their charity, as also to the cause of Christ in connection with the Home Missionary churches, that every church should be left to its own resources, so soon as it reaches the point of ability to support itself.

The Committee which we appoint must be careful to inform itself of the ability of those churches which apply for aid, and give their indorsement in no case where the church and congregation are able to support their pastor. They should find a vital necessity, on the ground of the inability of the church, with the aid which earnest effort may expect to secure from the surrounding community. Otherwise the money is worse than wasted, working evil to those who receive it.

Beneficiaries are not—in many cases—proper and competent judges of their own causes, especially if aid has been received for several successive years. It is more than possible that receiving has begotten a timid and dependent state of mind, causing the burden to seem greater than it is, and their ability less, judging that they are unable because others have aided them. They feel poorer than they are, because they have been objects of charity. They are weak, because the spirit of enterprise has not been waked up. They have never been called upon by stern necessity to make proof of their resources, or if at first, not recently. Hence they are not proper judges of their own case. The Agent or indorsing committee must judge for them, and at the proper time leave them to care for themselves. Their wish, or their convenience, has no place in the balance, which tries ability only. If able, but not willing, they are not fit objects of charity, and should be left to answer to the great Head of the Church for what they ought to have done, but would not do.

The Home Missionary Society has a right to be the judge; and being, through its Agents, almoners of the charities of the churches, it has no right to give when there is no real need, from lack of ability, and must withhold where the ability exists. Many churches no doubt ought to be denied before they are ready to assume their own support—and for their own good.

Ours, of all Home Missionary churches, are called upon to give by the rule of faith, beyond their present means, in common parlance—according to their anticipations. Christians in Iowa, especially in farming districts, are laying or have laid the foundation of speedy independence and wealth. When they see it so clearly in the near future, when they are gaining it year by year, they must anticipate, and give liberally to Christ now, as the magnitude of the work requires, trusting in this, as in other things—to their hopes and confidence of success. They must give beyond what they have felt able to do, trusting to this deep, rich, exhaustless soil, upon which God has planted them, to a constantly increasing immigration—to God, who loves the cheerful giver, and brings fatness to the liberal soul—to make the time of their self denial short.

The voices from the far off borders, and the awaking South, and the majestic spirit of the times, are saying to many of our churches, which have long been aided, and brought to goodly stature—that they must adopt a new standard of self denial; they must cease to eat the children's bread. They must hear the cry of the more needy, and assume a double burden that they may be supplied. They

must give up their portion, that new churches may be planted and sustained. But it will not be burdensome to them. The feeling of independence and enterprise will prevent the double from being more oppressive than the original. It is made even lighter by a consciousness of power and enterprise and self reliance, which wins respect and indorsement. It can ask, and will receive more generous aid from those who are without—in many cases, more than they are now receiving in charity. Business men are more interested in it, and in the truth, which it sustains, with a more earnest self denial. Determined, self-reliant enterprise would bring all needed help—from the people among whom they are—to many of our largest Home Missionary churches. My own church assumed its own support when it had but five male members, only one of whom was worth a thousand dollars, and nine female members. Others will not fail in the trial, for which the time is fully come. Churches which are less able, and have but a tithe of their prospects of increase and wealth, are supporting themselves, and giving the money which some flourishing Home Missionary churches are receiving, because they have not considered how great the duty of self support is, nor what their full ability can do, nor from whom help is denied that they may receive it. Let our Committee do their full duty; let us all labor to beget a new spirit of enterprise; let the Home Missionary Society adopt a new standard of ability for its beneficiaries, leaving them as soon as possible, and push on to fields yet unoccupied; so will its blessings be doubled, and the kingdom of our Lord be hastened to the fullness of its coming.

HOME MISSIONS AND NATIONAL UNITY.

WHETHER this nation is to remain one, or to be ultimately divided, depends upon the question whether we are built up as one people, pervaded by the same influences, having a certain unity of principles and sympathies. The only way by which we can be preserved as one nation in form, is to be one in fact; to maintain that vital unity, of which a national government is the emblem and representative.

This truth gives the key to the recent rebellion. We were becoming two nations, and consequently falling asunder. At the North we said: "Let the people of the South manage their own concerns in their own way." If they do not want universal education, let them do without common schools; if they do not want universal liberty, let them have slavery; and so we looked on carelessly, while they reared the structure of society on principles exactly opposite to those that prevailed here. There can not be the least doubt that if the system of free labor, diffused education, and equal rights before the law, had prevailed in the South, if the same institutions had been carried to the Gulf that were borne across the Lakes, we should have escaped the experience of the last four years.

There was no tendency whatever during the recent war to a separation between the Northwest and the East—though there was such a dream in the minds of a few, at the beginning of the struggle—simply because the Northwest and the East are one. The institutions, the principles, the moral and religious convictions of the East, have flowed along the parallels of latitude, and no line can be drawn be-

tween the East and the West, like the "Mason and Dixon's line" of the South, where it could be said, "Here one system ends, and another begins."

Now, we believe that this nation can not remain permanently one without a certain unity of religious character and state. Those who once dreamed that the West might separate from the East, and especially from New England, built their expectation entirely on the assumption that there was a real difference between New England and the West, in this very matter of religious convictions and principles. If they had been correct in that assumption, their dream might have been verified. Indeed, the classes of people, East and West, that were most ready to sympathize with the rebellion, were just those classes that were least in sympathy with the religious principles and institutions that New England has sent abroad through the North.

If it were possible—for example—that Mormonism could prevail on the Pacific slope, and all those rising States were to have their society, their sentiments, their morals, the product of that unclean system, there would then be an irrepressible conflict impending on that subject—impossible that the nation should continue united and peaceful, with one half Mormon and the other half Christian. These two parties would be in fact two nations, and the nation could keep its unity only by the conquest and extirpation of one of these opposing systems.

There may be no danger of this, but there is another supposition that seems less improbable. If one part of the nation were to remain Christian, and another were to become Atheistic—if the great East, retaining its institutions of religion, should cease to propagate them, and its sons, going beyond the Mississippi valley, should leave behind them the Sabbath, the Bible, and the faith of their fathers—in that case, we should also become a divided nation, and the subjugation of one of these parties, or the division of the country between them, would be the only alternatives. Is that supposition impossible?

Beyond the limits of Kansas and Nebraska, there is a vast region of mountains and of mines. Its area equals that of all the States east of the Mississippi river, and, outside the States of Oregon and California, it can not well be said that even a beginning has been made in planting the institutions of religion there. On the first of January last, there were seven organized Territories, rapidly filling up with an American population, in which it was not known that we had one Congregational church; and other denominations were not materially supplying our lack of service. Over all that vast region, society is crystallizing into permanent forms, without any sufficient religious influences; and what shall be the effect upon our country, if the wealth and enterprise and rising power of that great region is left untouched by the Gospel, and comes up to be arrayed on the side of ungodliness?

And where are the men to carry the institutions of New England, and of the Northwest, to the remoter West, and to the newly opened South? Our population is outrunning the progress of religious institutions. The field is swiftly opening and extending, and the laborers are diminishing! The trumpet must sound again to summon christian young men to the ministry. A new impulse must be given to the great work of Home Missions. The nation has been only temporarily saved by the sword. Let patriotism now rise to piety, and those who have been soldiers for the sake of the country, now become soldiers of the Cross, for the sake of the country and of Christ.—*Wisconsin Puritan.*

MISSIONARY INTELLIGENCE.

NEBRASKA.

*From Rev. I. E. Heaton, Fremont,
Dodge Co.*

Railroad and Religion.

The Pacific Railroad is now graded more than a hundred miles. The rails are laid perhaps twenty five miles. We expect to see the cars by January. The work has, however, occasioned the opening of two saloons for the sale of whiskey. We regret that so much material good should be accompanied by so much moral evil.

Platte Valley, and indeed a large portion of Nebraska, have been more than usually subject to outside influences. The gold mines, in Colorado, Idaho, and Montana, have furnished an excellent market for agricultural productions through the Territory. We think also these regions will prove a permanent market. A temporary result of this market is this. A prominent employment here is that of freighting provisions and other supplies to the gold regions. This leads many away from the salutary influences of home and friends, away from the encouragements and restraints of civilization. The Sabbath is scarcely in all their thoughts. These are forms of material influence, outrunning the refining and purifying influences of domestic scenes, civilized customs, and even religious institutions. The freighting business has usually yielded a liberal profit; and this induces many to continue it. But the advancing railroad will soon close the business; and result, as we hope, in the moral improvement of many.

MINNESOTA.

From J. N. Williams, Lake City, Wash Co.

House Building.

I am now exerting myself beyond my

strength to make my family comfortable for the winter. The house I occupied through the summer, I had to leave, and there was no way for us but to put up a temporary shelter. It was too small for my family, and therefore I set a part of my furniture down on the prairie and built a house over it. I had heard of your missionaries doing such things before, but never expected that it would be my experience. Yet, literally, thus has it been. But we live in the hope of a comfortable home, and, above all, of God's blessing on this field and among this people.

IOWA.

*From Rev. A. T. Loring, Manchester,
Delaware Co.*

Changes in Five Years.

My fifth year of missionary labor in this field expires to-day; and I am constrained to review this interesting period of my ministry, although it is with painful, as well as pleasant emotions, that I do so. Within these five years what changes have been wrought in our land! What, in the midst of the people among whom I dwell! What, even in my own household! I am amazed that so much of thrilling history—history over which posterity shall both weep and rejoice—has been crowded into this brief period of my work in Manchester.

And yet it is so. Providence has so ordered it that I should live and labor, suffer and rejoice at such a time as this. During this period, the "gates of Janus" have been opened upon us, and, after years of carnage and untold suffering—national, family, and individual—have, thank God, been closed again. During this period, that iniquitous system of oppression, whose extirpation had baffled the wisdom of the wisest, has been destroyed, and slavery has now, with, per-

haps, some slight exceptions, no legalized existence in the land. Then, an assassinated President, a nation thrilled with horror, hundreds of thousands of new made graves, widows and orphans desolate, homes forsaken, soldiers returning maimed and broken down, and heartbroken parents "weeping for their children, and will not be comforted because they are not!"

And this, in miniature, is the experience of my own people, my own family, and my own heart. Within these years almost a new congregation greets me on the Sabbath. New faces, new neighbors, new dwellings, new stores and shops, aye, new churches, now rise up before me. Where are the young men and boys who witnessed my entering among this people, and heard my first utterances of the gospel message here? Alas! they are no more. Their country has enshrined them. It seems, indeed, as if a whole generation had passed away in these few years, and a new one had sprung upon the stage.

The Work to be Done.

Work—oh! how much work—needs to be done in this now disjointed country! How much in each individual community! The West and South! How few Eastern people realize the present significance of these two little words? What a tide of worldliness, pleasure-loving, iniquity in all its forms, is setting in upon us—intemperance, profanity, dancing, gambling, lewdness, thefts, murders, and the like. And, what is to be more deplored, the churches, especially the male members, are hard to be roused from their worldly engrossments to a sense of their amazing responsibilities at this vital hour.

From Rev. H. L. Bullen, Durant, Cedar County.

The Grace of Giving.

One of the important duties of ministers is in danger of being overlooked by your missionaries. I refer to the duty

of cultivating in their churches the grace of giving. Our churches are feeble—unable to sustain their own pastors alone—shall they give to help other churches to do that which they are not doing for themselves? It sometimes seems to the people a sort of inconsistency, for their missionary ministers to press upon them this duty of giving to the cause of missions at home or abroad. I have, I confess, felt as if there were some incongruity in the matter.

This year I was led to choose these words: "*See that ye abound in this grace also,*" as the foundation for my appeal in behalf of the cause of Home Missions. I found upon studying the passage, that it involved the obligation of all to exercise this grace of liberality whatever their ability; that poverty even, which is the only plausible excuse, was no excuse at all.

Paul founded his appeal to the Christians at Corinth on the marvelous grace exhibited by the Macedonians, whose gifts had been offered with such a christian benevolence out of the very depths of poverty. This was like Christ who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. Then I thought of the poor widow who cast two mites, even all her living, into the Lord's treasury, with the special approval of Christ. Then I said it is clear that all must give, the poor as well as the rich, every one whether able or not, as the world commonly interprets ability. The poor have need of "this grace" as much as they have need of faith and love. But it is a grace which, like prayer, thrives by exercise. The poor have need of the comfort which comes from *giving*, as well as of that which comes from *receiving*.

Then I said that this is a grace which specially requires us to "*see to it.*" It is difficult to practice. We always have more ways, useful ways, of spending money than we have of getting it. If we wait till all our own wants are sup-

plied, we shall never give any thing. It is the very substance of self-denial to give away that of which we have ourselves pressing need.

The poor, as well as the rich, are exposed to the peril of penuriousness. Giving breaks the hardening crust of selfishness. This grace costs something. Selfish interests plead against it; there is occasion to give special regard to the exhortation: "*See that ye abound in this grace also.*"

So I invited my people, the poor as well as those in more comfortable circumstances, to give, as a proof of the sincerity of their love to Christ, as an exhibition of one of the sweetest of all the christian graces—for their own sakes, for the sake of the needy, in response to, and in harmony with the action and spirit of the churches, to do more than ever for the spread of a full, pure Gospel throughout our land.

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*From Rev. O. Emerson, Jr., Sabula,
Jackson Co.*

Fields White unto Harvest.

When I returned here, near five years since, it was with an impression that my health was so far impaired as to make it no longer practicable to travel and preach as in previous years. But the close of the war has removed a burden from my heart and hands; has revived my spirits, and seems to have improved my health, so as to make me regret the engagements that prevent my laboring in several destitute places, where I planted churches in years gone by, and which seem likely to perish, from want of ministerial labor. Besides, there is more call for preaching, and a greater readiness to listen, than for several years past. While the war continued, many of us felt constrained to preach on various subjects, relating to it, in a way that gave deep offense to many of our hearers. But that difficulty is now removed. God has so interposed, in our affairs, as to give even wicked men such an im-

pression of his overruling providence as they never had before; while the bereavements occasioned by the war seem to be inclining all classes to seek, or at least accept, the consolations of the Gospel.

I have received several earnest calls to labor in destitute places, which I could not accept while present engagements continue. I have, however, visited several settlements where I had not preached for years, and have been cheered by renewing old acquaintances, and by tokens of a wide and effectual door of usefulness opening, if there were only time and opportunity to enter. There are within thirty miles or less, four or five churches that are languishing in destitution, to which it seems to me that, while it continues, an occasional visit from a minister would be highly beneficial. To all these churches I have preached in past years, and nearly all were gathered under my labors. There is very great destitution of evangelical preaching of any kind.

Causes of Growing Destitution.

This region, outside of the large towns, is not as well supplied with evangelical preaching as it was twelve or fourteen years ago, I speak from personal knowledge of this and adjoining counties. I think the same is true of the Northwestern States in general. Several causes have contributed to this result:

1. The occupation of our vacant territory is constantly creating new centers of influence, where the preaching of the Gospel is demanded.
2. The increased expense of living has led numbers of ministers from seeming necessity, to abandon the work, or to devote less of their time and strength than formerly to its prosecution.
3. The diffusion of books and papers, the improvement of our Sabbath and public schools, the quickening of the general mind by recent events, and the removal to the country of a larger number than formerly of intelligent families, is creating a demand for a higher stand-

ard of culture and efficiency in the ministry than was deemed necessary in the infancy of our settlement.

4. The facilities for acquiring wealth, constantly increasing, are not only drawing numbers from the ministry, but preventing many from engaging in the work. No want of our country is more pressing than *an increase of able and devoted ministers.*

Decease of Rev. Alfred Wright.

In our last issue we recorded the sudden decease of two of the missionaries of this Society. It is now our painful duty to announce the departure of another faithful laborer, Rev. ALFRED WRIGHT, of Durango, Iowa. He died November 18th, after an illness of about one week.

The following sketch of his life is taken from the *Religious News Letter* :

Mr. WRIGHT was born on the 17th of March, 1803, in that part of Springfield, Mass., now known as Cabotville, and was, therefore, at his death in the 63d year of his age. He was graduated at Amherst College in the class of 1827, and at the Auburn Theological Seminary in the class of 1830. He was early interested in Home Missions, and nearly his whole ministerial life has been spent in the Home Missionary service. Immediately on leaving the Seminary, he went with six of his seminary classmates to Missouri, where he spent over fifteen years.

During the last nineteen years, his home and labors have been in Iowa. He came first to Jones county, where he organized what is now the Congregational church of Anamosa, then known as the Congregational church of "Big Woods." With this church he labored eight years, and laid successfully and wisely the foundations of what is now one of the most prosperous and promising churches in the State. From Anamosa he removed to Quasqueton, where he remained two years, as pastor of the church there; and afterward he resided several years in the place as a farmer,

preaching at the same time at destitute points in the neighborhood. He spent one year with the church at Green Mountain, in Marshall county, and during the last two years he has preached to the Congregational churches of Durango and Cottage Hill. In all of these places he won the esteem and affection of his people by his noble and genial qualities as a man, his loving faithfulness as a pastor, the soundness and earnestness of his pulpit instructions, and, above all, by his devout, yet cheerful bearing, and the uniform consistency of his christian life. Wherever he has labored, God has given him souls for his hire.

His funeral was attended at Durango, Monday, Nov. 21st, the services being conducted by Rev. J. Guernsey and Rev. Lyman Whiting. His grave, as is fit, is beneath the venerable oaks that surround the little sanctuary within whose walls his voice was last heard in advocacy of the Gospel he loved so well. It will be watched over and guarded with tender and affectionate care by the little flocks by whom he was so dearly loved as a shepherd.

From Rev. J. Van Antwerp, De Witt, Clinton Co.

Anchored at Last.

Since entering our new house of worship, we have come to possess new strength and courage. We feel that we have become anchored at last, and there is with many a perceptible change in their church going habits. A number who before only occasionally found a place in the sanctuary, have rented slips, and regularly attend worship. The church is no longer looked upon as an experiment, but as a permanent fixture. Confidence and sympathy have also thus been secured, which fact has greatly extended our influence in the town and community. It has also served to increase our interest in the Sabbath school and to add to the number of those who attend. We very much need a good bell to call us to the house of God, not

that we can not go without it, but a good bell has inspiration in it, and by its associations wakens devotional thoughts. And as a church we need something more than this—the divine presence and quickening, that the sanctuary may truly be filled with God's praise. Is not this the time, the set time, for God to visit his Zion in our land?

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From Rev. D. N. Bordwell, Charles City, Floyd Co.

Doubling the Collection.

Last Sabbath I presented the cause of Home Missions, and took a collection which amounts to something more than has usually been taken in this little church, but I am determined to double the amount before the close of the year.

If our churches are to raise twice the usual amount for our Home Missionary Society, this year, it is clear that this must be done by each church doubling its subscription; and I think I can pledge my church to do even more than this. Our prospects seem favorable. Our church membership, though small, is nearly double what it was at the beginning of the year, and we have in expectation considerable further additions soon.

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From Southern Iowa.

Persecution for Righteousness' Sake.

At a business meeting of the church, recently, a non-professor (whose wife united with the church at the last meeting) arose and asked the privilege of making a statement. It was granted, and he, pale and trembling, said that his wife united with the church without due consideration, and after more mature thought had concluded that it was wrong for her to remain a member, because she did not believe certain essential articles of faith, such as the divinity of Christ, his atonement, etc. He therefore requested, on her behalf, that her name might be dropped from the church roll. After con-

sultation, I was appointed a committee to visit this sister. I did so, and found that the statement was not true, and that the christian wife was suffering persecution from the Universalist husband. To justify his conduct, he referred to

His Father's Example.

His mother and eldest sister became interested in religion; his father kept them at home, and by various reasonings, and the books which he gave them to read, succeeded in quieting their fears respecting a future state of "endless torment." And now, he says, "his family is peaceful and happy." To such a state, this man wishes to reduce his wife, and so "keep his family undisturbed by such useless fears." But, thank God, the tried wife yet remains steadfast. But I have learned, and marked the result of the father's procedure. Finding sundry passages of scripture not in harmony with Universalism, he has thrown the Bible away, and is now an avowed infidel. His wife seems to be in a dreamy stupor, his eldest daughter is an open, vulgar scoffer at holy things, and a disturber of good society. Such is the peace Universalism secures. Oh, hide my eyes from the future awakening "to shame and everlasting contempt!"

WISCONSIN.

From Rev. M. Wolla, Hartland, Waukeesa Co.

A Seven Weeks' Furlough.

Soon after sending my first quarterly report, I received an invitation from the Wisconsin branch of the American Christian Commission, to accept an appointment to the Potomac as Delegate. Laying the request before my people, a seven weeks' furlough was unanimously voted for that purpose. This I felt was a providential opening for accomplishing as much good, to say the least, as I could at home, and at the same time, perhaps, improve my health, which was then

poor. These two objects, I am now satisfied, were accomplished. I was stationed in the hospitals at City Point, Va., which at that most interesting juncture of the war—just at its close—enabled me, at the same time that I was engaged in a truly christian and philanthropic work, to witness many phases of the war which were not only interesting to me, but also very profitable. Hence those seven weeks spent in the service of the Christian Commission, I regard as the richest experience of my whole life, and, perhaps, was attended with as much good, for the time. I witnessed some exhibitions of human depravity, of course, but many more evincing a true spirit of loyalty and christian patriotism in our suffering boys. But the war is over, blessed be God, and our boys are returning to their homes, and to the peaceful pursuits of life—such of them as escaped death. May the baptism of fire through which, as a people, we have been called to pass, inure to our highest good; and may our nation have wisdom given her for the responsibilities now laid upon her!

From Rev. N. Mayne, Rockville, Dunn County.

An Aged Penitent.

I have great reason to acknowledge my obligations to the American Home Missionary Society for helping to support me and mine while I am going to the poor, and even to the highways and hedges, compelling the people to come in, that Christ's house may be filled. It gives me great satisfaction in visiting, to see how pleased the people are that they have a minister to visit them. During the past quarter, I visited an old gentleman (once a judge of our county) who is truly penitent. For many years, this man did not desire to see a minister, lived a skeptic, and thought his righteousness good enough. He has read Dr. Bushnell's work, and that, in the hands of the Lord, has been the means of convincing him of

his error; and now he is going to unite with the church.

From Rev. E. Clark, West Salem, La Crosse Co.

Good to be Afflicted.

Last Sabbath, being communion season, we received to the church, by profession, two members—a man and his wife. The man had previously been a prominent Methodist. Coming to this country, he allowed the love of this world so to gain the mastery over him, that he was compelled to relinquish all belief that he was a Christian. He also abandoned all the forms of religion, and resolved on making the world his portion. A little son, some ten or twelve years of age—an only child, to whom he was strongly attached, and on whose account, as well as his own, he was so eager for the gain of this world—sickened and died. God was then thought of, but, at first, with feelings of rebellion against his rule. But father and mother were soon brought to kiss the hand that had scourged them, and to feel and say that it was good for them that they had been afflicted. Having, for several months, “run well” in the christian life, they came last Sabbath, counting it a great privilege so to do, and joined themselves by covenant bonds to our branch of the family of the Lord. We are expecting farther additions at the next communion.

An Evil and a Remedy.

A great evil to ministers, in these changeable Western towns and villages, where there are not “parsonages,” or rarely are, and where ministers have not the means of purchasing houses for themselves, is the frequent shifting from house to house to which they are subjected. Houses are generally for rent only until they can be sold. We have suffered much by removals from this cause for the last two or three years, and were expecting a continuance of like experience.

The house we are living in—a good and convenient one—was sold. The purchaser wanted immediately to take possession. No other house was to be had, except with the same liability soon to be called to move out of it. One of our church members, seeing our predicament, called, and told us he could not see us moving about in this way; that he had, on that day, bought the house, and that we need lose no more sleep because we had not a house to live in. We say, “May the Lord bless him;” and if any body wants to respond, Amen! he may.

MICHIGAN.

*From Rev. A. Dresser, Pentwater,
Oceana Co.*

Roughing It.

Directly after making my last report, I left home to accompany Rev. H. A. Read on a missionary tour to Grand Traverse. We left Benzonia, on our return, about two o'clock, one pleasant afternoon, and rode on quite prosperously some four or five miles, on our “straight course,” with the sun sometimes before us and sometimes behind us; now on our right hand then on our left—turning and twisting, and facing every point of the compass, to avoid swamps, lakes, hills, and fallen trees. Our course, on the whole, was *homeward*, where our hearts were; and we were fondly calculating that, on such a day, we should be at such a place, and the next at another, and on such a day should reach home! The words were hardly spoken when, on a sudden, a wheel gave out, and let us down to the ground, breaking *every spoke*. With a hunter's hatchet, which Rev. Mr. R. had taken along to aid in kindling a fire for cooking his dinner, I cut down a staddle, and, fastening one end to the forward axle, I placed the hind axle upon the other, as it lay upon the ground, and we ventured on. But the staddle proved to be too small; so I cut a larger one. Our road was so

rough, that the axle, every now and then, would strike the ground. I then cut down a good sized hemlock tree, and, with much care in driving, we made it go, while I “worked my passage,” by going on foot. We had, however, proceeded but a short distance when night shut down upon us, very suddenly, and we could go no further. Owing to late rains, many difficulties had to be overcome in building a fire; but by perseverance we succeeded, and then made us a bed of hemlock boughs.

Early the next day, as it began to dawn, we were again on our way. We proceeded some four or five miles, when a forward wheel failed. The remainder of the day was spent in search of a strong wagon, which, with many difficulties, we obtained. We loaded our light one upon it, and by dark were ready for a new start. In the mean while we had reached the homestead of an old friend, who now proved a friend in need—procured the wagon for us, and gave us shelter for the night. Providentially we heard that a neighbor, some fourteen miles distant, had good seasoned timber, had fitted wheels for himself, and perhaps could fill ours. So we prevailed upon our friend to mount his horse, go forward, and have all things in readiness when we arrived. Then, all hands working, with axe, handsaw, and jackknife, we surmounted all difficulties, and had our wheels ready for setting the tire before dark.

During the night, a heavy shower of rain thoroughly soaked the dry fuel upon which we relied for kindling the fire for setting the tire, and it seemed impossible to accomplish our end. But every obstacle was overcome, the tire was set, in the midst of the rain, and before noon we were again on our way. The heavy winds, accompanying the rain, had blown down large trees across the road; but we cut and removed some, drove over others, and reached Pentwater safely on Saturday afternoon. On the Sabbath, Rev. Mr. Read initiated the work of

building a meeting house, by preaching on the subject; and on Monday a subscription was started, and things now bid fair for our commencing to build next spring.

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From Rev. S. S. Hyde, Dundee, Monroe County.

Sanctuary Completed.

Our church edifice was dedicated on the 14th of September, and is a very neat, pleasant, and well arranged little house. Every body is satisfied with it; and those who have done the most, have already forgotten the toil, and the expenditure it has cost. Almost every slip is rented, and the house is *full of people*. A communion service is presented by half a dozen former members of the church, and the whole matter is in so much better shape than we hoped, that we are very well satisfied. We want, very much, a bell—such as we could get for \$150, or \$200; but that is beyond our present reach.

The Sabbath after the dedication, we celebrated the Lord's Supper, received one to our communion, and had a very interesting day. I am trying to introduce, as fast as prudence will permit, the usual system and order of the Eastern churches.

ILLINOIS.

From Rev. D. Gore, Lamoille, Bureau County.

Valedictory.

This day closes my present connection with your Society, as your missionary to this church, which now proposes to step out alone and assume the whole of my salary in the future. The ability to do this is secured by the influence of our new meeting house. All our pews are rented for the current year for \$950. No reason is seen why, in the future, a sufficient amount of funds can not be raised here to meet all our wants. Our members are truly grateful to you for your long continued assistance to this people.

Without your aid, this church could not have lived to attain its present strength. You have stood by it, in peace and in war, in good times, and in hard times, in scarcity of crops, and in low prices for grain. In all its history you have been its firm friend, granting it aid in its weakness, cheering its ministers in the day of small things, and under discouraging prospects. But the reward of patience and perseverance has at length come, and is seen in our good house of worship, built entirely by this people, at a cost of \$5,650—in a permanent congregation of more than three hundred persons, and in a useful Sabbath school of from one hundred and fifty to two hundred members.

Benediction.

It is our prayer that your Society may do, in thousands of other places, what it has done for us. Its influence has been eminently happy in these Northwestern States. May that influence be widely extended, and reach the destitute in all our borders. Every church, assisted by it, and brought to a state of independence, seems to deepen its roots and multiply its fruits in the nation. Such a result is worth all it costs, even if we confine our vision to this world and the welfare of human society; but how much more valuable, if we consider the necessity and importance of fitting souls for heaven! No Society is more needed in the country, or more deserving of the prayers, sympathies, and contributions of the churches. As a parting gift, this church sends you \$80, which by a unanimous vote, is to constitute me a life member of the American Home Missionary Society.

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From Rev. J. Chapman, Onarga, Iroquois Co.

The Pastor's Study.

Our meeting house, which discouraged me, at first sight of the outside, and sent a chill over me when I entered it, shows now its white tower far over the prairie, having been entirely renovated inside,

except a part of the walls. The audience room is pleasant and comfortable, and I have a pleasant study again, which I have missed since I came here. The old gallery—formerly a receptacle for dust, and a habitation for spiders, that were drenched in every heavy rain by the leakage from the tower, where the fallen plastering and the naked laths made all look dreary—is now finished into two neat rooms.

Home in the Sanctuary.

Into these, I will be obliged to move my wife, if I remain here, for my salary, \$500, in a railway village, will not pay for board and rooms for two, to say nothing of clothing and other necessary expenses. I wish I could send you a picture of the house as it was and as it is. For years the church had felt too poor to stop the leaks in the tower and roof, at an expense of \$50. Now at an expense of some \$750, they have a nice house, nearly finished, and owe nobody but the deacon and me. He has made great sacrifices for the cause of Christ, by improving this house. I have worked with him, as the Lord gave me ability, hauling lumber, lugging nails, paints, oils, etc.

'From Rev. H. Bross, Millburn, Lake Co.

Conversion of a Returned Soldier.

A somewhat remarkable case of conversion occurred here a little time since. A soldier of one of our Illinois regiments, who had been three years from home, returned about the first of July. He was a young man, highly esteemed before enlisting, and while in the army had shown himself a brave, noble soldier. He was correct in all his deportment, interested in religious subjects, but yet had no hope in Christ. During our revival, last winter, two of his sisters were hopefully converted, and have since united with the church. His parents are both members of the church. His sisters wrote him last winter upon the subject of his soul's salvation, and I,

although a perfect stranger to him, sent him a letter urging him to give his heart to Jesus. Still, he came home without a hope. One day while working in the field, he told me, he was so overcome by the thought of the *goodness of God*, as manifested toward him, in preserving him through so many dangers, and in permitting him to come home and find the family circle unbroken, that he melted down under it, and then and there consecrated his life to Christ.

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*From Rev. N. C. Clark, Kingwood,
McHenry Co.*

Not Too Old to Work.

Day after tomorrow, I shall be sixty four years old. When, in the National Council, the wants of our nation were so clearly set forth, and the great amount of labor to be done for its evangelization, I wished that I was young, that I might labor longer, and that I was strong, that I might labor more effectually. Indeed, I opened the question that I thought was settled: whether it would be right for me, notwithstanding my age, and the fact that churches are unwilling to employ old ministers if they can obtain younger—and notwithstanding the fact that my right hand has become so weak and lame that it is with the greatest difficulty that I can write—to cease ministerial labor. When the question comes up, How is the needed supply of working ministers to be obtained? I think—though I can not accomplish as much as younger and stronger men—it may be my duty to labor on, especially in places which, if I did not supply them, would be destitute.

Our Quota in the Army.

About thirty five men from this place have, for a longer or shorter period, served in the army. In the Congregational church there were twelve male members. Six of them went into the army; of these, three served the entire three years—the others were discharged on account of sickness. They are now

all out of the army, and in good health. Of the six who did not go, one is upward of seventy years of age; one is lame; one is deaf; one, a young man, stayed to take care of the family, while his father went; the other two are between fifty and sixty years of age, and heads of families. Two sons of one of them—all he has—served in the army, each three years.

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From Rev. L. Leonard, McLean, McLean Co.

Another Bereavement.

At the meeting of the A. B. C. F. M., at Chicago, I learned that my daughter, who had just gone to the Rockford Female Seminary, was ill of typhoid fever. I hastened on to see her, and found her exceedingly sick. I removed her at once to a private dwelling, obtained a nurse, and staid with her for four weeks and more. My hopes at times were strong that she would recover; and yet I suffered death oft in watching her—being constrained to feel that she must die. She hovered between life and death for days and weeks, and on the 4th of November she departed, aged nineteen years. Her sickness and death produced a profound sensation in the seminary and in the city.

I need not say that this is a most severe trial. Three years ago I laid the remains of her mother in Elmwood cemetery, Detroit, and now those of the daughter most like her. The utterance of many sentiments and feelings showed that she was prepared. She had been a consistent Christian from her childhood. It is very sad to part with such a daughter, but joyful to think of her as being with the sainted dead.

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From Rev. J. L. Granger, South Brenton, Iroquois Co.

Well Started.

Although this church has been organized about four years, until my coming among them, in May last, they never

have had a minister who devoted his whole time to laboring among them. The church was gathered, and occasionally ministered to, by Rev. Mr. Foster, late of Onarga, Ill. Not only has he been to this people a spiritual father, at his own charges, breaking unto them the bread of life, but also (setting an example that we would that many possessed of an abundance of this world's goods might copy) he has aided them in the midst of the hardships incident to a new settlement, particularly at the commencement of this slaveholders' rebellion, by freely furnishing the money to make the payments upon their lands. The great hinderance to this people maintaining a minister heretofore has been the want of a house for his family. Houses grow few and small upon the "Grand Prairie;" and were it not that the hearts of the people are as large as their houses are small, even "boarding round"—which myself, wife, and three children are at present doing—would be immensely inconvenient. But this disadvantage with us will doubtless soon pass away, as, with the aid of Mr. Foster, the church is in possession of a ten acre lot, and lumber, and we are hard at work building a parsonage. We meet for worship at present in the school house, but it is too strait for us, and the good people are hoping that the time is not far distant when they shall be strong enough to build a more commodious house of worship.

This is called the Connecticut settlement; and nearly all the people are from New-England. With its fertile soil, healthy climate, the cheapness of its lands, and its nucleus of christian people, it offers peculiar advantages to those contemplating making a home in the West.

INDIANA.

From Rev. L. Kelsey, Agent.

Condition of Southwestern Indiana.

Southwestern Indiana is a wide field,

very much needing a higher grade of christian culture. Out of the county seats and larger towns, the religious condition through the country communities is mostly deplorable.

1. This part of Indiana was first settled largely by emigrants from the Slave States. They were reared under no decided religious influence. They brought no religion with them, and established none in their new homes. The Southern habit of looking to the county seat as the only center, has led to the neglect of any township centers of influence.

2. Pro-slaveryism and disloyalty largely prevail; and in some sections carry a majority of the people. This influence has been arrayed against a pure and free Christianity which regards all men as made of one blood—children of one common heavenly father, and redeemed by a common Savior, whatever their condition or complexion.

3. Sectarianism is rank and rampant. It is the greatest obstacle to the progress of religion. The communities are divided into numerous sects, and have little or no coöperation with each other. Therefore none are strong enough to sustain their church and minister and the influences of religion.

4. There are no pastors, in the country places, nor any thing that can truly be called churches. There are preachers who are farmers, and who go off to preach on the Sabbath. And there are preaching houses, often belonging to nobody, and for anybody to preach in, who can first get possession. And there are what are called churches, but mostly without organization, discipline, or order. Such a thing as a well ordered church, with its regular and permanent pastor, assembling each Sabbath for the worship of God, scarcely exists in Southwestern Indiana, out of the county seats and larger towns. The condition of things through the country is deplorable.

The Remedy.

1. *More coöperation* is necessary on the part of those christian people in a

community who wish for religious influences, and are trying to sustain them. Let them unite on the fundamental principles of evangelical faith and practice, and give liberty to each other, as to those things that are not fundamental. In church organization and order, let them agree to manage their own affairs, in their own way, by a vote of the majority of the church, employing their own minister, receiving and dismissing their members, and controlling their own church organization. This plan affords the only hope of religious prosperity, in small and divided communities. In the few cases where it has been adopted, in the West, the people have found it a millennium, in comparison with the former state of things.

2. *A large increase of intelligent and earnest ministers* is needed, giving all their time to the work. In Southwestern Indiana there are four or five Congregational churches, organized from materials that left the Cumberland Presbyterians, because of their support of slaveholding. These Congregational churches have been served by their pastors, who were driven from their Presbyteries because of their free principles.

The tide is now turning more in their favor, and they need helpers. I visited a neighborhood where there had been a Wesleyan Methodist church, composed mostly of former Cumberland Presbyterian materials, and had left them for the sake of free principles. The "Copperheads" had burned down their meeting house; their minister had sold his farm and removed, and they were very desirous of becoming a Congregational church, and were ready to receive a Congregational minister. There could have been at once a church of sixty or seventy members, in a thriving farming community, with fair prospect of growth. Doubtless other similar points would open to the entrance of Congregational ministers in Indiana.

3. *More concentrated labor* is required. Ministers are apt to scatter their

labor over too wide a field. This is the case in the country communities. If there can not be a pastor in every township, at present, yet the nearer we can come to that plan the better. If concentrated, permanent, and persevering labor of ministers is anywhere needed, it is in Southwestern Indiana. That only will overcome existing obstacles, and secure lasting results.

Ministers like others should expect to *make places for themselves*. So does the merchant, the mechanic, the farmer, the physician, the lawyer. And with them it is usually the work and waiting of laborious and persevering years, to build up a business. And that only is the road to success in business. Why should not ministers of Christ go out, where there is room for them, and where they are needed, and by similar work and waiting *make places for themselves*, and build up their cause?

OHIO.

From Rev. H. C. Hitchcock, North Amherst, Lorain Co.

Brightening Prospects.

North Amherst is a thriving village of seven or eight hundred inhabitants, on the northern division of the Cleveland and Toledo Railroad, midway between Cleveland and Sandusky. During the past year, business and population have increased considerably in the place, and meanwhile internal difficulties have disappeared from the church, so that the brethren here have been much encouraged by the brightening prospects before them.

Our congregations have been good, and I have enjoyed dispensing the bread of life to the people as I never did during the former term of my ministry here. Then mutual alienations among brethren quenched the Spirit, and made the work both arduous and unfruitful. But the long time coldness and rigidity have begun to soften into a growth of brotherly love, which renders ministerial duty far

more comfortable, secures the respect of "them that are without," and opens to the church a wider sphere of influence.

Something to Do for Christ.

We are contemplating here, as also at South Amherst, adopting a systematic plan of visitation, in which all the members of the church shall actively engage as visitors. We are beginning to feel the need of giving every one *something to do for Christ*, so all hearts shall be warm, and all hands busy, in the work of the Lord. From the Christian Commission Convention at Cleveland, I received a deep impression of the importance of thoroughness in parochial labor—of every church *thoroughly cultivating its own parochial field*. On returning, I tried to impart that impression to my people, both here and at South Amherst, and they seem to have accepted at least a part of it, and the fruit of it has already begun to appear in some very useful forms of religious effort, from the continuance of which we anticipate great good.

Self Sustaining.

This report will conclude my present connection with your Society as its commissioned missionary. The two churches to which I minister, desiring to relieve your Treasury, have undertaken my entire support for the year to come. Your assistance was most timely; by it we were helped through a crisis in the history of the churches. If the Lord shall continue to prosper them, according to present apparent promise, I hope that ere long they will return to you all, and more than they have drawn from your Treasury.

Accept the gratitude of your missionary and his people, with our prayer for God's blessing upon you, and the noble work of your Society.

From Rev. E. D. Jones, Thurman, Gallia County.

Grateful Acknowledgment.

In a box from you, which yesterday

came to hand, I found twenty one volumes of books, and several articles of clothing and bedding. Nothing could have been better adapted to my wants. Words can never express my gratitude to you and the kind donors. And above all, I thank my heavenly father, who inclined your hearts to send me these gifts. The ladies can not be too much praised by the poor missionary. Every stitch is a plain mark of their zeal for the cause of Christ, and care for his servants. I know not their names and address; but may God bless them all.

NEW YORK.

From Rev. E. D. Chapman, Sinclearville, Chataugua Co.

Sanctified Affliction.

Not long ago, I was called to officiate in a family that had lost an interesting boy, about seven or eight years of age.

He was evidently taught of the spirit, and died triumphantly in the faith of the Redeemer. He arranged all his little matters, disposed of his effects, made arrangements for his funeral, folded his hands in prayer, and waited for his hour to come. It came at length, and his gentle spirit was wafted to its home in the skies. His father was an impenitent man, and his mother, once a professing Christian, but now a wanderer from God and duty. At their request, I preached from the text—"Suffer little children," etc. The father has since declared himself a convert to the christian faith, the mother has returned from her wanderings, and an aged grandfather has acknowledged himself a friend of Jesus. A neighborhood prayer meeting has been established at his house, and now it may be said of that father—"behold he prayeth." The change in all three of the individuals referred to, is marked, and, I trust, decisive.

MISCELLANEOUS.

New Hampshire Missionary Society.

The sixty fourth Annual Meeting of this Society was held in the Congregational Church, Newport, on Thursday, the 24th of August, 1865, at ten o'clock, A.M., the President, Rev. A. D. SMITH, D.D., in the chair. Prayer was offered by Rev. A. TOBET, of Durham. The Treasurer, Rev. B. P. STONE, D.D., read his Report, and abstracts of the Report of the Trustees were read by the Secretary, Rev. WILLIAM CLARK. Addresses were made by the President and Rev. ABRAHAM PETERS, D.D., of New York.

We have room for only the following extracts from the Report of the Trustees:

Summary.

Number of missionaries in commission during the whole year, 25; for shorter

terms, 16; who have performed in the aggregate, 84½ years of missionary service. These labors have been performed in 43 towns, in 42 of which are feeble churches of our order. Sixty hopeful conversions are reported; additions to the churches, 115; of which 85 by profession. Sabbath school scholars, 2,977. Average attendance on public worship, 8,877. Baptisms, 65; of which 52 were adult. Total membership of the churches reported, 1,624. Contributions by twenty five churches, for Home Missions, \$349.67; for other objects, \$1,481.92; total, \$1,881.59.

The Treasury.

The receipts of the Society for the year ending the 15th inst. were, from all sources, \$7,412.78. Of this amount, \$848.70 were legacies; \$5,564.08 dona-

tions, including \$2,051.96 from the Female Cent Institution. Of the receipts, \$1,294.18 were designated for the American Home Missionary Society, leaving \$6,118.55 for the N. H. Missionary Society. Sent directly to the Treasurer of that Society, not passing through our Treasury, \$1,176.40; making the total contributed in the State during the year for the American Home Missionary Society, \$2,470.58, and the whole amount raised in the State for Home Missions, the past year, \$8,589.18, which is \$1,082.52 more than was raised in the State for the cause for the year next preceding.

The disbursements the past year, including \$1,294.18 to the Parent Society, have been \$6,547.04.

Duty to the State and Nation.

Did the temporal and spiritual welfare of a departed generation necessitate the organization of our Missionary Society? Do not the like interests of the present and coming generations in our State and nation demand its continuance, its vastly increased energies, its greatly extended operations? Nearly half the area of our State is substantially missionary ground. But we must not limit our Home Missionary operations to our own narrow Commonwealth, when it has less than the three hundredth part of our common country.

Deduct New England, with its 68,000 square miles; and the middle States, with their combined area of 104,000, from the 3,000,000—the extent of our whole land—and we have left 2,833,000 square miles now organized into States and Territories, more than three fourths of which are entirely missionary ground, and much of the other fourth. The view is amazing, overpowering! In our nation is no union of Church and State. Our Government can do nothing to supply these great domains, now almost entirely destitute of churches and of Christian ministers, with the ministrations of the gospel. This, if ever done, must be done by the sponta-

neous action of the friends of the Redeemer in the more favored portions of our land. How momentous the work to which he now calls them! Did he ever summon any of his redeemed family, in any age, or nation, to one of greater magnitude—one involving greater interests, temporal or spiritual? To accomplish the work assigned us, how greatly do we all need a fresh baptism of the Holy Ghost, to give us clear views of its vastness; to impress our hearts with a feeling of its importance; to stimulate us to proper effort for its achievement!

Ecclesiastical Economy.

The General Missionary Committee of the Methodist Church held their annual meeting in this city last week, and made the appropriations for the year. The sum voted to carry on their missionary operations for the year 1866 was *one million* of dollars. This includes for the Foreign Field \$275,657, and for Domestic Missions \$321,160, and \$300,000 for the Third Class of Missions, which we do not understand. It embraces the Interior, Southern, Middle, Northern, and Mississippi Departments, and absorbs nearly one third of the whole appropriation. We notice one important feature in this stupendous machinery. More than two thirds of the *million* are expended at *home*. Look at the operations of the Congregational and Presbyterian Churches, and you will see that they spend far more on foreign than upon domestic missions. The Methodist Church reverses all this. It has one General Committee to manage the whole field of the world, and they raise a million of dollars and spend \$275,000 on the heathen abroad, and more than \$700,000 on the work at home.

There is a leaf in the Methodist book that other Churches may study with profit. Not that they should spend less on the foreign field; God forbid. But they should expend more, far more than they do, on the domestic. Here

has been a great error, and the progress of the Methodist Church shows the result of its policy. They are wise in their generation, and have done a work that will tell upon this country in generations to come.—*New York Observer*.

Church in Salt Lake City.

The following notice of the church lately planted by this Society, at Salt Lake City, is taken from an article in the *Independent*, contributed by Lient. Gov. WILLIAM BROSS, of Illinois, who visited that city during the last summer. We have lately received similar testimony respecting the importance and success of this missionary enterprise, from Hon. SCHUYLER COLFAX, and from Chief Justice TITUS, of Salt Lake City, who is a member of the congregation, and President of its Board of Trustees:

But another and most powerful influence is already at work to counteract the influence of Mormonism. We found in Salt Lake City a small but an active Congregational church, organized, and in very successful operation, under the pastoral care of Rev. Mr. McLeod. He is a capital preacher, and a wise and judicious, but thoroughly independent, fearless man. In intellect he is the peer of any of the Mormon dignitaries, and in cultivation and varied learning he is vastly their superior. To us it seemed as if Providence had precisely adapted him to the great work he has given him to do. The Sunday school is large and prosperous. The children of many of the Mormon people are permitted to attend. Under the wholesome protection of Gen. Connor and his brave boys in blue, not a few of those who have long been disgusted with Mormonism, and who previously had not dared to make their opinions known, are now members or active supporters of Mr. McLeod's church. The opening of the mines in Rush Valley, and the building of the Pacific railway, will bring in a large "Gentile" population, and the Government will thus, in a very few years,

be able to enforce the laws against polygamy. In one way or another, it must cease. Probably, in its pride and arrogance, like slavery, it will, with its own hands, dig deep the pit in which our christian civilization will bury its loathsome, disgusting carcass out of sight forever.

First Settlers of Quincy, Ill.

Deacon Willard Keyes, of the First Congregational church, of Quincy, Ill., one of the first two settlers, left his native town, Newfane, Vt., in 1817, on foot, to seek his fortunes in the West. The manuscript journal he kept is still in existence, and is a curiosity. In reading it, one seems to be carried back centuries. Few things so impress one with the progress of events in the last half century. He came by the way of Albany as far as Central New York, and there met many persons returning from the West, who reported that "the great hive of nations, New England, had sent out so many emigrants Westward, that the country was overstocked, and there were no more good places left!" Nevertheless, he determined to push on, and joined a company who were bound for the Mississippi river. They went through Canada, took boats, and coasted around the northern shore of lake Huron, crossed to Mackinaw, thence to Green Bay, up the Fox river, and down the Wisconsin to Prairie du Chien, then estimated to be a thousand miles from Mackinaw, and two thousand from Vermont. The distance was computed by the meanderings of the lake shore, and the windings of the rivers. The time occupied in this journey was three months! Now a man can travel from Vermont to Prairie du Chien in less than three days. After two years, Mr. Keyes descended the Mississippi on a raft of his own construction, and a year or two after settled at Quincy. His companion was John Wood, recently Lieutenant Governor of Illinois. Both are still living there in a green old age. Deacon

Keyes' name will be perpetuated in "Keyes Hall," of the Chicago Theological Seminary, erected in part by his donations.—*Congregationalist*.

General Convention of Wisconsin on Home Missions.

The following Resolutions were passed by the General Convention of Wisconsin, recently in session at Milwaukee:

Resolved, 1st, That, as a Convention, we are under great obligations to God, and to the patrons of the American Home Missionary Society, for what has been done for us in past years, through that Society, in planting and fostering churches in our connection.

Resolved, 2d, That the time has fully come for our missionary churches to assume a greater share in the support of their ministers, and even the whole support, where it is possible, and also for all our churches to coöperate with others more fully in extending the preached Gospel to the newer and more destitute parts of our land, especially at the West and South.

Resolved, 3d, That we highly approve of the recommendation of the Boston Council, that the sum of three hundred thousand dollars be contributed, the coming year, to the American Home Missionary Society; and that we urge our churches to contribute to that Society, this year, at least twice the amount of their best contributions in past years.

Resolved, 4th, That the Committees of Missions, of the District Conventions, be requested to do what they can within their respective Conventions, to procure the amount of contributions proposed in the foregoing Resolution; and that it is incumbent on all our ministers to use their best endeavors to secure such contributions from the churches and congregations under their charge.

New Hampshire Female Cent Institution.

This Society, which was organized in 1805, has just published its Sixtieth Annual Report, from which it appears that the contributions through this channel have amounted, during the past

year, to \$2,054.17. This is the largest amount reported in any single year.

This Institution is auxiliary to the New Hampshire Missionary Society, and is one of its most efficient helpers. Its receipts in sixty years amount to \$62,981.57, which is nearly one fourth of the whole amount contributed in the State to the cause of Home Missions.

If the members of this Society limited their gifts to one cent a week, its existence would be of doubtful utility; but the Secretary of the New Hampshire Missionary Society, in his last Report, says: "The members of Cent Societies, who contribute one cent per week in this way, are often among the most constant and liberal donors at the annual public contributions for the Home Missionary cause. The funds received from Cent Societies, as a general thing, are in addition to what would be given by the churches, did no such Societies exist; so that funds from this source, to a great extent, are a clear gain."

Plymouth Church, Pittsburg, Pa.

This church is one of the fruits of Home Missions. After a brief period of dependence upon this Society, it has reached the condition of self-support, installed a pastor, and secured a commodious house of worship. The following cordial notice of the enterprise is copied from the *Pittsburg Daily Dispatch*:

The dedication of the new Congregational Church, recently erected upon Hand street, took place yesterday morning by imposing religious services, the new pastor, Rev. HENRY D. MOORE, assisted by Rev. Dr. McCLAREN, of Allegheny City, officiating. Mr. Moore preached the dedicatory sermon from the text: "The glory of the latter house shall be greater than that of the former, and in this place will I give peace, saith the Lord of hosts." The reverend gentleman preached one of the finest sermons we have ever listened to—his style of oratory being of that peculiar, elevated

character which commands attention and moves the soul; or, in other words, Mr. Moore is a true representative of the highest grade of New England pulpit orators. The church is one of the neatest temples of worship in this city, and reflects much credit upon the religious zeal and enterprise of the congregation. In the evening there was divine service held, and a lecture on the "Love of Christ" was delivered by the new pastor. In conclusion, we might say that this is the only Congregational church, or union, in this city, although the religious denomination is quite numerous in all of the other leading cities of the country, particularly in the New England States.

Miscellaneous Items.

COLORADO.—Rev. N. Thompson, Rev. G. D. Goodrich, and Rev. S. H. Mellis, who completed their studies at Andover Theological Seminary, in August last, soon afterward received appointment as missionaries of this Society to Colorado. Intelligence has been received of their safe arrival, and their cordial reception by the people among whom they are to labor.

GRAND ISLAND, N. Y.—A Congregational Church, of twelve members, was organized at Sheenwater, on this Island, November 1st. The island is in Niagara river, midway between Buffalo and Niagara Falls, contains about fourteen hun-

dred inhabitants, and has no other Protestant worship. Many years ago, Major M. M. Noah selected this island as the general rendezvous of the Jews; but his scheme failed, and, for several years past, the Romanists have had exclusive possession. Rev. J. S. Barris, under commission from this Society, is ministering to the newly organized church.

NEWBERN, N. C.—Rev. A. A. ELLSWORTH, late of Milford, Massachusetts, commenced labor at Newbern, in November last, under the auspices of this Institution. A religious society has been organized, and it is expected that his support will be provided without further missionary aid.

EAST TENNESSEE.—The Executive Committee have appointed two missionaries to labor in East Tennessee—Rev. T. D. P. STONE, at Knoxville, and Rev. J. H. MANNING, at Chattanooga. The former entered upon his work as a missionary in November, and the latter in December.

NEW BERLIN, Wisconsin.—The Presbyterian Church (O. S.) and the Congregational Church have united in a new organization, which has adopted the Presbyterian form of government, and become connected with the Presbyterian and Congregational Convention of Wisconsin. With their united strength, they promise soon to attain pecuniary independence.

APPOINTMENTS IN DECEMBER, 1865.

Not in commission last year.

Rev. B. S. Crosby, Clayton, Cal.
Rev. P. G. Buchanan, Stockton, Cal.
Rev. David L. Davis, Oskaloosa, Iowa.
Rev. Charles Gibbs, Earlville and Almorat, Iowa.
Rev. W. H. Burnard, Brodhead, Wis.
Rev. M. M. Martin, Prescott, Wis.
Rev. A. H. Brown, Waterloo City, Ind.
Rev. N. T. Yeomans, Fowlerville, N. Y.
Rev. Henry Clark, Sayville, N. Y.

Re-commissioned.

Rev. M. F. Platt, Weeping Water, Salt Creek, Avoca, South Bend, and Salt Creek Ford, Neb.

Rev. D. B. Gray, Astoria, Oregon.
Rev. Edwin A. Harlow, Grasshopper Falls, Kansas.
Rev. R. D. Parker, Wyandotte, Kansas.
Rev. B. F. Haviland, Glencoe, Minn.
Rev. Edward Brown, Zumbrota, Minn.
Rev. Philo Canfield, Albert Lea, Minn.
Rev. Wm. Porteus, Warren, North Warren, Money Creek, and Fremont, Minn.
Rev. D. J. Jones, Monticello, Iowa.
Rev. Frederick Judiesch, Grandview and Harrison, Iowa.
Rev. J. W. Pickett, Mount Pleasant, Iowa.
Rev. J. F. Joth, Fort Atkinson, Iowa.
Rev. James Hall, Centre, Wis.
Rev. J. G. Sabin, Sparta, Wis.

Rev. Lewis Bridgman, Westfield and New-Haven, Wis.
 Rev. D. Jones, Mill Creek and Arena, Wis.
 Rev. J. W. Kidder, Middleville, Mich.
 Rev. A. A. Whitmore, Henry, Ill.
 Rev. L. Leonard, McLean and Odeh, Ill.
 Rev. Samuel Penfield, Nora, Ill.

Rev. Charles Hancock, Buda, Ill.
 Rev. Gideon Dana, Ridgeville and Pettisville, Ohio.
 Rev. J. A. Davies, Sileam, Ohio.
 Rev. E. R. Styles, Rochester, Ohio.
 Rev. J. O. Kingsley, Troy, Ohio.
 Rev. W. W. Norton, Otto, N. Y.
 Rev. G. C. Judson, Westbrook, N. Y.

RECEIPTS IN DECEMBER, 1865.

MAINE—

Saco, Benev. Soc., First Cong. Ch. and Parish, by S. V. Loring, Treas., \$22 65

NEW HAMPSHIRE—

N. H. Miss. Soc., by Rev. B. P. Stone, D.D., Treas.—
 Manchester, C. B. Southworth, to const. Miss Emily A. Brigham a L. M., 80 00
 Exeter, on account of legacy of Miss Elizabeth Gilman, by G. O. Lyford, Adm., 250 00

VERMONT—

Burlington, Luther Clark, by Rev. J. S. Gallagher, 10 00
 Peacham, on account of legacy of Mrs. Lydia O. Shedd, by Linus Child, Esq., 70 98
 Springfield, Ladies' Benev. Soc., by Grace A. Chipman, Treas., 8 00
 Weybridge, Cong. Ch. and Soc., by Rev. S. W. Coxzans, 88 06
 Windsor, on account of the legacy of Miss Hannah Hawley, by Dr. G. B. Green, 185 58
 Woodstock, legacy of Miss Hannah Sampson, by Ovid Thompson, Ex., 870 00

MASSACHUSETTS—

Masa. Home Miss. Soc., Benj. Perkins, Treas., 2,000 00
 Conway, Ladies' Benev. Soc., by Mrs. Maria H. Avery, 8 00
 East Hampton, Payson Ch. and Soc., by Seth Warner, of which \$100 to const. E. H. Sawyer a L. D.; \$100 from Hon. B. Williston, to const. Rev. Samuel T. Seelye, D.D., a L. D.; and \$100 from E. H. Sawyer, to const. Seth Warner a L. D., 656 50
 Hadley, Jas. B. Porter, in full to const. William P. Porter a L. D., 70 00
 Hatfield, Cong. Ch. and Soc., by John A. Billings, Treas., 70 50
 Newburyport, Mrs. J. H. Sprinz, 25 00
 North Weymouth, legacy in full of Mary S. Richards, by L. S. Ward, 88 38
 Pittsfield, First Cong. Ch. and Soc. (Dr. Todd's), of which \$56.85 from teachers and pupils of Maplewood Institute, by Jas. L. Ensign, 417 65
 Sheffield, First Cong. Ch. and Soc., by Dwight Boardman, 5 75
 South Hadley Falls, First Cong. Ch. and Soc., by Rev. R. Knight, 88 00
 Waltham, legacy of Mrs. Alice Townsend, by Daniel French and Lowell Clark, Exs., and which const. them L. Da., 2,050 00
 West Hampton, Cong. Ch., by F. Loud, Tr., 88 54
 Whitinsville, Mrs. S. J. Whitin, 5 00
 Worcester, Sewing Circle of the Salem street Ch., by Mrs. Harriet P. Draper, 8 00

RHODE ISLAND—

Providence, High street Cong. Ch., by Wm. Knight, Treas. to const. Dea. A. C. Barstow a L. D., Rev. S. H. Dennen, Dea. J. N. Beach, Dea. S. H. Tabor, Edward A. Pabodie, R. M. Thurston, Chester Pratt, Edwin Knight, and Jas. T. Snow L. Ms., 842 75
 Tiverton, Cong. Ch., by Rev. N. Clark, 11 00

CONNECTICUT—

Received by F. T. Jarman—
 Fairhaven, First Cong. Ch., \$26 13
 Gullford, First Cong. Ch., 15 68 \$41 86
 East Windsor, Miss S. Wells, 3 50
 Fairfield, Catharine M. Beers, 5 00
 Hartford, Home Miss. Soc., E. W. Parsons, Treas., \$1,500; on account of legacy of Hon. Thos. S. Williams, by John C. Parsons, Ex., \$1,000, 2,500 00
 Litchfield, O. F. Crane, 10 00
 Madison, First Cong. Ch. and Soc., by Dea. M. L. Dowd, to const. Rev. James A. Gallup a L. D., and Mrs. Samuel Fiske a L. M., 194 90
 Old Lyme, First Cong. Ch., by Mrs. Mary Bill, Tr., 80 33
 Pomfret, First Cong. Ch., by George B. Mathewson, to const. Edwin B. Prentice, Edgar M. Wheaton, Harriet G. Mathewson, L. Ms., 152 80
 Sherman, Cong. Ch. and Soc., by Rev. S. J. Douglass, to const. Mrs. Hannah E. Gliddings L. M., 50 00
 Stonington, First Cong. Ch., by Miss Maria Stanton, 25 00
 Stratford, Col. G. Loomis, 5 00
 Terryville, Cong. Ch., mon. con., by Milo Blakesley, Treas., 10 00
 Willimantic, legacy of Mrs. Laura H. Fitch, by H. H. Fitch, Administrator, 100 00

NEW YORK—

Received by Rev. L. R. Hobart—
 East Evans, Cong. Ch., \$5 75
 Eden, John Peck, in full to const. Mrs. Kate P. Ames L. M., 20 00
 Evans Center, Cong. Ch., 7 50
 Rochester, Plymouth Ch., 100 00
 Smyrna, Cong. Ch., 14 00 147 25
 Albany, J. A. O. to const. Henry Pratt, of Stamford, N. Y., a L. M., 50 00
 Bellport, Cong. Ch., \$18.61: Fireplace, Cong. Ch., \$2, by Rev. J. Gibbs, 15 61
 Brooklyn, Clinton avenue Cong. Ch., R. S. Roberts, \$50; J. Burnet, \$5, 25 00
 Canterbury, Mrs. Sarah Stillman, 5 00
 Deansville, E. B. Barton, 20 00
 Ellenburg Union Religious Soc., by Rev. George Hardy, 10 00
 Fairport, Cong. Ch., by William Alling, 30 00
 Gasport, A Friend of Missions, 5 00
 Geneva, on account of legacy of Henry Dwight, by Edmund Dwight, Exr., 2,100 00
 Harpersfield, Cong. Ch., by Rev. Charles S. Merwin, 20 00
 Hollywood, Cong. Ch. and Soc., \$2.88; Wick, Cong. Ch., \$2.28, by Rev. E. S. Armstrong, 5 18
 Honeoye Falls, Mrs. Mary Herrick, by A. O. Allen, 100 00
 Jamesport, Cong. Ch., by Rev. S. T. Gibbs, to const. Rev. Samuel T. Gibbs a L. M., 80 00
 Knowlesville, R. S. Egleston, 5 00
 Livonia, First Presb. Ch., by Rev. A. H. Parmelee, 26 40
 Middleport, Dea. Jacob Foots, dea., by W. C. Smith, 5 00

Middletown, Lucius Woodward, by Rev. J. Crane,			
Morrisania, Cong. Ch., by Rev. W. Glad-	\$1 00		
den,			
New York City, Henry T. Morgan, \$100;	107 00		
Lewis Chichester, \$5,	105 00		
Pekin, Abigail Peck,	5 00		
Penn Yan, Charles C. Sheppard, to const.			
David S. Gray & L. M.,	50 00		
Spyuten Duyvil, Mrs. David Hale,	10 00		
Watertown, Mrs. E. M. Mack, to const.			
her & L. M.,	80 00		
Westbrook, Plymouth Cong. Ch., by Rev.			
G. O. Judson,	5 00		
NEW JERSEY—			
Closter, Mrs. William Hammlil,	1 00		
OHIO—			
Received by Rev. L. Kelsey—			
Boonville, Ind., Cong. Ch.,	\$1 00		
Clarksfield, Cong. Ch., by Rev. J.			
M. Bowers,	12 15		
Montgomery, Ind. Cong. Ch.,	8 00		
Oberlin, First Cong. Ch., \$37; Sec-			
ond Cong. Ch., \$32.25,	69 25	90 40	
Chester, Cong. Ch., by Rev. J. L. James,			
in full to const. Mrs. Mary Tinker and	80 00		
Mrs. Clarinda Packard L. Ma.,			
Cincinnati, Cong. Ch. of the Epiphany, by			
Rev. B. K. Maltby,	5 00		
Cleveland, William Williams, by George			
L. Ingersoll,	5 00		
Cuyahoga Falls, Cong. Ch., by Charles			
Clark, Treas.,	10 00		
Perrysburg, Henry M. Brown,	5 00		
Siloam, Cong. Ch., by Rev. J. A. Davies,	10 25		
Sullivan, Cong. Ch., by Rev. L. W.			
Brintnall,	5 00		
ILLINOIS—			
Received by Rev. E. Jenney—			
Bunker Hill, Cong. Ch.,	\$50 00		
Concord, Cong. Ch., \$40; Sabbath			
School, \$3.65,	48 65		
Elmwood, Cong. Ch., coll. in part, 73	80		
Jacksonville, Mrs. George Carter,	5 00		
Ontario, Cong. Ch.,	18 00		
Peoria, Cong. Ch., to const. Jas.			
Delano and Henry Binnlan L.			
Ms., \$85.20; Moses Pettigill,			
to const. Blanchard Tyner Pet-			
tingill & L. M., \$30; J. R. Rog-			
ers, to const. Mrs. Anna Rog-			
ers & L. M., \$30,	145 20		
Sauvamin, Cong. Ch.,	8 50	843 51	
Received by Rev. J. E. Roy—			
Canton, Cong. Ch.,	\$58 00		
La Salle, Cong. Ch.,	18 00		
Lockport, Cong. Ch.,	18 40		
Peru, Cong. Ch.,	55 00	144 40	
Atkinson and Cornwall, Cong. Chs., by			
Rev. J. P. Richards,	17 00		
Burrill, Cong. Ch., \$5.88; Owen, Cong.			
Ch., \$9.63, by Rev. J. D. Stevens,	15 00		
Chesterfield, Cong. Ch., by Rev. H. D.			
Platt, in full to const. Miss M. M. Wil-			
hams & L. M., \$7; Delaware, School			
House, Cong., \$11,	18 00		
Elkhorn Grove, Cong. Ch., by Rev. H.			
Aurand,	18 00		
Fall Creek and Quincy, German Evan.			
Cong. Ch., by Rev. O. E. Conrad,	15 00		
Gridley and Nebraska, Cong. Chs., by			
Rev. B. O. Church,	5 00		
Hillaboro, Central Cong. Ch., by Rev. G.			
L. Roberts,	35 25		
Huntley, First Cong. Ch., by Rev. D.			
Chapman,	8 04		
La Harpe, Cong. Ch., by Rev. S. R.			
Thrall,	19 00		
Rockton, Cong. Ch., by Rev. F. Lawson,	50 00		
Roseville, Cong. Ch., by Rev. O. H. Eaton,	13 55		
Springfield, Second Pr. Ch., by Rev. A.			
Hale, of which \$10 from Miss I. C.			
Daggatt,	20 00		
Udina, Cong. Ch., by Rev. R. R. Snow,			
to const. Mrs. Elizabeth M. Snow L. M.,	80 00		
Victoria, Cong. Ch., by Rev. B. F. Has-			
kins,	\$7 00		
Vienna, Cong. Ch., by Rev. S. R. Dole,	12 75		
Woodburn, Cong. Ch., by Jas. H. Beach,			
Tr.,	86 00		
MISSOURI—			
Hannibal, Cong. Ch., by Rev. E. B. Tur-			
ner,	75 00		
MICHIGAN—			
Cannon and Cannonsburg, Cong. Chs.,			
by Rev. N. K. Everts,	24 00		
Delta, Cong. Ch., \$16.63; Dewitt, Cong.			
Ch., \$5.05; Grand Ledge, Cong. Ch.,			
\$5.27; Wacousta, Cong. Ch., \$6.50, by			
Rev. J. D. Millard,	38 50		
Kalamazoo, First Cong. Ch., by M. Wil-			
son, Treas., of which \$30 from Dr. and			
Mrs. H. O. Hitchcock, to const. Albert			
Wellman Hitchcock L. M.,	100 00		
Webster, First Cong. Ch., by Edwin Blod-			
gett, to const. William R. Waldron & L.			
M.,	87 60		
WISCONSIN—			
Received by Rev. R. Hall—			
Prescott, Cong. Ch.,	\$10 60		
St. Anthony, Cong. Ch.,	48 65	54 25	
Received by Rev. J. C. Sherwin—			
Viroqua, Cong. Ch. and Soc., of which			
\$30 from Dea. Harley Trowbridge,			
to const. him & L. M.,	34 85		
Burlington, Cong. Ch., by Rev. S. H.			
Barteau, to const. J. S. Orane L. M.,			
\$50; Rochester, Cong. Ch., \$20,	70 00		
Leeds, Cong. Ch., bal. of coll., by Rev.			
R. Hassell,	50		
Palmyra, First Cong. Ch., by Rev. L.			
Parker,	5 00		
Ridgeway, Welsh Cong. Ch., by Rev. Evan			
Owen,	16 00		
Stockbridge, Cong. Ch., by Rev. B. Ever-			
dell,	10 00		
IOWA—			
Burr Oak, Cong. Ch., \$9.45; Lenora,			
Cong. Ch., \$3.15, by Rev. G. Bent,	12 60		
Byron Township, Iowa, Cong. Ch., by			
Rev. Wm. Spell,	10 00		
Cedar Falls, Cong. Ch., by Rev. L. B. Fi-			
field,	24 80		
Dyersville, Cong. Ch., by Rev. W. H.			
Heu de Bourck,	27 50		
Garnaville, Cong. Ch., by Rev. G. M.			
Porter,	14 50		
Lansing, Cong. Ch., by Rev. Jas. B. Gil-			
bert, to const. D. L. Shaw L. M.,	50 00		
Muscatine, a Friend, to const. Frank L.			
Underwood L. M., \$30; Cong. Ch., by			
Rev. J. Scharer, \$20,	50 00		
Quasqueton, Cong. Ch., by Rev. A. Man-			
son,	15 00		
Warren, Cong. Ch., by Rev. A. R. Mitch-			
ell,	18 00		
MINNESOTA—			
Austin, Cong. Ch., \$13.80; Gullford,			
Cong. Ch., \$7.85, by Rev. A. Morse,	25 65		
Waverly, Cong. Ch., \$2; Dr. Fairmount,			
\$2, by Rev. J. C. Strong,	4 00		
KANSAS—			
Leavenworth, Cong. Ch., by Rev. J. D.			
Liggett,	39 20		
CALIFORNIA—			
Redwood City, Cong. Ch., by Rev. W. C.			
Bartlett,	30 00		
CANADA EAST—			
Eaton, Thomas S. Morey, to const. Rev.			
E. J. Sherrill L. M.,	80 00		
			\$15,648 81

Receipts, in coin, of California Agency, by J. W. CLARK, M.D., Financial Agent.

Grass Valley, Cong. Ch.,	\$15 25
Nevada, Cong. Ch., \$26; Rev. R. B. Snowden, \$4,	80 00
San Francisco, General Assoc. coll., \$26.65;	
First Cong. Ch. coll., \$178.95; Officers	
Second Cong. Ch., \$90; Rev. J. Rowell,	
\$20,	244 90
—	\$290 15

Receipts of the Massachusetts Home Missionary Society, in November, 1865. BENJAMIN PERKINS, Treas.

Acton, Cong. Ch. and Soc. to const. Rev. George W. Colman L. M.,	\$88 00
Ashley, Calvinistic Church,	80 00
Beverly, Dane street Ch. and Soc., \$151.60; Washington street Soc., to const. O. H. Byrds and J. K. Merrill L. M., \$96,	247 60
Boston, Salem street Ch., balance,	6 00
Bradford, Cong. Ch. and Soc.,	51 45
Bridgewater, North, Porter Ch. and Soc., to const. Mrs. E. M. Keith, Mrs. A. Brown, Mrs. S. A. Kingman, L. W. S. Howard L. Ms.,	146 75
Brighton, Evan. Cong. Ch. and Soc.,	186 88
Dighton, Nathan and Mary Ide,	10 00
Dunstable, Cong. Ch. and Soc.,	29 50
Hamilton, Cong. Ch. and Soc.,	66 18
Hampden Co., H. M. Soc., H. Brewer, Treas., of which from Chas. A. Jessup, to const. him L. D., \$100; Third Cong. Ch., Chicopee, to const. Warren S. Bragg, J. C. Haven, and W. D. Moorman L. Ms., \$90,	190 00
Harvard, Evan. Cong. Ch. and Soc.,	74 18
Hinsdale, Cong. Ch. and Soc.,	142 88
Lawrence, Central Cong. Ch.,	22 68
Leominster, Evan. Ch. and Soc., to const. J. D. Look L. M.,	90 25
Lowell, John street Ch. and Soc., to const. W. H. Carter, Daniel O. Eaton, John J. Pray L. Ms.,	97 20
Malden, South Cong. Ch. and Soc.,	20 07
Marshfield, First Cong. Ch. and Soc., to const. Mrs. Nancy Waterman and Miss S. B. Stevens L. Ms.,	81 61
Natick, First Cong. Ch. and Soc., to const. L. Broad, D. Washburn, Mrs. H. F. Stone, Mrs. R. G. Russell, Mrs. L. Missinger, Mrs. H. Walcott, Mrs. Sarah M. Mann, Miss S. J. Coolidge L. Ms.,	260 00
Needham, Mrs. Rebecca Bullen,	10 00
Newburyport, Belleville Ch., bal. \$5; Miss Elizabeth Coffin \$30,	35 00
Newton, Rev. M. Patrick's Soc., mon. con.	30 18
Newton, West Cong. Ch. and Soc., to const. Rev. H. J. Patrick, S. F. Dix, J. W. Stone L. Ms.,	146 51
North Adams, Gardiner White,	2 00
Plympton, Cong. Ch. and Soc.,	4 47
Provincetown, Cong. Ch. and Soc.,	15 00
Roxbury, Vine street Ch. and Soc., mon. con.,	24 00
Salem, South Ch. and Soc., of which \$30 from Mrs. Sarah M. Richardson, to const. her L. M., \$635.03; Tabernacle Ch. and Soc., \$418.65,	1,038 67
Sharon, Cong. Ch. and Soc.,	65 90
Shirley Village, Cong. Ch. and Soc.,	21 00
Ware, a Friend,	5 00
Winchester, Cong. Ch. and Soc., mon. con.,	12 00
—	\$8,235 86

Donations of Clothing, etc.

Conway, Mass., Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	\$61 18
Coventry, Conn., Ladies of Cong. Ch., a box,	64 00
Fairfield, Conn., Catharine M. Beers, a barrel	
Livonia, N. Y., First Pr. Ch., by Rev. A. H. Parmelee, a barrel,	60 00
New Haven, Conn. Ladies' Home Miss. Soc.,	

of Centre Ch., by Mrs. E. North, Sec. and Treas., three caaks and one communion service,	\$736 00
Pittsfield, Mass., "Free Will Soc.," of Cong. Ch. (Rev. Dr. Todd's), by Mrs. J. O. West, three boxes,	866 75
St. Albans, Vt., Ladies of First Cong. Ch., by L. L. Dutcher & Son,	129 45
Springfield, Vt., Ladies' Benev. Soc., by Grace A. Chipman, a barrel,	75 00
Spytten Duyvil, N. Y., Mrs. L. S. Hale, a barrel,	
Vernon, Conn., Ladies' Char. Soc., by Mrs. O. D. Talcott, a box,	84 00
Warner, Mass., Ladies of Cong. Ch. and Soc., a box,	68 00
Whitinsville, Mass., Mrs. S. J. Whitin, a box.	
Worcester, Mass., Sewing Circle of the Salem street Ch., by Mrs. Harriet P. Draper, a box,	75 00

Donations of clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston, from February 10th to December 18th, 1865.

Abington, East, a box,	\$125 00
Berlin, Ladies' Benev. Soc., a box,	85 00
Bernardston, a box,	
Boston, a box made up in office,	
Boston, a package of clothing, Mrs. Baldwin,	
Brantree, Ladies' Soc., a barrel,	125 00
Cambridge, West, Ladies' Sewing Circle, a barrel,	
Charlton, a package of clothing,	
Concord, Ladies' Miss. Soc.,	161 00
Foxboro, Ladies' Benev. Soc.,	
Georgetown, Ladies' Benev. Soc., a box,	77 00
Grafton, a package of clothing,	
Haverhill, Ladies of Center Ch., a barrel,	87 00
Ipswich, First Parish, Ladies, a box,	144 00
Jamaica Plain, a barrel,	75 00
Medway, East, a barrel,	150 00
Newton, Ladies' Soc., a barrel,	
Newton, West, a barrel,	
Phillipston, Ladies' Soc.,	55 00
Randolph, East, a box,	80 00
Sharon, Ladies' Soc., a package of clothing,	
Southboro, a barrel,	93 00
Stoughton, Ladies, a barrel,	
Sunbury, Ladies' Soc., a box,	84 00
Walpole, Ladies' Benev. Soc., a barrel	114 00
Woburn, Ladies' Reading Soc., a barrel,	
Worcester, Old South Ladies' Assoc., a box.	

Receipts of the Connecticut Home Missionary Society, for December, 1865. E. W. FARNON, Treas.

Clinton, Cong. Ch., by Rev. J. D. Moore,	\$37 30
Falls Village, Cong. Ch. and Soc., by N. H. Miner, Treas.,	4 00
Greenville, Cong. Ch. and Soc., by W. Carey, Treas.,	11 00
Hartford, First Cong. Ch. and Soc., by E. H. Perkins, Treas.,	1,097 50
Huntington, Cong. Ch. and Soc.,	10 00
Lebanon (Goshen Co.), Cong. Ch. coll., by Rev. A. B. Livermore,	58 50
Ledyard, Cong. Ch. and Soc., by W. H. M.,	25 00
Litchfield, Cong. Ch., addl., by H. E. Cook,	8 00
Litchfield, Co. Ann. Meeting,	49 41
Lyme (Grassy Hill), Cong. Ch. and Soc., by Wm. Hall,	50 00
Milton, Cong. Ch. and Soc., by H. R. Colt,	17 00
New Preston, First Cong. Ch., to const. Roger N. Cogswell, Stanley Williams, and Sheldon W. Meeker L. Ms.,	98 00
Northfield, Cong. Ch. and Soc., by M. A. Clark, Treas.,	55 40
North Mansfield, Cong. Ch. and Soc.,	17 00
Prospect, Cong. Ch., by G. B. Hotchkiss,	3 30
Rocky Hill, Cong. Ch., by T. D. Williams,	25 67
South Norwalk, Cong. Ch. and Soc., by Rev. D. Platt,	10 00
Westbrook, Cong. Ch. and Soc.,	30 14

\$1,645 50

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVIII.

MARCH, 1866.

No. 11.

A TOUR OF EXPLORATION IN THE SOUTH.

BY REV. JOSEPH E. ROY, CHICAGO, ILL., AGENT.

IN September last, I was appointed, by the Executive Committee of the American Home Missionary Society, "to make explorations, in the interest of the Society and of evangelical religion, in the South and Southwestern States." Under their instructions I left Chicago, October 11th, and was absent three months. I traveled five thousand two hundred and ninety one miles, passing over the States of Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Georgia, South Carolina, North Carolina, and Virginia. As, in following the example of the Primitive Evangelism, you expect to find your principal fields of operation at the South, in the *cities*, the centers of influence, I gave attention mainly to those points. Besides making general inquiries and observations concerning the intermediate places, I explored the cities of Covington, Lexington, Frankfort, Louisville, Nashville, Chattanooga, Knoxville, Huntsville, Memphis, Helena, Vicksburg, Jackson, Natchez, New Orleans, Mobile, Montgomery, Atlanta, Augusta, Savannah, Charleston, Wilmington, Newbern, Goldsborough, Richmond, Washington; then passed by way of Baltimore and Philadelphia to New York, and thence to Chicago. Thus have I girdled the late, so called, Confederacy, undisturbed by rudeness, everywhere erect and outspoken in the proud prerogative of an American citizen—a privilege secured, under God, by the arbitrament of war, in the length and breadth of that region, which is now, as never before, Our Country.

I mention, as circumstances favorable to the survey, that I bore from Hon. Charles A. Dana, of this city, late Assistant Secretary of War, an introduction which gave me ready access to the military authorities; that the agents and teachers of the American Missionary Association, of the various Freedmen's Aid Associations, and of the American Union Commission, were always forward in affording information and assistance—themselves, in many cases, becoming a constituent part of the nuclei of churches; that, in the first part of my trip, I had the company of Revs. I. P. Warren and G. S. F. Savage, Secretaries of the American Tract Society, and, for the last part, that of Rev. J. W. Alvord, Secretary of

the National Freedman's Savings Bank, and a member of Major General Howard's Staff, whose sympathy with our work, and whose former experience at the South, made them greatly helpful to my undertaking ; and that my credentials from the American Home Missionary Society were everywhere recognized, and were treated only with respect.

From each of the places explored, I sent you a report giving, as thoroughly as I could obtain it, the detailed information required by my commission, and making such other general statements as would bear upon the proposed work. I herewith send you this supplementary report, presenting a cursory survey of the whole field. I will endeavor, by a topical arrangement, to avoid the confusion and repetition which would result from adopting a chronological order.

Condition of the Churches at the South.

In most of the cities which remained, till near the end of the war, within the rebel lines, the churches continued in full operation. Yet from many of these, upon the federal occupation, the pastors fled, while their church edifices were taken for military purposes. To several of them, as I was passing around, the ministers were just returning from their Hegira, and some were already re-established. At Atlanta, Charleston and Richmond, several houses of worship had been burned. In the cities that fell early within the federal authority, the churches were largely used for hospitals, store houses and quarters, and had been left dismantled and desolate. Many of them were just going through the process of restoration and of repair. In these cases the congregations had been broken up. Not a few of these churches have been completely disorganized—some of the members having been killed, some exiled, most impoverished. In the general exhaustion of the South, many of the churches have lost their ability to sustain their pastors. In the Synod of Kentucky, which I attended, one hundred churches were reported as destitute of ministers. The prospect of supply is not hopeful. As an illustration of the sinking of educational endowments, take the case of the Union Theological Seminary in Virginia, and the Columbia Theological Seminary in South Carolina—the former being “left entirely without funds for immediate use,” the latter having reduced its foundation from \$270,000 to \$4,000. The Confederate General Assembly reports that, during the war, very few young men entered the ministry ; that nearly the whole of those who were in a course of preparation, were called into the field of strife ; that not a few of those had lost their lives ; that the survivors were not disposed to return to a course of education ; and that thus a “fearful gap” was before them. These facts are quite in contrast with the increased endowment of our colleges and seminaries at the North, and with the crowded condition of all these institutions at the present time, large numbers of these recruits having come from the army.

While, as I learned, there was a good deal of revival movement in the rebel armies, there was scarcely any, during the war, in the churches at home. The ministers had given themselves wholly to the confederate cause, and are still, with the women, the most bitter in their feelings toward the Government and the Northern people. Their public prayers for the Confederacy, as many persons have told me, were not characterized by the element of submission. With many of the church members, the failure of their cause has brought a severe strain upon their faith in God. I was told that a Methodist bishop and a Presbyterian city pastor had been preaching against the inroads of infidelity in the church, since the overthrow of the rebellion. A prominent divine stated to me that he found it very hard to get his people to submit to God's will in the case. Pastors have

labored much with the members of their churches, to arrest this fell unbelief. A distinguished clergyman said, in the Assembly: "One great anguish I feel, at the present time, is, that I hear so many in the church say, 'we do not submit to this dispensation of Providence'; others say, 'we submit only because it is of God, and what we can not help.' That, sir, is *no* submission." A Presbyterian pastor, in an influential city church, who had been a slaveholder, told me that, in his judgment, there was "but precious little of evangelical religion in the South." Said he, "I adopt the language of a divine in Kentucky—'the religion of the South is debauched.'" In charity we would believe that these tendencies and this testimony do not reveal a settled drift of religious thought and feeling, although we are pained to be compelled to believe that slavery has induced an apostasy from the fullness of the Gospel of Christ.

But the saddest fact of all is that, thus far, there does not appear any disposition to repent of, and to confess, the crimes of slaveholding and rebellion. In no instance did I hear of any such state of mind. The common thought is: we have been unfortunate. The best thought apparent is: God designs this *affliction* for our good. Even those who profess submission to the Government, and to God, do not manifest sorrow for their course. I have been told, by persons who were in some of the revivals which have recently occurred in that region, that they have produced no repentance for the sin whose retribution has at last overtaken the people. The manifested purpose of these churches is, to rebuild their Zion in the old spirit. The Assembly warned its churches against ministers of other bodies. A sharp social and commercial ostracism is resorted to, as a means of offense and defense. Yet they are quite willing to build up their institutions, in the old spirit, with money from the North. The Union Theological Seminary has received \$6,000 from New York and Philadelphia, to meet its current expenses. The Southern Aid Society, with its great legacy, is looked to with favor and hope. An eminent clergyman in Richmond, himself a Northern man, who, when the city was taken, was in the country collecting food for the rebel army, but was brought back between two black soldiers (and who is said to abide in the same spirit), had just returned from the North, as I passed through Richmond, with \$11,000, solicited for the rebuilding of his church, and was about to apply for \$10,000 more. As an indication of the quality of the loyalty in those churches, take the conduct of two pastors, who, in their respective cities, are recognized as having the strongest sympathy with the Government. One of them, on Thanksgiving Day, announced that he would read a sermon one hundred years old (which had no manner of appropriateness); the other, even in his weekly prayer meeting, will not call upon a Northern minister, of the same denomination, to pray.

The African churches are just now enduring trial, in the process of separation from the organizations of the white people. In the cities, they have been well supplied with houses of worship. In some cases they have worshiped in the galleries of the churches for white people, coming down, at communion seasons, after the whites have been served and have retired, to commemorate the death of that Savior, in whom there is neither bond nor free. But now, they are leaving those galleries, and coming out from those ecclesiastical connections which still refuse to recognize their equality before God. Much controversy thus ensues, as to the rights of church property. Their churches, built largely with their own money, have been held by ecclesiastical corporations, or, as the law required, by white trustees. In our evangelizing schemes this fact should be borne in mind, that this separation is inevitable, and that these people are looking elsewhere for

church fellowship. At Richmond, the Presbytery complained that they had lost influence with the colored people. The Methodists and Baptists have much the largest share of this responsibility and privilege. Our system, as such, is unknown to these sable brethren, except as its polity is represented to them by the Baptists. The prospect of its success among them, and the measure of its responsibility for them, are yet to be ascertained; but, *a priori*, we may argue that in the first relish of liberty they will seek, in Christ's house, that freedom which he ordains, and which they are now attaining in the State.

Congenial Material in the South.

Of almost every community it may be said: "Thou hast a few names in . . . which have not defiled their garments." These are the true Union men, whose love of country has cost them exile from home, or imprisonment, or espionage, or social, political and business exclusion. They are well known to their neighbors; they know each other well; they constitute a new circle of fellowship, often overleaping the highest ecclesiastical barriers, to gain communion of heart. These people wait, in the patience of hope, for a church affiliation which shall assure the liberty of Christ's house. Nothing but an administration of undisguised loyalty will satisfy them. They have yet an affinity for their respective church systems; but with them these are subordinate to the higher unity of spirit and principle. They are always ready to consider the feasibility of gathering into a church of Christ all who are his, and who possess the charity of his Gospel. Of such I found, in one city, three families; in another, five; in another, three; in another, one; in another, six; in another, four; and these are people of character and enterprise. Doubtless the magnet of a live church would draw out more of such sympathetic element.

Emigration Southward.

This has already set in, to a considerable degree. As fast as the rebellion was pushed back, the enterprise of trade rushed forward; and when the grand collapse came, it seemed that civilians in large force were ready to possess and occupy the region conquered by the sword. In all of the cities I visited, from one third to one half of the business is in the hands of Northern men; and nearly all of the capital employed is from the North. Atlanta and Richmond are being rapidly rebuilt, by money obtained from the same source. Southern merchants seek Northern partners, and Northern traders seek Southern clerks. The supply of the depleted Southern market, and the purchase and shipment of the coveted cotton, rice, sugar and tobacco, have made a brisk trade, which in many places has really been overdone, and must now wait the return of crops for an increase. At almost every place, I found a few men from the North, who were already at work, or were preparing to engage in planting upon rented or purchased lands, employing the freedmen. All, without exception, so far as I learned, had succeeded satisfactorily in the experiment of free labor, and in pecuniary returns. Many Southern planters were taking Northern partners, not only to secure a working capital, but to avail themselves of Yankee influence over the negroes. I found several Northern companies, which had leased plantations, and had then, in small parcels, sublet them to the freedmen. I learned of several companies that were lumbering, distilling turpentine, and planting, with the purpose of selling out the lands, in small tracts, to the laborers. Very many soldiers and ex officers were among the settlers. Everywhere swarmed the Jews, as though repossessing the promised land—many of them directly imported from the old world.

This emigration, I think, will go on in still larger measure. The prospect of gain, the salubrity of the climate, together with moral and patriotic motives, will attract many; and, as the country becomes quieted, these inducements will be still stronger. In many respects the South is now a new country. Its unopened mines of coal, iron and copper, its breadth of unsubdued soil (one hundred and fifty million acres), its unused water power, its unbroken forests of pine and live oak, the freshening of its old fields under free labor tilth, its incentives to manufactures and to new lines of commerce, by steamship and railway, all conspire to make the South an inviting field of adventure. With this widespread and on-rushing movement of population, our home evangelizing enterprise must keep pace. Yet, in this work, we must remember that these people are largely—like those who first rush to the mining region—adventurers, and not like the Puritan colonists, who went to the West with the deliberate purpose of planting the institutions of the church and of civil society. But, though the material is possibly less hopeful, it is none the less necessary that it should be molded by the Gospel.

Church Organizations.

The church organized in Memphis, one year and a half ago, by your missionary, Rev. T. E. Bliss, I found in a prosperous condition. It had already assumed the pastor's salary of \$2,000; it had a membership of forty four; a growing congregation, and a flourishing Sabbath school. Having the promise of aid from the Congregational Union, it was raising the generous sum of \$8,000, for a house of worship, which is now in process of erection. The success of this enterprise, from its small beginnings, shows what can be done, and what ought to be done, in other Southern cities. The adaptation of this church system, in its catholicity, to the heterogeneous populations gathering in the South, was illustrated on the Sabbath I was there, when an Episcopalian, a Baptist, a Presbyterian and a Congregationalist, each with his wife, entered into fellowship with this band of disciples, which, at its organization, represented five denominations of Christians.

The church at Washington, under Rev. Dr. C. B. Boynton, Chaplain of the House, with its one hundred and twenty members—several of whom have recently been added on profession of faith—I found in a hopeful condition. It is a worthy nucleus of what should be made a *national* representative of the New Testament church order. The church is about moving to build, and needs, as it deserves, a large response of supplementary material sympathy from the North. These churches, together with those at Baltimore, Philadelphia, Canterbury, St. Louis, Hannibal, and the fifteen others in Missouri, organized and supplied with ministers, during the last season, under the auspices of your Society, reveal the fact that the propagation of the Gospel at the South, after the forms of Puritanism, is no longer an experiment; and that the obligation to attempt this work is no longer questionable.

Church Enterprises Initiated.

At Knoxville, I found Rev. T. D. P. Stone, who has since been commissioned to labor for a season at that place. At Chattanooga, a place of classic interest, with its Lookout Mountain, its Chicamauga, its Missionary Ridge, its National Cemetery, I found the field open and ready for a missionary. As a railway center, and as a manufacturing point in the midst of mines of iron, copper and coal, it appears to be in ecclesiastical, as it was in military affairs, the key to the South. The Baptist, Methodist and Episcopal churches, were in complete disorganization. The only church that was moving toward a resuscitation, was the New School Presbyterian, whose minister had once been sent out of the lines by the military

commandant, and who had been cut off from his Presbytery for disloyalty. Rev. J. H. Manning has entered that interesting field under your commission.

At Helena, Ark., where the old churches had all become disintegrated, I found a few Congregational friends from the North desiring a minister. This is the only commercial point upon the river, in the State of Arkansas, and the only point where the bluff comes up to the bank.

At New Orleans, after eleven days of diligent exploration, I assisted in organizing a corporate religious society, of twenty seven male members, which elected as its president, Mr. S. D. Moody, a young merchant from Boston, who seals his earnestness in the work by a subscription of five hundred dollars. Five of these members are old and influential loyal citizens. The remainder are persons from the North, settled in business. This society includes twenty six persons, who will unite with the church when formed. I am glad to learn that the Congregational Union has purchased, for the society, the Second Presbyterian Church, which is in a fine, central and easily accessible location. This city, of two hundred thousand souls, the commercial metropolis of the great valley, and in constant intercourse with the Northwest and the East, affords a grand opportunity for usefulness to this southernmost branch of the Puritan vine.

At Savannah, the beautiful "Forest City," finding a goodly amount of congenial material, I took the initiative for organizing a religious society and securing a minister. Thirty business men attached their names to a paper, pledging themselves to become members of such a society, and to contribute, through it, for the support of the Gospel; while twenty other persons gave assurance of sympathy and co-operation. It is an interesting fact that, of the thirty gentlemen referred to, two thirds are ex-officers of the army, settled there in business, while nearly the same proportion of the other adherents are men who have borne the same honor—a church militant, indeed, it will be. The Firemen's Hall is engaged as a temporary place of worship.

At Newbern, N. C., I found the enterprise, which had been initiated by Rev. Horace James, in a flourishing condition. A corporate religious society, of forty members, had been organized. Rev. A. A. Ellsworth, whom you had sent to them, had assumed the ministerial care of the society, and was proving himself admirably adapted to the situation. In its ambition, the society had assumed the entire salary, only the expense of his removal having been taken from your Treasury.

Richmond, by its social, intellectual and political influence, stood appropriately as the head and the heart of the Confederacy, and with its forty thousand inhabitants, its superb water power, its inland navigation, and its oceanic commerce, is destined to become a city of much greater importance. I was permitted to prepare the way there for a religious society. Twenty five gentlemen signed a paper approving such a movement, and pledging to it the support of their personal influence and substance. This list of friends represents public officials, old Union citizens, and new-coming business men. Partial provision was made for a temporary place of worship.

Ancient Congregationalism in the South.

The famous "Circular Church" of Charleston, was organized in 1690, as an Independent Church, being the first church of dissenters, in the State of South Carolina, and followed, only by a few years, the St. Philip's Church, which became the nucleus of a State Church Establishment, that flourished, till the Revolution, upon the proceeds of indiscriminate taxation. From the beginning to the present

time, these two churches have occupied adjacent lots, which, in their contiguous graveyards, cherish the dust of English churchmen and dissenters, with that of the great rebel before the Rebellion. The first house of worship was called "The White Meeting," into which Whitefield, in 1733, went to preach when suspended by the Bishop's Commissary, for not using the prayer book. When the British held the city, the church was used for storage. This building, after various enlargements, through one hundred and fourteen years, was taken down, in 1804, and the "Circular" was built on the same site. It is eighty eight feet in diameter, with a high steeple, and cost \$74,000. It furnished, in one half of its gallery, sittings for its four hundred colored members. This house was burned at the time of the great fire, in 1862. Its walls still stand desolate. After forty years, the Presbyterians, who had been gathered in, withdrew and organized a church on the model of the Church of Scotland. In 1787, the church built, in Archdale street, another house of worship, and, calling an associate pastor, held services in both places—the two pastors, with equal salaries and privileges, preaching, each once, every Lord's day, in both sanctuaries. When the Unitarian defection came on, Mr. Foster, one of the collegiate pastors, a New England man, drew to himself that element in the church, and an arrangement was amicably made by which the old church remained in the homestead, and the Unitarians took the Archdale street house, which is still owned by them. Rev. Mr. Stebbins, of Boston, is preaching in that church, by military authority, although the society has tried to oust him, and do not attend his service. Of course, the church will revert to the society, and the "Yankee" preacher will be ejected.

The old church has occupied, from the beginning, a high social position, and one of large influence. It has had a succession of eighteen pastors—Revs. Benjamin Pierpoint, Adams, John Cotton, Stobo, Livingston, Bassett, Parker, Smith, Edwards, Hutson, Bennett, Thomas, William Tennet, Hollinshead, Keith, Palmer, (uncle of Dr. Palmer, of New Orleans,) Reuben Post, and Thomas O. Rice; of whom seven were Europeans, eleven Americans—one a Carolinian; and eleven died in the pastorate. The church now has no service, and, with its house burned, its members scattered, its property wasted, is undecided whether to dissolve and go into the Presbyterian churches, or try to resuscitate. The deacons, men of candor and probity, expressed to me the opinion that the church would be unwilling to secure another minister from the North. It has been involved in the common cause of slaveholding and of the rebellion. The colored members, now few in number, worship in a mission chapel built in the suburbs by the church, many years ago. It is about to be sold, and they purpose to secure a separate organization, unless they can have, in the old one, an equal representation, which the deacons assured me would be denied.

In 1696, a colony from Dorchester, Mass., with its minister, settled on Ashley river, not far above Charleston, and formed an Independent Church at once, naming the town Dorchester. Its house of worship still stands. In 1752, a second migration occurred, under the pastor, Rev. Joseph Osgood, "who was so much beloved by his people, and had such influence over them, that, on his recommendation, they went off in a body" to Medway, Georgia. The Rev. John L. Girardeau, pastor of Globe street Presbyterian Church, in Charleston, informed me that this church had never been connected with a Presbytery, but had been served by a succession of Presbyterian pastors, and is now under the care of Rev. D. L. Buttolph. He says: "Previous to the war, the church was in a very flourishing condition. It has always enjoyed the reputation of being one of the most

efficient churches in the South. Its members were very active in affording the Gospel to the colored people of that county." Of its present condition he was not informed.

Ramsay's *History of South Carolina*, published in 1808, states that there was a Congregational church on James Island, under the care of Rev. Mr. Price; another in Beaufort District, under Rev. Mr. Palmer; and still another in St. Bartholomew's Parish. Mr. Girardeau states that the church on James Island united with the Presbyterian Church, several years ago; that its house of worship was burned during the war; that there is now no church existing at St. Bartholomew's; and that the one in Beaufort was always a Presbyterian church, though for a time it was thrown out of Presbyterian connection.

At Atlanta, Ga., I learned by Rev. Mr. Lanier, a Congregational Methodist, that there is a Conference of these churches in each of the States of Georgia, Alabama, and Mississippi; that there are nearly one hundred of them in Georgia; that the denomination sprang up in 1853, from a desire for more of liberty in Christ's house; that these churches have been known as loyal, but not anti-slavery; and that the new idea is "spreading like wild fire," seven new churches having been lately organized near Dalton, Ga. Their house of worship in Atlanta was burned by the great fire.

Near Columbus, Miss., there is an Independent Presbyterian Church, entirely loyal and anti-slavery, whose "Presbytery" consists of the male adult members, and meets once a quarter, for the transaction of business. The pastor is Rev. S. J. Feemster, whose three sons, in company with a dozen of his other church members, fled from the merciless conscription, before dragoons and bloodhounds, and came to Illinois. One of them is a licensed preacher, one is in our Seminary, and one at Wheaton College. From these young men I have learned that this movement originated in South Carolina, where there are several such churches, differing from the Old School in theology, about as New Schoolmen differ; and, in polity, as autonomy in the church differs from oligarchy.

In the midst of a prevailing ecclesiasticism, there are spontaneous efforts for equality in the ministry and in the brotherhood—efforts which, perhaps, reveal in the South a middle-class material, that will find its aspirations met by a self-governing but associated fellowship; and will welcome that church relationship which your Society proffers.

Reasons why the Congregational System should go toward the South.

1. Its people are going there; and, as they find there no churches of their faith and order, they have a right—it is their duty—to take with them that congenial church system in which they can do the greatest good. I found this right almost everywhere recognized. Pastors and influential members said: "If your people come here, as there are no churches of their sort to go into, it is your privilege to gather them." I found, also, that our system, notwithstanding its well known position as to abolition and loyalty, had much less of prejudice to meet than those National churches which have been sundered upon the issue of slavery. Pastors said: "You may come, but we have a controversy with those churches, of our own faith, which have disfellowshipped us. Their people coming here find churches of their own order to receive them."

2. It is needed there to round out the preaching of the Gospel. The God-ward element has been presented, but the man-ward neglected. Piety and philanthropy have not been associated. The shell, which, from the chancel of one of the churches in Charleston, cut out all the Ten Commandments but the seventh and eighth, was

a plain preacher, saying, "These ought ye to have done, and not to have left the other undone." Ethics as well as theology must be preached.

3. As the Puritan has now triumphed over the Cavalier, he should take possession of his conquest, and that by his most vital, comprehensive system—the self-governing, bible-reverencing Church. As the new ideas of freedom and of free institutions are now going into the South, let them be represented by that form of church order which most completely embodies them.

4. The Puritan material at the South, absorbed into the old churches, will only be neutralized. Its fragrance will disappear. But, associated, it will retain its characteristics; it will be an organic testimony that can not be resisted; and so, by indirect influence, it will stimulate the old systems more than it could by direct contact. At the West, you have fully tried the experiment of putting this new wine into old bottles.

5. Its democratic element and its broad catholicity, joined to a living faith, will satisfy a craving in many minds at the South, and so set forth a higher type of christian character.

6. The American Home Missionary Society, which, by its name and character, is a National Institution, having entered that field with its fifty or sixty churches, was many years ago ejected on account of its testimony against slavery; but now, as this barrier is broken down, it should reënter, and occupy for Christ and for the country.

I have returned from this three months' tour with a settled impression that God has laid upon the churches which you represent, a vast and solemn responsibility in the matter, and that his Providence has opened to them a work equal to their utmost endeavor. The original idea of the late National Council, its sublime resolve, and its awakening response—and that, too, among a people proverbially neglectful of merely denominational claims—inspire the conviction that they will nobly meet the Impending Crisis. Having gone out under your instruction—"Get you up this way southward"—I now conclude, and condense my report in the language of an earlier explorer: "Let us go up at once and possess it; for we are well able to overcome it."

MISSIONARY INTELLIGENCE.

KANSAS.

From Rev. J. M. Morris, Ogden, Riley Co.

A Prairie Fire.

I have been much discouraged. I had hoped to see an ingathering into the church. I was desirous of finishing the house of worship, and of having my family with me this winter. But in all these things I have been sadly disappointed. I could not get a house for my family, so I concluded to build, and

had my house up, with rafters on. The shingles and lumber were on the ground to finish it. I had about twenty tons of hay stacked, and had burned a strip from twenty to a hundred feet around stack and house, and supposed I was safe. But on the last day of November there came a fierce northern blast, premonitory of winter. Some malicious person set fire to the prairie. It came sweeping and roaring like a tornado—rising sometimes in spiral columns, thir-

ty or forty feet high, leaping and dancing as it approached—giving us just time to take our horses and leave for a place of safety.

I lost my hay, lumber, shingles, etc., to the amount of \$300. We succeeded in saving the house, somewhat damaged, by having plenty of water at a spring close by. I trust all will be well.



*From Rev. I. Jacobus, Junction City,
Davis Co.*

"Spying out the Land."

My wife and myself left New York, October 12th, 1865, for our field of labor, and arrived in Wyandotte, October 20th. The weather was most delightful, when we landed, giving favorable impressions of the climate. We rested a few days at the house of Rev. Mr. Parker, whose kind greetings and hearty welcome made our hearts glad, and assured us of friendly sympathy.

Upon conferring with the Agent, Rev. Mr. Bodwell, it was deemed advisable for us to locate at this place; and therefore, as soon as practicable, we came on. As matters were quite unsettled, I left my wife at Manhattan, while the Agent and myself pushed on to "spy out the land."

Junction City.

Junction City, as its name indicates, is situated at the confluence of the Republican and Smóky Hill forks of the Kansas, twenty miles west of Manhattan, and four miles west of Fort Riley. It is a very stirring, growing place; and it is thought will, sooner or later, take rank among the first of the inland towns. We were welcomed, very cordially, by the "few names" of the little Congregational Church here, who have long desired that some one might come among them and break to them the bread of life.

Our church is very small, numbering only seven members, three males and four females. At present there is but one resident male member. I have rea-

son to believe, however, that our number will be increased soon.

In Search of a Home.

Had my decision to take this as my field of labor been conditioned upon living, like Paul, in "my own hired house," I should not be here; for such has been the "rush" to the place that a house or a room could not be obtained for love or money. I tried faithfully, for two or three weeks, but with no success. During this interval we were most kindly entertained by Rev. Mr. Beckwith, of Manhattan, who also very kindly offered us a home until we could secure one at Junction City. But upon visiting the Rev. Mr. Todd, fifteen miles beyond Junction City, up the Republican river, we were assured of a welcome there. Upon the whole, this appeared the better plan; and accordingly we adopted it, and now make our home at that settlement. This step has its advantages, as well as disadvantages. We can gather a small congregation here, and there is also a small settlement some six miles from here, where people are anxious to have me come and preach.

Discouragements.

In regard to our field, we labor under some embarrassments and discouragements, for we have no church building, and we feel the need of some earnest workers. The only place for holding religious service is in a common hall, over a store, and this is occupied by all. We hope to move, at an early day, in erecting a house of worship. The city has the reputation of being a "hard place," and in some respects it is worthy of the name. Intemperance and a spirit of worldliness, are the crying sins. The Sabbath is not kept "according to the commandment." The many are more intent upon pursuing their own selfish interests than they are to seek the "pearl of great price," and build up the cause of Christ. But we hope and pray for better things, and trust a blessing is in store for us. Certainly the "field is

white to the harvest," and there is great need of reapers. It is encouraging to know that there is some of the good New England element already at work here, and we trust it will be increased before long. There is need of earnest, hearty effort here, and the prayers of God's people for his blessing upon us.

MINNESOTA.

From Rev. A. Morse, Austin, Mower Co.

A Home for Church and Minister.

Returning from our State meeting at Minneapolis, we found every thing about the parsonage at a standstill. It was then the middle of October. I have been obliged not only to collect materials, but also to labor daily with my own hands, to complete the building sufficiently for occupation. We are now, I am happy to say, in our new home, minus doors, and other conveniences very desirable for our comfort; but thankful, nevertheless, to be so well provided for.

The more I become acquainted with this place and people, the more I am convinced that we must have a home for our church. This is our immediate want. Without this, I see no prospect of making permanent, gospel institutions of our own faith and order. *We must build or die.*

Lay Preaching.

I have kept up my regular appointments, six miles south. The people manifested their interest, a few weeks since, by a social gathering in that neighborhood, at which donations of "such things as they had," were presented to their minister, to the value of \$40. The last Sabbath I was there, an aged father in Israel—the son of a former pastor in Connecticut—requested me to step aside with him. Said he: "My heart is burdened; my burden has been increasing since summer; will you pray with me for this poor perishing people?" He had been through the neighborhood, from three to five miles around, visiting and praying in families, and distributing tracts. Though nearly eighty years of

age, he had frequently walked five and six miles, to be present at my appointments. Would that such lay preachers were multiplied a thousand fold!

IOWA.

From Rev. W. Spell, Independence, Buchanan Co.

"Come Over and Help Us."

My field of labor is emphatically a missionary field. I preach at Buffalo Grove and Bryan alternately, once in two weeks, in the morning. In the after part of the day I go to some of the out-posts. I have preached in ten different school houses, and at the furthest point to which I go, the cry from the regions beyond is, "Come over and help us." At all these points there are attentive congregations. I preach occasionally on the week day, visit extensively among the people, and circulate tracts till my stock runs out. I always make it a point to pray in the families that I visit, and converse with them on the subject of personal piety. There is no doubt but this work will become self sustaining in a short time. This is a very rich farming country, chiefly prairie. It is very expensive, in these times, to provide a new farm with suitable buildings, etc.; but the time will come when the House of the Lord will be erected on these prairies, and the sound of the Sabbath bell will gladden the hearts of the youth as they bound over the hills, responsive to its call.

From Rev. David L. Davies, Oskaloosa, Mahaska Co.

A New and Promising Field.

Having received and accepted a call from the Welsh Congregational Church of this place, to become their regular minister, on the 26th of March I buckled on my armor, and in the name of David's God entered the field of labor. This is a new-born place, just sprung into existence. It is in the Des Moines valley, on the Keokuk and Fort Des Moines

railroad, about two miles and a half distant from the county seat. The resources of the place and the surrounding country are such that they will make it, in a very short time, a place of no little importance. So far, in my labors here, the field seems prosperous, and the work encouraging. We have not, as yet, a house of worship of our own, and the hall that is occupied, owing to the great gathering of the people to hear the word of life, is so very small, that we anticipate, early in the spring, building a new house of worship for the accommodation and spiritual comfort and welfare of the people.

We have in the place but one church, congregation and pastor, and all talk, feel and act as brethren of one family. I have the privilege of feeling that I am received as the people's minister. I preach twice on the Sabbath, once in Welsh and once in English. The English service, in the evening, is so overcrowded with eager listeners that one fourth have to return, or stay at home, for lack of sufficient accommodation. We have a bright and flourishing Sunday school, numbering about fifty, and a right good, warm, well attended prayer meeting. We have also temperance meetings held regularly, which are well attended, and the benefit has been felt and proved already.

I love my work; I could not have occupied a more extensive and interesting field of labor in Iowa. I hope and trust that I may be allowed the honor of being instrumental in laying the foundations of a church, in this growing and flourishing neighborhood, which will stretch its influence for good over many years to come, when I am moldering in the dust.

WISCONSIN.

From Rev. A. A. Young, Oconto, Oconto County.

A Lumberman's Funeral.

A week ago last Monday, one of the mill hands died. He was a young man

of twenty five. He came on from New Brunswick only two months before; was first taken sick with the measles, recovered, and went up to the logging camp, was again unwell, and sent down here with the typhoid fever. One of his friends, a stranger to me, came for me. I found the young man insensible, and dying. I was too late for him, but not for his comrades near the bedside. They were deeply moved. They were but part of quite a company of young men from New Brunswick, mostly of Scotch descent and christian families. The funeral was, the next day, very largely attended, mainly by men connected with the mills. I preached from, "Run, speak to this young man," and, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny also before my Father which is in heaven." It was such an audience as I have not before had in Oconto, if it was ever before gathered together. The funeral was a double one—a little child being brought hither, eighteen miles, for interment at the same hour. The audience was deeply moved. I invited any of the friends of the young man, disposed to meet with me, to my room that evening. I was agreeably surprised when twelve young men came. They were to leave for their camps the next morning. It was made an inquiry meeting. I found them feeling very deeply and tenderly. Such a sight I do not expect soon to see again in my ministry. All but one had brought on their Bibles with them. Their eyes filled with tears as I talked with them collectively. I can not describe their appearance as I conversed with them singly. Two of them, since then, I have had opportunity to see, and am hoping that, by the grace of God, they have consecrated themselves to Christ. It has opened a new door for work, and one very promising. As soon as sleighing is established, I hope to visit one set of them, whose camp is but twelve miles distant.

From Rev. A. C. Lathrop, Tomah, Monroe Co.

Ingathering.

As the result of the revival season, enjoyed at one of my appointments, Jacksonville, four miles southwest, four were received to the church at the May communion season. In June we had a season of communion here, and three more were received.

We anticipate that several more will come in at our next communion. There have been, we trust, at least thirty hopeful conversions on that portion of my field. They generally seem to give evidence of the genuineness of the work, by their daily walk and conversation.

His Boys at Home.

My dear boys, who have been in the service, in many battles, have come home unharmed, though suffering somewhat from hardships, poor and scant rations, and from bilious diseases. My eldest son expects to reënter on his college course in a couple of weeks. My youngest boy, fifteen years old, if his health will permit, may also go to Ripon College, to enter on a preparatory course. My eldest son returns to Beloit College. I feel anxious that both of them should enter the ministry.

From Rev. J. W. Perkins, New Chester, Adams Co.

Filling Up.

In my last report, a most discouraging "thinning out," in one of my congregations, was mentioned. Now, I can tell of the filling up of the same. The Master saw how things were going to our disheartening, and, by his good providence and influence upon human hearts, interposed, stopped further draining, and has given us a gratifying increase in the number of attendants upon the preaching of the word of life; inasmuch that the congregation, which had been so sadly diminished, has been, for the last half of the quarter, larger than ever before. This increase has come mainly from two

sources, namely, the return of our soldier husbands and sons from the army, and the youth connected with the families that had not before, except a member now and then, united with us in the worship of God.

Sparing Mercies.

The sparing and protecting kindness and power of our Heavenly Father have been very striking in relation to the soldier boys from this little rural township. We furnished, I think, some thirty three soldiers, and six only of these have lost their lives—two of the latter were killed in battle, and the others died of disease. All the living have returned save one, who was in health a short time since. A portion of them were in the service three years, and two of them four years. Three sons from our family performed ten years of hard service, as commissioned and non-commissioned officers, and were all honorably discharged—returning to their friends in so much health as to be able to resume their peaceful home business with a good degree of energy. These were *our only sons*.

Our District Convention, the Lemon-weir, contained, in 1861, eight ministers, four of whom had eight sons old enough to be received as soldiers. Though one of them was quite young, yet he was accepted as a drummer. God preserved them all, amid the perils of camp, perils of marches, perils of battle, and perils of rebel prisons—cut and torn, as some of them were, by the enemy's balls—and returned them to their anxious, praying fathers and mothers. Surely these parents and sons can unite in the grateful exclamation: "What shall we render unto the Lord for all his benefits?" It is worthy of special notice, that our returned soldiers manifest no less interest in religious institutions, and some of them more, than when they entered the army.

Fifty Years in the Sabbath School.

Another reason for thanks to God is, that my affectionate and faithful com-

panion in the trials and labors of missionary life, for a third of a century, has recently been raised up from a sick bed, on which she was prostrated by overworking—one of the hard things to which the wives of missionaries at the West are often subjected from pecuniary necessity. But she is on her feet again, and, with the strength she now has, continued until spring opens, will resume a favorite employment as teacher in the Sabbath school, which she has pursued for *fifty years*.

From Rev. C. C. Cadwell, Bloomfield, Walworth Co.

Two Feasts.

When I should have made my report for the quarter ending October 1st, we were in the midst of times of thrilling interest to the western missionary, who, for more than a quarter of a century, has toiled upon the foundations of society, in this great and beautiful State. With the opening of our autumnal season, came the meeting of the A. B. C. F. M., at Chicago. This meeting I attended, and, for the first time on such an occasion, mingled with the multitude who came up to keep holyday. I found it a means of good to my soul. It was a beautiful sight to behold so many who had grown old in the missionary service. It was music to my ears, to hear them speak of what God had done and was doing for the cause of truth and humanity in foreign lands.

The Quarter Century Meeting.

During the same week, the meeting of our General Convention occurred. In this we were deeply interested, it being our Quarter Century Meeting. To me, who was born two years in advance of the inauguration of our cherished Convention, and was able to take in the whole field of history, as presented at that time, it was an occasion of great interest. Great is the work accomplished, but greater yet the work which it has still to do. For one, I feel amply

repaid for all the deprivations and sacrifices (not worthy to be mentioned in this connection), which I have been called to experience during more than twenty seven years in this field of labor. My past experience leads me to long for just that kind of work again.

From Rev. M. Wells, Hartland, Waukesha Co.

Review of Three Years.

This day closes a three years' service, performed by myself in behalf of the church and society of Hartland. The results can be far better seen by him who possesses the attribute of omniscience, than by myself. Had we not the absolute promise of One who can not lie, that his word shall not return to him void, but that it shall prosper in the thing whereto he hath sent it; and had we not the confidence in his word, that every effort faithfully put forth by his people should meet with success, we should often faint and give up in despair; for, how little are we permitted to see in this life—and especially as we go along—of the blessed fruits of our self-sacrificing labors and prayers; barely enough to keep us hopeful and willing to work, and as an earnest of the abundant and glorious harvest that is coming after. Blessed be God, he will take good care of the "precious seed" that is sown by his faithful ones, who "go forth, weeping" as they sow, and will see that they return laden with sheaves, "rejoicing."

The Sabbath School.

Our Sabbath school has been greatly revived; so that I see in the report of the Superintendent, just made out, that we have one hundred and thirty upon our roll. A large number of these are to draw prizes—Bibles—for having been in attendance forty four Sabbaths in the year. I have a large and interesting class of adults in the study of the Bible, who meet upon the Sabbath; and another meeting on another evening of the

week, designed mainly for the teachers in the Sunday school, but which is attended by many others, both young and old. We also sustain a branch Sunday school some four miles distant, which has been attended with no little interest as well as profit. Our monthly concerts for the Sunday school have been attended with an interest amounting almost to enthusiasm.

The Sociable.

We have weekly social gatherings of persons of all ages, which we think have been greatly elevated in their character by the christian and moral element which has been thrown into them. While the young must congregate, we have thought it best to aim to have it done in such a way as to have it improving to the intelligence and morals of those in attendance. And in this we have succeeded quite to our satisfaction.

The New Bell.

I must not forget to tell you, too, that our society has just secured a bell for its church edifice. That was quite an event with this people—it being the first bell ever heard in this section of country. Our hearts were merry, and we could but sing, as our first song, on being called together by it:

“Hark, those bell-tones sweetly pealing:
Come, wanderer, come;
Far and wide, melodious stealing:
Come, wanderer, come;
Hark, the bell to prayer is calling:
Come, wanderer, come,
In God's house, with reverent feeling,
Seek here thy home.”

—♦♦♦—
*From Rev. J. W. Harris, Grand Rapids,
Wood Co.*

Church Edifice Erected.

The quarter which closes to-day, has been one of peculiar trials and interest. You will recollect that at the time of my last report, our house of worship was not completed. We thought then, that it would be finished within a month or two, at the most. But, as the sum-

mer passed rapidly by, with its pressure of business, we found it very difficult to prosecute the work. Mechanics were scarce, in proportion to the work to be done. Others could give them ready pay; we could not. Hence we could not get the help we needed. Some times it was almost impossible to get materials, for lack of money. For these and other reasons, the work has dragged heavily, but is now completed. Under the blessing of God, and by the benevolence and courage of a few mechanics in working, and of others in advancing money and materials—all waiting for the pay until the society could raise it—we have been enabled to finish it at last. It was dedicated yesterday, and is the only church edifice in the place, except a Catholic. It was an occasion of thrilling interest, and, I trust, of devout gratitude and thanksgiving to God, on the part of his people.

MICHIGAN.

*From Rev. C. C. McIntire, Lansing,
Ingham Co.*

The Sanctuary Completed.

The time for my quarterly report has come again. This time I make it with very great pleasure. I believe my last report was some weeks delayed, that I might tell you of the incipient steps for securing a place of worship. We have been prospered in the matter beyond our hopes. The house is *completed*, and is in all respects just what we would like to have. Better than this: it has been built and is paid for with no outside help, save a little from citizens who are more or less interested in our success. Sunday, December 24th, was our jubilee. With appropriate service we took possession of our new house, and set it apart in solemn and joyful dedication to the work of our Master, and the worship of the Three in One. It is pleasant, tasteful, beautiful; and it will afford comfortable sittings for two hundred people.

The Church Strengthened.

"The joy of the Lord is our strength." Our congregations are increasing; not rapidly, but surely, with an increase which is likely to be permanent. Our next communion service will be next Sabbath, when eight or nine are to connect themselves with us. Eight have already joined us since I came in July. You will rejoice with me in these indications of prosperity. Our position among the churches of the city, which has been not in all respects favorable to prosperity, is very much improved, and will be eventually all we can desire.

We hope for that, in the months before us, which will be a better blessing than even our new house. We pray for such a baptism of the Spirit as shall make our services a power in the community about us.

MISSOURI.

From Rev. E. B. Turner, Agent.

Death of Rev. George W. Stinson.

It is my painful duty to announce to you that Rev. George W. Stinson, whom you commissioned from Massachusetts to come to Missouri last summer, is no more. He died, December 17th, at Maysville, about four o'clock P.M. I arrived there the day previous, and found him very sick. I learned that he had been sick for about three weeks, but that, within three or four days, he had been declining. I went there with the expectation of assisting him in the organization of a church. He was so low that I could have but very few words with him. I hoped that on the next day (the Sabbath) he might be better, so that I could confer more with him as to his spiritual state and views on his near approach to eternity. But, on Sabbath morning, he was more weak than ever. I could have but few words with him, and found that the Redeemer was still precious, and near to sustain and comfort him; but he said that he did not think his sickness would result in death. I

went to the court house, and preached to a very attentive and serious audience, and returned to his house to see him die. He had no return of consciousness. His respiration grew shorter and shorter, till, without a struggle or a groan, he gently ceased to breathe.

The Funeral.

I remained and attended the funeral on Tuesday following. It was a bitter cold day, and the ground was covered with sleet and ice, and so slippery that hardly man or beast could stand. Two lumber wagons, one carrying the corpse, and the other the afflicted mother and children seated on straw, were all the conveyances that could be obtained. A few people followed behind on foot. Thus we went to the village graveyard, near by, an open space without fence, and containing a few unprotected graves. There we laid the dear missionary in his resting place. Wild and unprotected as it was, it seemed to me a hallowed spot. It is the resting place of the first missionary fallen on the emancipated soil of Missouri. Mr. Stinson fell with his harness on. He has labored faithfully and assiduously, since he has been in this field. Not naturally of a very hopeful temperament, with a nature exceedingly sensitive, he yet labored with a good degree of faith, and the blessing of God evidently attended his efforts. But his work is done, and he is at rest.

From Rev. A. M. Thoma, Memphis, Scotland Co.

Condition of the Field.

I came into this field the last of June, and commenced laboring in Memphis, a place of about one thousand inhabitants. It is favorably situated, near the center of a rich and very prosperous county, and, before the rebellion, maintained four large, enterprising and growing churches. During the progress of the rebellion, all of these suffered, more or less, by the defection of both ministers and members, until two of them have become wholly

disorganized, while another had only occasional services, their minister being so much involved in the great crime of slavery and its consequent rebellion, that he had to flee for his life. His church, with but one or two weak exceptions, being in sympathy with both the crime and the criminals, still kept up their Sabbath school and meetings, as they could obtain help from neighboring ministers. The fourth had preaching once in two weeks, and sustained a Sabbath school.

Two Churches Organized.

Upon inquiry there were but two persons—ladies—who were distinctly Congregational; and these expressed a desire to have some one of the faith of their fathers break unto them the bread of eternal life. We had meetings regularly, every other Sabbath, in Memphis, and the alternate Sabbaths in various places in the surrounding country. Our congregations were large and interesting, numbering from seventy five to one hundred and twenty five, and composed of the more intelligent classes of the people. A church was organized, with six members, in August last. Since that time we have had regular services here every Sabbath, excepting those when the house was occupied, and the audiences have continued full and attentive.

The church at Union Grove was organized the day after the church in Memphis, according to previous appointment. This numbered five, four of whom had been Congregationalists, and the other a Presbyterian. Just before the outbreak of the rebellion, a little company of ten or twelve had been gathered at this point by the labors of Rev. William Penwell, who preached the word to them for a season. This enterprise was wholly broken up by the fiery surgings of human passion. A few names were left, who desired to be united in church fellowship, and embraced the opportunity to perfect their organization. Some of them had united with the "United Brethren," which is the most numerous branch

of the true vine in that section, having many excellent and fruit bearing branches.

The city is full to overflowing, and many of those who have served their country honorably for years, have returned to become the victims of intemperance and debauchery. We need more devoted servants of Christ—those who are filled with faith and the Holy Ghost. Amid all that is trying, there is a steady increase of confidence among the people, and an improvement that betokens and reflects the glory of that divine brightness, whose cheering light gladdens the hearts of all who wait for the complete deliverance of Israel.

ILLINOIS.

From Rev. F. Lawson, Rockton, Winnebago Co.

First Fruits of Harvest.

With a glad heart I am enabled to send you the report which closes both the quarter and the year. The last few weeks have been crowned with God's special blessing, and a number of our young people have been led to the Savior, among whom are three daughters of your unworthy missionary.

"The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred pleasure rise'
To rivers of delight."

For a long time a few praying mothers waited quietly upon God, in our prayer room, every week. They wrestled at the throne of grace. In November, our church, at my suggestion, invited a conference of neighboring churches for prayer and religious improvement. The weather was very inauspicious. It rained all the time, so that only a part of the number that had been invited were present, and yet God had a rich blessing in store for us. The church was greatly quickened and encouraged. Rev. J. H. Harwood, of Crystal Lake, was with us, and commenced laboring among th

youth of our Sabbath school. The result was, a number of conversions, a quickened feeling among the church, and a clear perception, we think, of what the Lord stands ready to do for us, when our faith is enlarged. These mercy drops are, to us, what the dew was in Gideon's fleece—a token of the victory which the Lord's mercy is waiting to grant.



From Rev. S. H. Kellogg, Wayne, Du Page Co.

Soldier's Conversion and Death.

One interesting case of hopeful conversion has occurred, as the direct result of visiting and presenting the Savior to a soldier boy of eighteen years, who returned home to linger a few weeks with disease, and then die. His parents are members of my church, and he was in the Sabbath school. He frankly told me that he was not a Christian, and desired to be. I urged prayer and immediate christian duty. I returned to his bedside only to find this subject neglected. His sinking condition alarmed me for his soul's safety, and I pleaded with him, and with the pious members of the family, to begin to pray, to confess and acknowledge his sins. When again I came, I found the work begun, and from that time on he seemed to rest on Jesus. One of the last voluntary acts of his life, was confession to his parents, whom he felt that he had wronged by acts of disobedience. He seemed to delight in prayer and christian conversation.



From Rev. B. F. Worrell, Prairie City, M'Donough Co.

From "Staying" to "Living."

Many years ago I read a story to this effect: An old man was called upon to bear testimony in a court of justice. The judge asked him his age; whereupon he answered that he was twenty years old. The court, supposing that the question was not understood, repeated it, and received the same answer

in return. At this the judge became indignant, and threatened to imprison the witness for contempt; whereupon the old gentleman made the following statement: "I was born upon the eastern shore of ———, and lived there sixty years; but twenty years ago I removed from thence, and commenced dating the years of my life from that period; therefore I am but twenty years old."

Upon this plan of dating, we will be under the necessity of saying that *our church is in its first year*. Hitherto we have been *staying* in Prairie City at the house of another people; but now we have begun to *live*, and have a *home* of our own. We set up housekeeping for ourselves during the quarter just closed; and, like all new housekeepers, we have had much to do, and much to get; but, in all of our gettings, we will not forget the friends who have so kindly assisted us. Our house was dedicated to the service of the Triune God on Thursday, September 28th. We have organized a Sabbath school and a Bible class, of which I have the charge. The ladies furnished the house—getting lamps, stores, etc. An organ, costing two hundred dollars, has been ordered. This is the work of some enterprising men outside of the church. Should your missionary renew his youth, like the witness on the stand, or like the American eagle, and indulge in some eccentric flights, you must bear with him. Go preach for, and labor with, a people eight years without a meeting house, and you will come to the conclusion that we have reached—namely, that to live in certain places, or under peculiar circumstances, is about the same as not living at all.



From Rev. R. R. Snow, Udina, Kane Co.

Some of the Results.

My field is one which requires much patient, persevering labor. It extends over a large area of country. Gospel impressions and results are slow in

taking visible form ; and yet there is evident improvement, which becomes gradually apparent, and is seen in several ways. One of the most manifest results is the increased unity, social and religious, throughout the entire field. Another is a higher appreciation of gospel ordinances, and a more manifest desire to see them sustained. A third is seen in a growing desire for permanency in the ministerial relation. And still another is the increased willingness to contribute for the support of the gospel at home and abroad. A week ago yesterday, I presented to my congregations the claims of the American Home Missionary Society—bringing especially before their minds the increased work and need of the Society—and the result was the *three-folding* of their former contributions for this object ; so that, whereas, I have, in former years, reported the sum of about ten dollars annually, I

have the privilege, this year, of reporting thirty dollars. The amount should be larger, and I trust will be, in future years.

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From Rev. R. B. Bull, Waukegan, Lake County.

A Short but Good Story.

My first year of connection with the American Home Missionary Society, as missionary at Waukegan, terminated last Sunday. It has been a year of hard work, but the result has been compensatory. My congregation has gained at least two hundred per cent., and so has the Sabbath school. We had eighty or more in the Sabbath school last Sunday, against twenty three when we started, about Christmas. Nineteen were added to the church last year.

Our prospects are good for next year. We shall want Home Missionary aid one year more, when, if we succeed as we hope, we shall be able to go alone.

MISCELLANEOUS.

The Temper of the South.

It is with much sorrow that we record the facts presented in the leading article of this issue, respecting the state of feeling which exists at the South toward the people of the North. But it is wise, in adopting measures for religious, as well as political reconstruction, to take into account the difficulties we must encounter, and the spirit of the people with whom we have to deal. The statements in the article referred to, are abundantly corroborated by the testimony of a great cloud of witnesses, at the South, as well as at the North—rebel, as well as loyal. The following may be taken as specimens :

The General Assembly of the Presbyterian Church in the Southern States,

at its session in Macon, Ga., in December last, indicated the spirit and purpose of that denomination, by determining to perpetuate their secession from their Northern brethren, and by adopting as the title of their organization "The Presbyterian General Assembly in the United States."

Rev. William Williams, D.D., professor in the Baptist Theological Seminary at Greenville, S. C., and one of the most eminent ministers of that denomination, claims to represent its views in an elaborate communication to the *Examiner and Chronicle*, in which he says, respecting Baptists at the North : "We can not, *on principle*, receive into our arms and hug to our embrace these 'dear' brethren. Perhaps fifty years from now such an embrace may be ef-

fect. But, in the writer's humble opinion, *not till then*, if Southern Baptists preserve their self respect. Charity and forgiveness are christian virtues, but not much understood."

Rev. J. P. Newman, D.D., of the Methodist Episcopal Church, makes the following statement respecting the spirit manifested by the pastors and churches of New Orleans, where he resides: "These pastors are received by their several flocks with undiminished admiration and unabated confidence. Notwithstanding their treason against a just and benign Government, and the failure of their high sounding prophecies of the success of the Confederate arms, the press hails their return with sycophantic compliments, and the people receive them as the oracles of God. More than any other men in the South, they fired the Southern heart against their brethren of the North; in the pulpit and on the forum, they incited to arms those to whom they should have taught peace and good will toward men; and, during the fearful struggle, they were with the insurgents to console and inspire; yet the people neither demand confessions from them, nor do they themselves give to the Church and the country the first sign of the renouncement of their error or penitence for their sins. In fact they hold that they have neither errors to renounce nor sins to confess."

In harmony with this testimony is that of Governor Brownlow, of Tennessee, who represents both Church and State. He says in his recent letter to Hon. Schuyler Colfax: "Those who suppose the South is 'reconstructed,' and that her people cheerfully accept the results of the war, are fearfully deceived! The whole South is full of the spirit of rebellion, and the people are growing more bitter and insolent every day. Rebel newspapers are springing up all over the South, and speaking out in terms of bitterness and reproach against the Government of the United States."

A Thank Offering for Victory.

How shall we better show our love to Jesus than by imitating those who voyaged hither not for their own sake but for the advancement of the kingdom of Christ? Where in all the world is the field whiter for the harvest than among the enfranchised population of both races at the South? And how can we do a higher service for the Master than by laying the foundations of Christian churches, honoring God and loving man, in the centers of all those mighty empires of the people which lie in the pathway of the sun from the surges of the Atlantic to the murmur of the streams that wash the Pacific's golden strand? Plant there New England churches and you shall have New England Christians. Now, in this formative, this transitional period, is the proper moment for establishing them. This winter day is the moral spring time in which to scatter all our seed.

And are you true to your country—axious to adopt such measures as shall best secure the nation from such awful perils as those through which it has just struggled? Do you think that if the South had been permeated with New England institutions we should have ever had to tremble for the ark of God, and follow in the sad procession to bewail 800,000 dead? If the streams of New England influence had flowed southward as they did westward, would not the South have been as loyal as the great heart of the West? And now that the armies of the rebellion are disbanded, and the rebellion itself still lives in the souls of the Southern people, exasperating them against the freedmen on the one hand, and against the hated "Yankees" on the other, what better garrison can you find than a New England church, and what better standing army than the members of that church, softening the asperities of war with christian kindness, teaching men their duty to their fellow men, and bowing down together before the

common Father, whose gifts are liberty and peace?

Not only, then, as lovers of New England, but as lovers of our whole country; barring up the pathway to any future destruction; yes, as a thank offering to the God of our fathers for sparing the nation which they founded, we are called to build these institutions in the West and South.—*Rev. J. M. Holmes.*

Immigration.

The statistics of immigration at this port for the last year indicate an increase of twelve thousand over the preceding year, the aggregate number of arrivals being one hundred and ninety five thousand and seventy five. It is well known that Ireland almost invariably sends a much larger number of immigrants than any other country, but last year it seems that Germany outstripped the Green Isle by over twelve thousand—the whole number from the German States being eighty two thousand four hundred and fifty four, while Ireland sent only seventy thousand three hundred and thirty eight.—*New York Evangelist.*

Miscellaneous Items.

KANSAS CITY, Mo.—In October last, a missionary, Rev. Leavitt Bartlett, was stationed at this place, which was

the headquarters of border ruffianism during the Kansas war. A Congregational church, of twelve members, was organized there on the 3d of January.

DUBUQUE, IOWA.—The Congregational church in Dubuque, of which Rev. Lyman Whiting is pastor, has been burdened with a debt of \$10,000. The people recently subscribed \$5,000 for its liquidation, and the sole creditor, Mr. George D. Wood, generously relinquished the balance, thus removing the entire indebtedness.

MILWAUKEE, WIS.—The Hanover street Congregational church in Milwaukee, which has hitherto been dependent upon missionary aid, with the new year canceled its indebtedness, and voted to increase the salary of its pastor, Rev. J. W. Healy, to \$2,000.

A SOLDIER'S BOUNTY.—A clergyman in New Hampshire, whose son fell in battle, sends \$50 of his bounty to this Society to aid in evangelizing the country he died to save.

HOW TO SUBDUCE THE SOUTH.—A gentleman at the South who has been very decided in his opposition to the North, says, in reference to the philanthropic and christian efforts of the latter in behalf of the former: "If those Yankees go on in this way, the whole land will be their's in spite of us."

APPOINTMENTS IN JANUARY, 1866.

Not in commission last year.

Rev. Caleb Morgan, Antioch, Cal.
Rev. J. P. Moore, Benicia, Cal.
Rev. Isaac Jacobus, Junction City, Kansas.
Rev. William A. Patton, Genoa Bluffs and Williamsburg, Iowa.
Rev. H. Freeman, Genesee, Wis.

Re-commissioned.

Rev. Lincoln Harlow, Olathe, Kan.
Rev. W. B. Dada, Clear Water, Minn.
Rev. Leicester J. Sawyer, Mantorville, Minn.
Rev. James C. Beekman, Quincy and St. Charles, Minn.
Rev. O. F. Veltz, Sherrill's Mount, Iowa.
Rev. J. H. Langpaap, Lansing Ridge and Milton, Iowa.

Rev. Dudley B. Eells, Franklin and La Fayette, Iowa.
Rev. Daniel N. Bordwell, Charles City, Iowa.
Rev. John F. Graf, Davenport, Iowa.
Rev. James O. Beekman, Maquoketa, Iowa.
Rev. Richard Hassell, Leeds and Poynette, Wis.
Rev. C. M. Morehouse, Windsor and San Prairie, Wis.
Rev. D. A. Campbell, Auroraville, Pine River, Wautoma, and Richford, Wis.
Rev. Luther Newcomb, Georgetown, Mo.
Rev. J. R. Stevenson, Eaton Rapids, Mich.
Rev. J. A. McKay, Lamont, Mich.
Rev. D. Berney, Port Sanilao and Bridghampton, Mich.
Rev. John Totel, Ottawa, Ill.
Rev. J. J. A. T. Dickson, Woodstock, Ill.
Rev. L. L. Fay, Lawrence, Ohio.

RECEIPTS IN JANUARY, 1866.

MAINE—

Bath, Charles Clapp, Jr., to const. him
L. D., \$100 00

NEW HAMPSHIRE—

Received by Rev. Benj. P. Stone,
D. D. Treas., N. H. M. S.—
Chichester, Stephen R. Watson, \$3 00
Hillsboro Bridge, Cong. Ch. and
Soc., in part to const. Deacon
Benj. Colby, L. M., 17 00
Stratham, Cong. Ch. and Soc., 8 50
Tamworth, Rev. Samuel Kings-
bury, to const. Susan M.
Kingsbury L. M., \$30, in
part to const. Edward P.
Kingsbury, \$20, 50 00
Westmoreland, Cong. Ch. and
Soc., 5 00 78 52
Bennington, Hannah S. Parker,
Francetown, Joseph Kingsbury, by Rev.
Charles Cutler, to const. Mrs. Betsey E.
Kingsbury L. M., 50 00
Hanover, Ladies' Benev. Soc., by Mrs.
Blaisdell, in full to const. Mrs. N. M.
Sherman L. M., 26 00
New Hampshire, A Friend, 1 50
New London, Mrs. L. M. Trussell, 5 00

VERMONT—

Burlington, Third Cong. Ch., by G. G.
Benedict, Treas., 38 92
West Rutland, Sab. School of Cong. Ch.,
by Rev. H. M. Grout, 157 00

MASSACHUSETTS—

W. D. R., \$400; A New Year's Offering,
\$5, 405 00
Mass. Home Miss. Soc., Benj. Perkins,
Treas., 5,000 00
Chesterfield, Mrs. R. Clarke, by Rev. Ed.
Clarke, 2 00
Cummington, W. H. Gullford, by Rev.
Ed. Clarke, 10 00
Hampshire, Miss. Soc., by E. Williams,
Treas.—
Hadley, First Parish, \$170 00
Northampton, First Parish, 749 94
Northampton, Edward's Church
and Soc., 122 08
Southampton, Cong. Ch. and
Soc., 50 00
Westhampton, Cong. Ch. and
Soc., 28 00
Williamsburg, Cong. Ch. and
Soc., 111 55 1,281 57
Lenox, Cong. Ch., by M. Washburn,
Treas., of which \$30 to const. Albert
G.elden L. M., 81 40
Oxford, Mrs. Abigail Marsh, 1 50
Peru, Cong. Ch. and Soc., by S. S. Bowen,
Treas., 25 00
South Amherst, Cong. Ch., by Rev. W.
Barton, 20 00

RHODE ISLAND—

Providence, Beneficent Cong. Ch., by
Wm. O. Snow, Treas., 438 50

CONNECTICUT—

Received by F. T. Jarman—
New Haven, William Johnson, to const.
John W. Townsend, Lyman B. Judd,
James H. Jarman L. M., 90 00
Bethel, Cong. Ch., by A. L. Benedict,
Bridgeport, Sab. School of South Cong.
Ch., by Edward Sterling Supt., in full
to const. Alexander Hawley, David
Dwight Sturdevant, Ellen M. Doten,
Elizabeth C. Porter, William H. Banks
L. M., 75 00
Miss. and Beneficent Sec. of the First
Cong. Ch. and Soc., by E. M. Hubbard,

Treas., of which \$30 from Mrs. John
W. Hinks, to const. Lizzie C. Wordin
L. M., \$131 81

Darien, Mrs. Walter Whiting, 1 09
Franklin, Mrs. N. Hastings, 5 00
Georgetown, A Friend, 2 00
Greenfield, Mrs. Alson Hull, by Rev. T. B.
Sturges, 5 00
Hartford, Miss M. A. Bacon, to const.
George B. Stillman and Henry B. Still-
man L. M., 60 00
Jewett City, Mrs. Ruth W. McFarland,
Madison, Ladies' Miss Soc., by Mrs. Eber
J. Bishop, to const. Mrs. Emily T.
Gallup L. M., 41 00
Middletown, First Cong Ch., by John H.
Summer, 20 20
Monroe, Cong. Ch., by Rev. T. T. Water-
man, 10 00
Mystic Bridge, Cong. Ch., by E. Denison,
New Haven, Orange Cong. Ch., by E. E.
Bowditch, Treas., \$21.85; College street
Cong. Ch., by Dea. E. Benjamin, \$79.68,
Norwalk, Miss H. Raymond, dec., by C.
E. Raymond, 19 00
Old Saybrook, Rev. Samuel Griswold and
wife, \$5; Miss D. M. Ayer, \$1,
Plymouth, Ladies' Sew. Soc., by Mrs. A.
D. Welles, 1 00
Scotland, Cong. Ch. and Soc., by Rev. L.
H. Barber to const. Eliza P. Billings
and Lucius Bass L. M., 60 00
Stamford, First Cong. Ch. and Soc., by L.
L. G. Whitney, Treas., 218 62
Stanwich, Charles Brush and family, by
J. A. Brush, 10 00
Stonington, Second Cong. Ch., Mrs. Jeru-
sha Pomeroy, by Rev. E. W. Gilman,
Stratford, Col. G. Loomis, by O. R. Kings-
bury, 5 00
Windsor, Ladies' Sewing Soc., by Mrs. S.
A. Gillett, 3 00

NEW YORK—

Received by Rev. L. S. Hobart—
Gainesville, Mrs. P. Toan, \$1 00
Rev. John Cunningham, 1 00
Hopkinton, Cong. Ch., bal. of
coll., to const. O. S. Chittenden
and T. M. Laughlin L. M., 30 00
Parishville, Cong. Ch., 18 50
South Canton, Cong. Ch., 1 00
Stockholm, Cong. Ch., to const.
William Colton L. M., 80 00 76 50
Arkport, Jarvis P. Case, by O. R. Kings-
bury, 2 00
Binghamton, George S. Beach, \$15; Mrs.
George S. Beach, \$10, 25 00
Black Creek and New Hudson, Cong.
Ch., by Rev. M. K. Cushman, 16 27
Brooklyn, Church of the Pilgrims, mon.
con., by Samuel F. Phelps,
Charles N. Kinney, \$50; O. O. Wool-
worth, to const. Mrs. O. O. Woolworth
L. M., \$50; E. Wolcott, \$10, 110 00
Warren street Mission Church, by Rev.
Samuel Bayles, 10 00
Deerfield, Welsh Cong. Ch., by G. O.
Griffiths, 12 00
Fairport, Mrs. Huldah Ayraut, \$5; Mrs.
Nancy Blackmon \$2.50, by Rev. J. But-
ler, 7 50
Flushing, First Cong. Ch., by Rev. H. H.
McFarland, 164 20
Fort Covington, Adella Bliss, 1 50
Gloversville, Cong. Ch., by Rev. Charles
J. Hill, to const. Rev. Wm. W. Snel, of
Rushford, Minn., Walter Stewart, and
Lucius Phelps L. M., \$108, of which
from J. V. Place, \$3; Phoebe R. Place,
\$30; Lucy Place, \$30; Edward Place
\$10; Harriet Place, \$10, to const.
Lucy Place, Edward Place, and Harriet
Place L. M., \$100, 223 00

Gouverneur, Enos Wright and N. W. Wright,	\$10 00	Beverly, Cong. Ch., \$2.25; Newton, Cong. Ch., \$6.15, by Rev. G. W. Williams,	\$8 40
Greece and Parma, First Cong. Cha., by Rev. T. P. Otis,	12 84	De Kalb, First Cong. Ch., by Rev. P. W. Wallace,	5 00
New York City, Welsh Cong. Ch., by Rev. E. Griffiths, \$10; T. R. Carter, to const. Rev. Mark Gould, of Chichester, N. H., L. M., \$30,	40 00	Dover, Cong. Ch., by Rev. S. G. Wright,	41 00
Northeast Center, Cong. Ch., by George R. Ferguson,	17 00	El Paso, First Cong. Ch., by Rev. G. H. Beecher,	15 00
North Hammond, Chippewa street Cong. Ch., by Rev. S. Young,	20 00	Genoa, Cong. Ch., \$19.40; Richmond, Cong. Ch., \$10.40, by Rev. C. C. Cadwell,	29 80
Norwich, First Cong. Ch., by Charles Hopkins,	20 00	Lawn Ridge, Cong. Ch. by Rev. Lewis Benedict,	14 00
Osego, on account of legacy of Benj. Rathbun,	7 27	Lincoln, Cong. Ch., by Rev. R. L. McCord,	8 00
Otto, Cong. Ch., by Rev. W. W. Norton,	20 00	Loda, Merriam Cong. Ch., by Rev. C. L. Watson,	18 00
Perry Center, Horace Sheldon,	1 00	Payson, Dea. Albigece Scarborough, dec., by Mrs. Electa Scarborough, to const. Albigece and Elizabeth Scarborough L. Da.	200 00
Sidney Plains, A Friend,	50	Poplar Grove, First Cong. Ch., by Rev. S. W. Champlin,	11 53
Triangle, First Cong. Ch., by Rev. H. W. Lee,	10 00	Rockford, Second Cong. Ch., by T. D. Robertson,	89 47
Utica, Welsh Cong. Ch., to const. Rev.—Griffiths and Dea. John Griffiths L. Ma., by William M. Owen, Treas.,	60 00	Shirland, Cong. Ch., by Rev. James Hodges,	24 00
Waterville, Welsh Cong. Ch., to const. Rev. Edward Davies a L. M.,	83 00	Summer Hill, Cong. Ch., in part to const. Mrs. Belinda Dilley a L. M., by Rev. S. Dilley,	29 00
Williams Bridge, Union Cong. Ch., to by Rev. A. D. Roe,	16 00	Toulon, Cong. Ch., by Rev. R. O. Dunn,	5 00
NEW JERSEY—		Wayne, First Cong. Ch., by Rev. S. H. Kellogg,	4 00
East Orange, First Presb. Ch.,	12 00	MICHIGAN—	
Madison, Mrs. S. W. Arms,	2 00	Received by Rev. H. A. Road—	
KENTUCKY—		Allegan, Cong. Ch.,	\$3 60
Louisville, Edgar Needham,	5 00	Ann Arbor, Cong. Ch.,	12 83
OHIO—		Battle Creek, Union Ch.,	25 00
Centreville, Welsh Cong. Ch., \$12.40; Mt. Carmel, Welsh Cong. Ch., \$11, by Rev. E. D. Jones,	35 40	Clinton, Cong. Ch.,	33 43
Cleveland, on account of legacy of Eliza Taylor, by Mrs. Elizabeth E. Taylor, Kxecutrix,	203 96	Columbus, Cong. Ch.,	11 00
Columbus, First Cong. Ch., by Rev. E. P. Goodwin, to const. Rev. Lysander Kelsey a L. D., C. L. Clark and D. P. Grosvenor L. Ma.,	160 00	Dorr, Cong. Ch.,	21 25
Coolville, Cong. Ch., by Rev. F. Bartlett,	21 64	Grand Rapids, Cong. Ch., (coll. for 1864)	43 89
Cuyahoga Falls, Sab. school of Cong. Ch., by Samuel Comstock,	34 82	Hudson, Cong. Ch.,	11 43
Elyria, Heman Ely,	50 00	Jackson, Cong. Ch., to const. Rev. G. H. Coffee a L. M.,	36 00
Lexington, Cong. Ch., by Rev. G. V. Fry,	20 00	Lodi, Cong. Ch.,	15 00
Marletta, Cong. Ch., by A. T. Nye,	14 40	Marshall, Mrs. Hotchkiss,	1 00
Richfield, Rev. J. A. McKinstry, \$5; M. L. Oviatt, \$5; M. and N. Hammond, \$10, by Rev. J. A. McKinstry,	20 00	Memphis, Cong. Ch. to const. Rev. W. P. Russell a L. M.,	36 00
Ruggles, Cong. Ch. by Rev. J. McCutchan,	15 00	Olivet, Cong. Ch.,	5 63
Saybrook, Cong. Ch., in full to const. Rev. J. M. Fraser a L. M.,	20 00	Romeo, Cong. Ch., coll., \$161;	
Tallmadge, Mrs. Almira Scott, in full to const. S. N. Camp a L. M.,	10 00	Sab. school, \$15,	176 00
Twinsburg, legacy of Huldah Ailing, less gov. tax, \$90, by E. L. Ailing, Ex.,	1,410 00	St. Clair, Cong. Ch.,	28 25
Youngstown, Mrs. Louisa M. Montgomery, by Rev. S. Manning,	5 00	Vermontville, A Friend,	5 00
INDIANA—		Almont, Cong. Ch., by Rev. H. R. Williams,	15 00
Marshall, South Vigo and West Vigo, Cong. Chs., by Rev. Dean Andrews,	10 00	Barret, S. H. Cong. Ch., \$3.50; East Rives Cong. Ch., \$11.50; Leslie, Cong. Ch., \$6.50, by Rev. E. W. Shaw,	21 53
ILLINOIS—		Bowne, Cong. Ch., \$6.50; Easton, Cong. Ch., \$7.75; Saranac, Cong. Ch., \$2.25; South Boston, \$15.50, by L. E. Sikes,	83 00
Received by Rev. E. Jenney—		Detroit, First Cong. Ch., by Rev. S. M. Freeland, \$986; Alfred Howard, by E. S. Cleveland, \$10,	946 00
Galesburg, First Cong. Ch., to const. Albert Reed, E. E. Thomas, E. O. Davidson, N. B. Huntington, Henry Beardsley, Dea. Tompkins, Isaac Delano, H. Hitchcock, S. B. Holington, W. E. Dunn, R. Paine, Roswell Payne L. Ma., \$265 50	60 00	Dundee, First Cong. Ch., by Rev. S. S. Hyde,	10 00
Pittsfield, Cong. Ch.,	60 00	Grandville, Cong. Ch., by Rev. W. H. Osborn,	17 50
Waverly, Cong. Ch., to const. Dr. I. H. Brown, Dea. Theodore E. Curtis, John C. Salter L. Ma.,	90 80	Hopkins, Cong. Ch., \$6.67; Wayland Cong. Ch., \$11.60, by Rev. J. S. Kidder,	18 17
	515 80	Leonidas, Cong. Ch., by Rev. W. D. Gildeden,	22 00
		St. Johns, Cong. Ch., by Rev. R. Apthorp, to const. James Klipp and Levi Brown L. Ma.,	60 00
		St. Josephs, First Cong. Ch., by Rev. Geo. H. Miles,	12 00
		WISCONSIN—	
		Baraboo, First Cong. Ch., by Rev. W. Cochran,	25 00
		Beloit, John C. Newcomb,	10 00
		La Crosse, First Cong. Ch., by W. Wallace, Treas.,	83 35

Manchester, Cong. Ch., \$3.15; Princeton, Cong. Ch., \$3.80, by Rev. R. H. Fairbairn,	\$6 45
Onion River and Sheboygan Falls, Cong. Chs., by T. A. Wadsworth,	7 00
Rio, Cong. Ch., \$1.50; Wyocena, Cong. Ch., \$3.15, by Rev. J. W. Donaldson,	4 65

IOWA—

Received by Rev. J. Guernsey—	
Marion, Cong. Ch., \$23 50	
Saratoga, Cong. Ch., 10 50	34 00
Bowen's Prairie, Cong. Ch., by Rev. W. P. Apthorp,	21 90
Burlington, Cong. Ch., by Thos. Hodge, Treas., bal. of coll.,	5 40
Chapin, Cong. Ch., \$16; Hampton Cong. Ch., \$59, by Rev. W. P. Avery,	55 00
Danville, Cong. Ch., by Rev. D. B. Davidson,	30 00
Durant, Cong. Ch., bal. of coll., by Rev. H. L. Bullen,	1 25
Filnt Creek, Welsh Cong. Ch., by Rev. T. W. Evans,	20 00
Muscataine, Cong. Ch., by Rev. A. B. Robbins,	50 00
Ossage Cong. Ch., by Rev. W. J. Smith,	23 00
Washington, Ebenezer Davis,	5 00

MINNESOTA—

Gilbert Valley, Cong. Ch., \$14.60; Mount Pleasant, \$24, by Rev. J. N. Williams,	38 60
Owatonna, First Cong. Ch., by Rev. C. L. Tappan,	15 00
Rochester, Cong. Ch., by Rev. W. R. Stevens,	10 00

KANSAS—

Albany, Cong. Ch., by Rev. G. G. Rice,	11 00
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NEBRASKA—

Omaha, First Cong. Ch., by Rev. W. W. Rose,	12 00
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OREGON—

Forest Grove, Cong. Ch., mon. con., by Rev. Horace Lyman,	10 00
Portland, Cong. Ch., by Rev. G. H. Atkinson,	14 00
HOME MISSIONARY,	51 00
—	\$14,787 04

Receipts, in coin, of California Agency, by J. W. CLARK, M.D., Financial Agent.

Oakland, A Lady, by E. P. Flint,	\$20 00
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Donations of Clothing, etc.

Avon, Conn., Ladies' Sew. Soc., by Miss Helen L. Childsey, a box,	\$48 80
Gloversville, N. Y., Ladies of Cong. Ch., by Mrs. Martha T. Hill, a box.	
New Haven, Conn., Ladies' Benev. Soc., North Church, by Mrs. Henry Champion, Sec., a barrel,	218 00
New York city, Mrs. M. A. Parker, a bundle.	
Pittsford, Vt., Ladies' Aid Soc., by Mrs. H. F. Lathrop, a box,	84 00
Plymouth, Conn., Ladies' Sew. Soc., by Mrs. A. D. Welles, a box,	56 00
St. Johnsbury, Vt., Ladies' Sew. Soc., by Mrs. O. M. Stone, a box,	85 00
Stamford, Conn., Ladies' Sew. Soc. of Cong. Ch., by Mary A. Betts, Sec., two barrels,	178 17
Windsor, Conn., Ladies' Sew. Soc., by Mrs. S. A. Gillett, a half barrel.	
Woodbury, Conn., First Cong. Ch. and Soc., five pairs of woollen socks.	

Receipts of the Massachusetts Home Missionary Society, in December, 1865. BENJAMIN PERKINS, Treas.

Abington, South Cong. Ch.,	\$18 98
Acton, Cong. Ch., mon. con.,	3 00
Amesbury and Salisbury, Union Ch. and Soc.,	26 00
Anonymous,	1 00
Ashburnham, North Cong. Ch.,	2 26
Boston, Central Ch. and Soc., ann. coll., \$800; Essex st. Ch. and Soc., coll., \$1,208 41; Maverick Ch. and Soc., \$157.96; Shawmut, Ch. and Soc., \$2,862.10,	4,533 44
Braintree, Rev. Dr. Storrs' Soc., quarterly coll.,	20 00
Charlestown, Winthrop Ch. and Soc., \$50, of which from L. Gulliver to const. Mrs. Sarah G. Leonard a L. M., \$313.93; A Friend, \$5,	318 50
Chelsea, North Cong. Ch.,	8 62
Cohasset, Second Cong. Ch.,	39 60
Foxboro, Cong. Ch. and Soc., to const. William P. Payson and A. E. Forrest L. M.,	52 50
Groton Junction, Cong. Ch.,	8 23
Hampden Co. H. M. Soc., H. Brewer, Esq., Treas.,	500 00
Hinsdale, Cong. Ch. and Soc., mon. con.,	65 00
Housatonic, Cong. Ch. and Soc., to const. Noble B. Turner a L. M.,	40 00
Lee, Cong. Ch. and Soc., W. J. Bartlett, Treas.,	128 22
Leominster, Evan. Ch. and Soc.,	30 00
Lunenburg, Cong. Ch. and Soc., to const. Mrs. Emily H. Neale a L. M.,	40 84
Lynnfield, Center Ch. and Soc.,	3 63
Malden, Trin. Cong. Ch. and Soc.,	71 18
Milford, Friends,	8 11
Newburyport, North Cong. Ch. and Soc.,	73 65
New Marlboro, J. S. Cutler,	5 00
New Salem, Cong. Ch.,	8 00
Newton, Eliot Ch., mon. con.,	102 26
Pepperell, Cong. Ch. and Soc.,	75 08
Plymouth, Ch. of Pilgrimage, Ladies' H. M. Soc.,	50 00
Prescott, Cong. Ch.,	10 00
Roxbury, Vine st. Ch. and Soc., ann. coll., \$516; mon. con., \$11,	527 00
Royalston, Ladies' Benev. Soc.,	14 00
Saxonville, Cong. Ch. and Soc.,	62 78
Sharon, Cong. Ch. and Soc.,	5 75
Somerset, Cong. Ch. and Soc.,	5 23
South Danvers, Cong. Ch. and Soc.,	\$50 00
Southville, collection,	3 87
Taunton, Winslow Ch. and Soc.,	68 04
Topsfield, Cong. Ch. and Soc.,	109 35
Townsend, Sab. school in Cong. Ch.,	12 98
Wareham, Ladies' Reading Soc.,	11 75
Wellfleet, Simeon Baker,	3 00
West Royalston, Cong. Ch. and Soc.,	17 10
Westford, Cong. Ch. and Soc.,	18 20
West Roxbury, South Evan. Ch.,	4 00
Winchester, Cong. Ch., mon. con.,	8 00

\$7,517 84

Receipts of the Connecticut Home Missionary Society, for January, 1866. E. W. PARSONS, Treas.

Abington, Cong. Ch., by S. G. Willard,	\$8 00
East Windsor, Cong. Ch., by Rev. W. Thompson, D.D.,	3 00
Long Ridge, Cong. Ch., by W. H. M.,	16 00
Manchester, Second Cong. Ch., by J. Campbell,	182 70
North Haven, Cong. Ch., by Rev. W. T. Reynolds, \$27.87; Ladies' Center Benev. Soc., Mrs. A. Bradley, Treas., to const. Rev. W. T. Reynolds a L. M., \$35.50,	63 37
Seymour, Cong. Ch., by A. J. Quick, \$12; F. Woodbridge, \$80,	72 51
Simsbury, Cong. Ch., by T. J. Wilcox,	80 45
West Hartford, estate of Mrs. A. P. Talcott, by J. E. Crane, Trustee,	60 18
Wethersfield, Cong. Ch., by J. Loveland,	233 64

\$699 29

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXXVIII.

APRIL, 1866.

No. 12.

SKETCH OF NEBRASKA TERRITORY.

BY REV. REUBEN GAYLORD, OMAHA, AGENT.

History.

WHAT is now the Territory of Nebraska, was embraced in the original Louisiana purchase, made in 1808. The States of Louisiana, Arkansas, Missouri, and Iowa, with a large part of Minnesota, were carved out of that purchase. The Territories of Kansas and Nebraska were organized, out of a portion of the remainder, by act of Congress, approved May 30th, 1854, and widely known as the Kansas-Nebraska Act. In this enactment, the Missouri Compromise—the great barrier to the introduction of slavery in this vast region—was abrogated. Kansas immediately became the battle ground between freedom and slavery. The struggle which was then commenced, ceased not till, after a four years' civil war, deluging the country with blood and slaughter, slavery received its death blow, and liberty was proclaimed to all the inhabitants of the land. While Kansas has been often invaded, and portions of it laid waste by violence and war, Nebraska, her twin sister, has uniformly enjoyed peace and quiet.

This Territory at first embraced about three hundred and thirty thousand square miles, and extended from latitude 40° to British America, and from the Missouri river on the east, to the summit of the Rocky Mountains on the west. New Territories have since been constituted, and portions of Nebraska given to Dakota on the north, Montana on the west, and Colorado on the southwest. This Territory now extends from 40° to 43° of north latitude, and from 95° to 104° of west longitude, being not far from two hundred miles from north to south, and four hundred and fifty miles from east to west.

The territorial government went into operation in November, 1854, and the first legislature met January 16th, 1855, at Omaha City, which has since been, and is now, the capital of the Territory. Omaha is about equidistant from the northern and southern boundaries, and is beautifully situated, on the west side of the Missouri river, overlooking its broad valley, and commanding a view of a wide extent of country. The Platte river divides Nebraska into two sections, known as North

and South Platte, the former having the larger area, and the
 population. Omaha is the principal city and place of business
 braska City in South Platte. The latter is about fifty miles sou.
 finely situated on the Missouri river, and is a place of enterprise, and
 business with the surrounding country, and the mountain Territory.
 mouth is next in importance, and next to that is Brownsville, each of
 county seat, and the center of a growing trade.

For the first three years, the settlement of this Territory was rapid, many
 drawn hither by the prospect of acquiring wealth by the rapid rise of landed prop-
 erty. The reverses of 1857 and 1858 fell heavily upon the new settlers, and blast
 many golden hopes. The discovery of gold in Colorado, in 1858, and the depre-
 sion caused by the commercial embarrassments of the country, and especially
 this region, led many to leave the Territory for the mountains, or the States. (On
 this account our population, which in 1860 was a little over twenty eight thousand
 rather diminished than increased till 1864. Since that time, settlements have ex-
 tended, so that, last spring, the population exceeded fifty thousand, and the advan-
 ce since has been in an increasing ratio.

Topography.

As we advance westward towards the mountains, the land rises gradually to
 greater elevation above the level of the ocean. All the principal streams flow
 the east or southeast, and discharge into the Missouri, which forms the eastern
 boundary of the Territory, and runs a little east of south. A great proportion
 the land is prairie, and is divided into bottom land and upland.

Bottom Lands.

The large extent of this kind of land is a marked peculiarity of the Misso-
 uri river region. With the exception of the Missouri and Platte, the streams lie deep
 having steep banks and narrow channels. From these extend tracts of level land
 proportioned in width, somewhat, to the size of the stream. The Missouri and
 Platte bottoms, or valleys, are very marked in character, and of great extent. On
 the Missouri they reach from one to ten miles, on either side, but a few feet above
 the water level. At times the bluff comes up to the river, affording a good site
 for a town, then sweeps around, embracing a large area, varying in width, and
 from ten to fifty miles in length. Portions of this are low, and occasionally over-
 flowed for a few days, in very high water, but much of it is not overflowed at
 has a rich soil, and is every way most desirable for cultivation, producing every
 thing usually raised on a farm, in the greatest abundance.

Besides this bottom, and from thirty to sixty feet above it, is a second table
 plateau, lying adjacent to the bluffs. There is no better land than this; and ex-
 tensive tracts of it are found along the Missouri, mostly on the west side.

The Platte valley is a most remarkable region. The river, from which it takes
 its name, rises in the Rocky Mountains, and flows for a long distance in two
 branches, which unite in one stream about three hundred miles from its mouth.
 The course of the Platte, from the junction of those branches, is nearly eastward
 and is through a beautiful level valley, from three to ten miles in width. For
 the first two hundred miles—that is, in the eastern section of this valley—much
 of the soil is unsurpassed in power of production. In some localities sand is
 abundant, while other portions are fine natural meadows, producing immense
 quantities of the native prairie grass. This grass makes a good quality of hay,
 and this whole prairie region affords unlimited range for stock—making Nebraska
 an excellent stock raising country. Farther west, in the valley, a portion of the

so strongly impregnated with alkali as to render it unproductive. The s of the Missouri and Platte are destined to be settled rapidly. The first of them will make an impression upon the mind of a traveler that time can efface.

The Elkhorn and Loup fork, the largest tributaries of the Platte, have extensive valleys of fertile land, with more or less of timber along the border of the streams.

Besides the valleys already described, there is in the aggregate a large amount of fine bottom land upon the smaller streams with which the Territory abounds. Of these, one of the most remarkable is Salt creek, emptying into the Platte on the south, about thirty miles from its mouth. For thirty or forty miles the bottom lands are broad and very beautiful; and the ascent to the bluffs is so gradual as to present no obstacle to cultivation. It derives its name from extensive salt springs—the water from which gives the whole creek, even to its mouth, a brackish taste, making it a more desirable region for stock raising than any other part of the Territory.

Uplands.

From the bottom land just described, the ground rises gradually—sometimes abruptly—to the height of from one hundred to one hundred and fifty feet, when we reach the uplands. Along the bluffs the surface is often broken by ravines and small creeks fed by springs. The general character of the high prairie is rolling, although on the *highest* ground, between the streams, is often found a greater or less extent of level land. All this is good for cultivation, and produces well, but not so largely as the bottom lands.

Timber.

This is not abundant. It is even *scarce*, and is generally found along, or near, the streams. Along the Missouri, are large bodies of cotton wood and other timber, while hard wood, such as black walnut, oak, etc., is found in considerable quantities on the bluffs and in the ravines. There are groves and belts of timber along the margin of the Platte, and smaller streams, sufficient to meet the wants of the present population, and new settlers also, till other sources of supply are opened.

Water.

This is abundant and of the best quality. Springs abound from which flow numerous living streams, replenishing the large ones and affording, at convenient distances, ample supplies of water for stock. There is an abundance of water power, which is being improved as the growing wants of the country require.

Soil.

This will challenge comparison with any section of the country. It is a dark, deep vegetable mold, has a mixture of sand, is easily worked, pulverizes readily, and resists alike, in a remarkable degree, excessive wet and long continued drouth. We have the finest natural roads in the world. The surface of the ground dries almost immediately after rain ceases to fall.

Climate.

Our elevation gives us an atmosphere remarkably pure, free from fogs, and clear of miasma. From the open character of the country, we have at all times a free circulation of air, and are occasionally visited with high winds, quite disagreeable. There is no stagnant water; and in the absence of those causes that usually tend to produce sickness, our population has not been visited with any prevailing epidemic, nor have we, as was the case in Illinois, thirty years ago, any season known

as the "sickly season." We have a salubrious climate, especially favorable to those who are predisposed to lung difficulties.

Salt.

On or near Salt creek, described above, are numerous salt springs. They are about fifty miles west from Nebraska City, and about the same distance southwest from Omaha. The water has the character of strong brine, and considerable quantities of salt, of an excellent quality, are already made there, in a rude way, by boiling. The time is not far distant when we shall not only supply the home market, but export largely. There are several salt basins, one of which is half a mile by one and a half miles in extent, and has an area of six hundred acres. In dry, hot weather, in the summer, this basin is covered with an incrustation of salt of the thickness of window glass, which is scraped together and gathered up by wagon loads. Nothing but capital and enterprise are needed to make these salt regions the source of large wealth, and the center of a heavy population. They are in a new region, that is, however, filling up with great rapidity. No less than four creeks, varying in length from twenty to thirty miles, flow into Salt creek from the west, near the springs, and within two miles of each other. Upon these are large bodies of timber. From Salt creek to the Big Blue is not more than thirty miles. Settlements are now commenced on that stream and its tributaries, a distance of from seventy five to eighty miles west of the Missouri river. In this part of the Territory there is more timber than is generally found; the land is of the best quality, and is all open to homestead entry.

The Homestead Law.

Two important acts were passed at the first session of the thirty seventh Congress. One was a Homestead Law, approved May 30th, 1862, which encourages the settlement of government land, by giving to actual settlers one hundred and sixty acres of land, on condition of occupancy and cultivation for five years, and paying a small fee, amounting in all to eighteen dollars. Where alternate sections of land have been granted to railroads, only eighty acres can be taken for a homestead. The provisions of this law went into effect January 1st, 1863. Since that time eight hundred and six homestead entries have been made at the land office in Omaha City, probably about the same number in the office at Nebraska City, and a smaller number at the other two land offices. There is a very large amount of desirable land open to homestead settlers, in Nebraska, which will aid materially in settling this Territory.

The other bill referred to is that which provides for the construction of the

Union Pacific Railroad.

This became a law, July 1st, 1862. Neither this nor the Homestead bill could have been carried through Congress, but for the withdrawal of the Southern members. By this bill, provision is made for constructing a railroad from the 100th parallel of longitude west from Greenwich, to the eastern boundary of California; the same to be continued, by the State of California, to San Francisco, and to be connected with the Missouri by a road through Kansas from the Kansas river, and another from the western boundary of Iowa through Nebraska. The initial point of the latter was fixed at Omaha, by President Lincoln, in November, 1863. The distance from this point to the 100th parallel is about two hundred and forty miles. This road is in the same line of direction with the main trunk, and with that, when completed, will give a continuous line of railway, a distance of four hundred and fifty miles, through the center of Nebraska from east to west. Forty miles of this

road, from the river westward, are finished, and have just been examined by the Commissioners appointed by the President of the United States. This is a gigantic enterprise; but it is taken hold of with an energy equal to the greatness of the work, and we have every assurance that it will be pushed forward to the mountains as fast as men and money can accomplish it. A railroad is now completed from Chicago to Boonsboro in Iowa, crossing the Mississippi river, at Clinton, on a fine bridge. Only one hundred and forty miles remain to be built, to give this road a connection with the Pacific road at Omaha. The company is out of debt, has ample means, and will spare no pains to have their road finished to the Missouri river at the earliest possible day. Another road is under contract from St. Joseph, Missouri, to Council Bluffs, to connect, also, at this place, with the Pacific railroad; and the contractors are bound to have the road in running order by January 1st, 1867.

These railroad influences, actual and prospective, are awakening new life in business, encouraging settlement, and in every way benefiting the Missouri and Platte valleys, and, to a greater or less extent, the whole Territory. The Pacific railroad is now graded for one hundred and twenty miles, and one hundred miles will be completed and in running order, by July 1st, 1866.

Relations of this Territory to the Mountains.

In the fall of 1858, the first discovery of gold was made in Colorado. The next spring, a large emigration moved towards the Rocky Mountains. While many of the emigrants returned discouraged, nevertheless rich discoveries of gold in the mountains rewarded those who persevered. Since that time, discovery has followed discovery, until the substantial richness of the mountains in precious metals, over a very wide extent of country, is established beyond a doubt. The product of the mines of Colorado, Montana, and Idaho, is already counted, not by millions, but by tens of millions yearly.

To supply the thousands of gold seekers, and all the population of these mountain Territories, with provisions, merchandise, and all the necessary implements for mining, a market has been opened for all the surplus produce of these great valleys at good prices, and business has been created for thousands of men and teams, required to transport the hundreds of tons of freight over a distance of from six hundred to twelve hundred miles. Freightage has become a most extensive and lucrative business, and great thoroughfares of travel lead from Omaha, Plattsmouth, and Nebraska City, to the mountains. The reflex influence of all this business upon the agricultural and commercial interests of this Territory is most favorable.

Scarcity of Timber and the Supply.

The most serious hinderance to the settlement of Nebraska is the lack of timber. If, with our excellent soil, water and climate, there were an adequate supply of timber for a large population, suitably distributed, no section of the country would present stronger attractions to settlers. Coal has been discovered in several places in Nebraska, but not in veins of sufficient thickness to make them profitable for working. It is generally believed that beds of coal (probably of considerable depth) underlie at least portions of our Territory. But, setting this aside, to what sources are we to look for a supply of fuel? The railroads across Iowa that will soon reach the Missouri river, will open up to us the vast coal fields of Central Iowa, and furnish comparatively cheap fuel. At the base of the Rocky Mountains are mines of coal, of great thickness, which will furnish loading for the return trains on the Pacific railroad.

Lumber, also, can come from the mountains, and when the railroad is completed from Chicago—the great lumber market of the United States—cars can be loaded there with pine lumber, lath, shingles, and all other building materials needed from abroad, and unloaded on the banks of the Missouri, and at one half the present price. A railroad will ere long be opened from St. Paul to Sioux City, and thence down the valley of the Missouri, thus making the pineries of Minnesota the direct and abundant source of supply to the whole Missouri valley. In these ways provision will be made for fuel and building materials. Excellent brick are made here; and sand and lime can be obtained in abundance; while extensive quarries of rock are found in many places. Timber may, also, be raised, so as to materially relieve its present scarcity. The native trees of the country, when transplanted, grow very rapidly, and will, in a few years, furnish a supply of fuel and timber. I can say, with entire confidence, that it will not cost half the time, expense, or labor, to raise a supply of timber, that it does to clear the land in a timbered country.

Schools.

By the organic act of this Territory, the 16th and 36th sections, in each township, are devoted to the aid of common schools. As soon as we become a State, which will most likely be within the present year, this can be made available to create a permanent school fund. At present, our schools are, principally, sustained by a tax on property. A commendable interest is manifested in education; school houses are being built, and facilities multiplied for giving to our children and youth the advantages of common schools. The Home Missionary churches of Nebraska, and their ministers, have taken steps to found an institution of learning at Fontenelle, the preparatory department of which is in successful operation; and the design of the founders is to organize a collegiate department as soon as the wants of the country shall require it.

We are confident that, situated as we are, in the heart of our great country, on the highway of nations, with superior soil and climate, with enterprising and intelligent people, and with the best of markets for years to come, the progress of Nebraska must, from this time onward, be steady, healthful and rapid. Very soon she will take her place among the sisterhood of States, and her voice be heard in the councils of the nation.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. B. S. Crosby, Clayton, Contra Costa Co.

Progress and Prospects.

I have been engaged here since July of this year. I then endeavored to supply this pulpit, the one at Somersville, six miles distant, over a mountainous road, and the one at Antioch, five miles

from the latter place. With the help of Rev. Mr. Warren, a church was organized at Antioch at the time I commenced my labors there. There was no regular preaching in Clayton, for two years or more previous to my engagement here. The people have, however, not failed to assemble themselves together, on the Lord's day, and hold public worship. They have also sustained a weekly pray-

er meeting and their Sabbath school. Their example is certainly worthy of imitation, and surely they are worthy that a minister should abide in their house. Six have been added to the church, since my coming among them—three by letter, and three on profession.

There is a large quicksilver mine being worked near the village, from which we expect a considerable growth to the town. Copper and coal mines are attracting much attention, from which, as well as from our beautiful site, good water and healthful atmosphere, we look for a large town at no distant day. Clayton is immediately under Mount Diablo, seven miles from navigation, and thirty from Oakland, opposite San Francisco.

A Veteran Re-enlisted.

An English officer, of more than three score years and ten, who fought through all the wars of England with Napoleon, and was at New Orleans, has been led, by the providence of God, up into these mountains to find a Savior. He now sees and recognizes the hand that has preserved and guided him so long. The mercy of the Lord endureth for ever. I wish some of the missionary societies of Wales would send some of their experienced and educated ministers to look after their sheep who have wandered to the coal mines of California. They do not know the voice of our shepherds.

COLORADO.

*From Rev. N. Thompson, Boulder City,
Boulder Co.*

Description of the Field.

I left my home in Massachusetts on the night of the 28th of September last, reached Denver on the 15th of October, and on the 18th came to this place.

Our position is twenty seven miles northwest of Denver, in a beautiful valley, close to the eastern base of the Rocky Mountains. North and South Boulder creeks issue from two cañons in the mountains, and unite about five

miles down the valley. The creek flows eastward till it unites with the St. Vrain's, about twelve miles farther down the valley; thence they flow together into the Platte river. This valley is ten miles wide at its commencement at the foot of the mountains, but narrows down so that its average width is not more than four miles. It is quite level, and the soil is very fertile, producing abundantly the various roots, grains and grass, for which the farmers find a good and ready market in Denver and the mining cities in the mountains. Here, too, in the southwestern part of the valley, coal and iron of excellent quality are mined; and the mines promise an abundant supply for this portion of the country. The natural resources of this valley—agricultural and mineral—and its proximity to the mining districts among the mountains, indicate much material prosperity. At the present time I suppose the number of inhabitants to be about eight hundred.

The Churches.

There is a Presbyterian church here, organized a little in advance of our own. It has a pastor and regular worship on the Sabbath. A house of worship is in process of erection at Valmont, a small village begun last year, at the confluence of the North and South Boulder creeks, four and a half miles below Boulder City. The Methodist brethren have a preaching service each Sabbath at the city, and also a class, but have yet formed no church.

The Congregational church, of fourteen members, was organized by Rev. Mr. Crawford, July 17th, 1864. Our numbers are not yet increased, but at the next communion season, a few others hope to unite with us. The brethren have sustained a weekly prayer meeting but have not had the regular, usual Sabbath services until my arrival among them.

Church Edifice Needed.

We feel a great hinderance in the want of a suitable place for worship. At present

ent we are meeting in a private house, the most commodious in the vicinity, and the most central place for the brethren. Feeling our pressing need of a house of worship, we are now agitating the question, "Can we build?" and are hopeful that we can secure the aid of many non-church-going people; and, by united efforts, be able to build a comfortable church edifice.

Neglect of Public Worship.

I have uniformly met with a cordial reception, when calling upon the families in the community. Already some, heretofore remaining at home, have been induced to attend worship on the Sabbath. Most of those who have practically forgotten their early education, in the observance of the Sabbath, need repeated and urgent invitations to the house of worship. I have been quite surprised to find so many families who say that, when "in the States," they habitually attended church on the Sabbath. From their practice here, I should not have suspected it. Many seem gratified as they recall the scenes of former days—the Sundays when they habitually attended church. But to induce them to renew their early practice here, at the foot of the Rocky Mountains, is a difficult matter. However, I hope that, becoming better acquainted with them, calling, and urging them, inducing them to give something for the building of a church, they may, by and by, be induced to come within hearing of the service of worship; and that good results will follow—that the Lord will enter into our labors by his regenerating grace, and bring many souls in this valley unto righteousness.

NEBRASKA.

*From Rev. E. B. Hurlbut, Elkhorn City,
Douglas Co.*

Rejoicing in Tribulation.

In all the varied experiences of the home missionary, there is a joy that

arises above all the trials, perplexities and sorrows incident to such a life in the far West. I have often been led to rejoice in the superior power of the Gospel, that bringeth happiness out of suffering. How cheering the words of the great apostle: "Strengthened with all might, according to his glorious power, unto all patience and long suffering, with joyfulness."

I am very thankful for the privilege of once more being able to discharge all my duties. My labors were considerably interrupted for a time, on account of sickness in our family, which occupied our time and attention day and night, for several weeks. The weather has been very severe, for the past month; yet I have been more than repaid for several cold rides to the Little Papillion, sixteen miles distant, by the full and attentive audience assembled to listen to the word of life. That community affords a very promising field of labor. It is located in a beautiful valley, seven miles from Omaha City. A good church may soon be gathered there, with the promise of permanent success. A good Sabbath school is sustained all the year round.

The Train of Cars.

The other day, as we were out upon the bluffs that overlook the great Platte valley, we, for the first time, saw a long train of cars going up the valley at full speed. Though not an unusual sight to our eastern brethren, it was a grand sight to us who have been out in this new land over seven years, with so few signs of progress, and where we often have our windows darkened with the dusky faces of the red men and women of the plains. It becomes, then, to us truly a great thing to behold a train moving up this vast valley, along which the commerce of the nations will soon pass on its way around the world.

The Train of Consequences.

We now anticipate a rapid growth of this country—not the evanescent tide that first came, as a foaming billow of

speculation, that rolled away, leaving the land almost desolate again; but we look for a permanent settlement of this beautiful valley by those who are coming to make homes and obtain a livelihood from this fertile soil. The time is near at hand when churches must be planted in the many towns and cities that will spring up as by magic along this great thoroughfare of the world. We have now passed the seven years' night of toil and oft disappointed hopes, and the auspicious day has at length dawned, with the promise of a glorious success in the advancement of Christ's kingdom all over this new region.

Doubtless it has had a beneficial effect upon us, to pass through these years of depression, and all our reverses have been blessings in disguise. Providence has determined far better than we could, what would be best for the final success of Christ's cause in this valley. We feel encouraged to go forward in the work of the Lord, praying that he will bless the humblest efforts to the salvation of souls and the glory of his name.



From Rev. W. W. Ross, Omaha, Douglas Co.

Progress.

I am encouraged by the condition and prospects of our enterprise. The members of the church and society are becoming more interested in the support of their own church than they have been; they are getting acquainted with one another; our social gatherings, held fortnightly, are quite fully attended; and our Sabbath school grows in interest and in size. We have just secured a fine addition to our Sunday school library—large enough, as we thought, for a year to come, at least; but, yesterday, the new books were all drawn, and there were calls for more. Our people are talking of making an effort to build us a parsonage, next year—a decided necessity, for we can not rent a house, any way suitable for our use, for less

than five hundred dollars a year. If we could secure a little help for this end, taking time to repay, at eastern rates of interest, with the property for security, it would be a good thing for us.

Prospects.

I think our place will be very much crowded next year. All things indicate a rapid growth for Omaha. The Pacific railroad is completed forty miles to the westward. It will probably reach Kearney next fall. The railroad buildings, at this point, are very fine; and when all that are contemplated are built, will be on a grand scale. The machine and car shops will give employment to a large number of mechanics. I have no doubt that we shall find quite a large element, in the coming population of this city, who will unite with us in the support of our church. There are already some new comers who will identify themselves with us.

Call for Laymen.

We very much need in our church, a few men for leaders—men who can go ahead in Sabbath schools and prayer meetings. Ought not christian laymen to locate themselves, other things being equal, or nearly equal, where they can do most for Christ? Now, I think that two or three good christian men, wide awake, willing to work for Christ, could do vastly more good here than they could hope to do in a far eastern church, where their individuality is swallowed up in a membership of four or five hundred. And if they can command capital enough to buy a lot, in Omaha, there is no better place for them to go into business.

IOWA.

From Rev. J. B. Chase, Council Bluffs, Pottawatomie Co.

Dedication Service.

In connection with several of the neighboring ministers, I received an invitation from the church at Lewis to

"come over and help them" in the dedication of their new church. The time fixed was the 28th of December. I said the *neighboring ministers* were invited. I am located fifty miles away; and there is only one minister nearer than myself. I started with a horse and carriage, before sunrise on the 27th, over a road now bare ground and now snow drift, finding more and more snow as I advanced farther east. The country is a beautiful rolling prairie, with here and there a wood-skirted stream, and occasionally a house. There were two places on the road where neighbors are ten miles apart.

I arrived at Lewis on the 28th, about ten o'clock. The services were to begin at eleven. I found myself the only minister present. The church at Lewis is for the present without a minister, and they do not know where to find one. The brother who had been invited to preach the sermon, had sent word that it would be impossible to be present, and all the others invited were kept away by sickness or the unusually drifted condition of the roads. I had an hour in which to prepare the dedication sermon. As well as I could, on such short notice, I talked to a goodly congregation, from Moses's words: "What mean ye by this service?"

"Honor to whom Honor."

The people of Lewis deserve a great deal of credit for their new house. It has been a little more than a year in process of construction, and has cost not far from \$4,000. When the first estimates were made, they supposed that it would cost about \$2,000, but, owing to the great increase of the prices of every thing here, the figures in reality were doubled.

This church is a monument of the wisdom of the "Building Fund." The Lewis people were first stimulated to activity by the promise of \$500 from that source. Without that stimulus there would, doubtless, be no Congregational meeting house in Lewis to-day.

And this is no isolated case. Every where here we find building so expensive that without some such aid from without, feeble churches feel unable to shoulder the burden. It is also a monument to the perseverance of the people. Their lumber had to be hauled a distance of nearly *a hundred miles on wagons*, and that, too, during the wet weather of last summer. But the work is done, and now they rejoice every day to behold their neat edifice, seating comfortably two hundred and fifty persons. And as they assembled in it to consecrate it to God's service, all seemed to rejoice that they had been permitted to do so much for it.

WISCONSIN.

From Rev. S. A. Duinnell, Reedsburg, Sauk Co.

Value of a Puritan Deacon.

Deacon L—— and family have left to join a Puritan colony in Southern Illinois. Their removal has made a wide breach in this church, such as you can not realize. They came here from Massachusetts eleven years ago. They led the singing, which was always good, took charge of the Sabbath school, got subscriptions for religious papers, aided and cheered the minister in his work, sustained every good cause, and were regarded as patterns of piety by all around. I shall go to my appointment there with a sad heart, hereafter. One such family, in each town where I go to preach, would nearly or quite double my influence there. May God, in his providence, direct many Puritan families to this great and destitute West. Deacon L—— is a descendant of a Puritan ancestor who settled, in early times, in Groton, Mass. His posterity are now widely scattered, many of them blessing this great West.

Of one hundred and eighteen, who have been under my pastoral charge in this church, nearly all have descended from a pious ancestry, and nearly all of

them who descended from ancient families in the United States, are of Puritan, Scotch, Irish, Huguenot and Holland stock; and the value of these members of our church can usually be measured by the piety of their ancestors. God does keep covenant with his faithful children.

A Relic from the Mayflower.

I have now on my table a pair of spectacles — a curious relic — which came over in the Mayflower, in the family of Peter Brown, the ancestor of John Brown, and of your missionary, Rev. Edward Brown. They are owned by a member of my church, who was converted when a child, eight or ten years of age, through the pious efforts of Stephen Brown, then nearly one hundred years old, and a descendant of Peter of the Mayflower. He gave her these spectacles, just before he died, at the age of ninety nine and a half years, in 1820 or 1821. My narrative of the visit to Plymouth, as a member of the National Council, brought them to light. I am to send them to Pilgrim Hall, for the view of coming generations. This relic has traveled twelve hundred miles westward, and now, after the lapse of two hundred and forty five years, is to return again to Plymouth Rock—an emblem, this, of the stream of Puritan influence, which, having traveled westward to this great valley, and onward to the Pacific shore, is now flowing back to bless the land of the Pilgrims.

I am now preaching a sermon to all my congregations, on the history of the Puritans, the faith and polity of our churches, and the importance of sending our Bible principles to all portions of the land.

From Rev. R. Everdell, Stockbridge, Calumet Co.

Putting off the Harness.

With this report I close my labors for the year, and probably my missionary labors altogether. I find my health and

strength failing me, so that I can no longer perform the duties required of a missionary. I leave the work reluctantly, particularly as there are but few laborers entering the extending field. May God send laborers into his harvest. The few sheep I have not left to the care of another, neither have I abandoned them in the wilderness. I intend to labor with them partially, till some minister is procured. But the church knows not of any one that can be obtained. Our meetings are well attended; good attention is given to the word preached; the Sabbath school is prosperous; the town is increasing in population and wealth. Such a field should not be left. But what can be done?

At leaving, I can not express myself with all the confidence that Joseph did, on leaving his people in Egypt: "I know that God will visit you, and bring you up from this place." Yet I know he will do it, and bring all his elect into the promised land. Glad should I be still to be wholly employed in laboring in building up the temple, though it should be in bearing stones and mortar. But God can lay aside the laborers and still carry on his work.

I weep at the thought of leaving—bear with me, and pardon my weakness. From my inmost soul I thank you for all favors received. May the God of heaven be with you and bless you, and abundantly prosper your work, till the millennial morn shall be ushered in!

From Rev. M. M. Martin, Prescott, Pierce Co.

A Good Beginning.

We arrived at Prescott, our new field of labor, November 1st, and found the church looking for us, and ready to give us a hearty welcome. They had been without a minister for something more than a year. Although reading meetings on the Sabbath and the weekly prayer meeting had been sustained, during most of the past year, the flock was a

good deal scattered. But, as there was no discordant element in the church, they were soon called together again when they heard the voice of an under shepherd. There are a goodly number of earnest, working Christians here, who are willing to labor, and pray, and give, that the church may be built up, and that souls may be converted. The congregation and the Sabbath school are increasing. Christians seem to be waked up, and some sinners are asking for prayers.

We are, on the whole, pleased with our new field of labor, and feel that the sacrifice which we have made, in becoming a missionary, is not worthy to be called a sacrifice. We only hope we may be the instrument of good to the people with whom we labor.



From Rev. O. C. Cadwell, Bloomfield, Walworth Co.

Revival.

I am happy, in making my report for the quarter, to be able to inform you that we are enjoying a very interesting work of grace. All denominations have united in the work, and the interest is becoming pretty general. A goodly number of heads of families are among those who have entertained hope in Christ. Our soldier boys are among the best workers, and the first to flee to the "stronghold." The largest class of hopeful ones are from our Sabbath schools. The work is very silent, but, I trust, deep. We have been sowing the seed, with tears, these many months, and now we are permitted to return with rejoicing, bringing our sheaves with us. The Lord has not forgotten my own household.

MICHIGAN.

From Northwestern Michigan.

Christ's Poor.

I find a lady who aided to organize a Congregational church on the

Western Reserve, many years ago, and has since been a member of a Cumberland Presbyterian church, in Southern Indiana. For eleven years she has lived where she has not enjoyed religious privileges, nor been to a communion service. It does me good to feed such a lost sheep. She is poor. She said to me: "Only one of us" (herself or daughter) "can go to meeting at a time, for we have but *one shawl*." At my last appointment I called there on Saturday. She was anxious to go to meeting on the Sabbath, but said: "If I go, I shall have to *go as I am*," (in an old calico dress,) "for I have *nothing to change*." I said: "Don't stay away on that account. If you can make yourself comfortable, as to the cold, come to meeting." She was there so bundled up that people could not see her dress; and she fed her soul upon the truth.

Across the Lake.

My meetings on the east side of the lake have increased in size and interest. Last Sabbath I preached here, as usual, and designed to walk over the lake, on the ice, but found it too thin and rotten. I turned, and walked around the lake, six miles. Being late, I hurried all I could, and became much wearied, as the walking in the snow was hard; but I did not mind this, if I could reach my destination before the people left. They guessed the reason of my delay, and waited patiently. I found them singing. I told them I thought my sermon ought to do them much good, for I had worked very hard to get there; and they all seemed to listen with interest. I returned over the ice, in another place. A man went before me with a stick, to test the strength of the ice; and a number of times his stick went through, and we had to back out, and turn our course. But by going thus, with caution, and dodging here and there, we came across in safety. I arrived home after dark, feeling thankful for God's protecting care.

*From Rev. G. H. Miles, St. Joseph,
Berrien Co.*

Three Years' Work.

Three years ago, I came to this people apprehensively. With the previous history of the place and society, I was by no means ignorant. Infidelity, though old, was not infirm, nor had it lost its youthful vigor.

The church was feeble, the society weak, and very much distracted. Bickerings, backbitings, envyings, strife, hatred, malice, and other gross inconsistencies, were preying sadly on its life. Our congregation, though quite good, was not as large as might be found on almost any Sabbath hour, in some of the low "groceries." Attending church was the exception, and going to saloons the rule. The congregation has increased; the church edifice has now become too small, and more seats to rent are needed. The membership, then twenty seven, has increased to fifty five. Thus you will see the Lord has blessed me, by more than doubling my church, since I commenced my labors here. To him be all the glory. My soul cried out for a revival. The good Lord answered my poor prayers, and gave us two refreshings—a thing which, I am told, has never heretofore been known to the people of St. Joseph. The Sunday school, which I have superintended, then very small, has grown until we have enrolled more than two hundred and fifty names upon the list of membership. Thus, I thank God, the retrospect is far more cheering than was the prospect when I came.

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*From Rev. A. Achesson, Leroy, Calhoun
County.*

Revival.

I am happy to report that our labors, as a church, have been crowned with success. We held a series of meetings for five weeks. The Lord appeared in mercy, and poured out his Spirit; the church has been made to rejoice over thirty sinners, who have professed faith

in Christ. Nineteen have united with the church, and we expect that others will unite soon. Leroy will soon be ranked among the self-sustaining churches of our land.

MISSOURI.

*From Rev. A. D. Laughlin, Bevier,
Macon Co.*

From Hall to Meeting House.

When I last wrote to you, we were occupying a hall, simply by sufferance, and evidently contrary to the wishes of many of the proprietors. We continued to meet there still, after our little church was organized, until a family was put into the hall; and we had no place in which it was possible for us to meet. The dwellings here are merely miners' tenements, generally with two small rooms, and few of the occupants had any interest in our enterprise. I have a larger house, but it is in so unfinished a state that we could not have opened it for meetings, if there had not been two families in it. The week after the hall was closed, our house was commenced, and we met in it yesterday for the first time. Only one of the flues was built through the roof, and a part of the laths put on, and I had, Saturday night, after the workmen left the house, to sweep it, arrange the seats, borrow a stove, take the pipe from my own cook stove, improvise a warming apparatus, and then cut and carry wood from my house, and light a fire on Sabbath morning. But, when the time for meeting came, I was amply repaid for all this labor and anxiety; for we had at least three times as many present as I ever saw in the morning at the hall, even in pleasant weather.

Our church is very small, consisting of only ten members. Nine of these are from Wisconsin; but I have found eight or nine others in the country round here, who, I think, will unite with us as soon as we get our house so that we can have a communion season.

Preparing the Ground.

This field is not like turning over the prairie sod for the first time, but like cultivating an old field that has been so badly tended that it has been completely overrun with weeds, thistles, thorns and briars, and for years turned out as a common. We have not only to begin anew, but we have an amazing amount of rubbish to clear away, before we can begin our work. As in agriculture, we of the north, in coming here, have to supersede the old-fashioned plows and hoes, such as our grandfathers used, by the highly improved cultivator and the "Yankee" hoe; so we shall have to supersede the old ideas of education and religion by those purer principles and more progressive notions, imported into this country in the Mayflower. It is difficult, if not impossible, for any one not on the ground, to conceive the vast work to be done for this State, by your Society, or to be left undone.

Send us Helpers.

We, as a denomination, are almost entirely unknown. Many persons never heard of us; and I have preached before one minister who had never heard a Congregational minister before. Send us all the ministers you can. Tell them they will not find fields ready made to their hands, but must make them. And send us all the christian element you can possibly spare to help us build up these waste places; for after all that we hope to do for this State, much depends, under God, on immigration; we want to see every farm now held by those whose former course has made this place too warm, filled by liberty-loving, loyal, christian men.

—♦♦♦—
From Northeastern Missouri.

Persecuted but not Forsaken.

The ——— church have, for the present, united on a very devoted man, who is trying to bring up his people out of the wilderness of treason and rebellion, in

which nearly all of them have been wandering for, lo, these many years.

It may not be much to our credit, but their most prominent men attribute the awakening in their church to the efforts of the Congregationalists. Indeed, candor urges the acknowledgment of *our* indebtedness to them for the most violent opposition, and persistent abuse and misrepresentation in all quarters. So much so, indeed, that we had the sentence of death not only in a threatening letter, giving among other crumbs of comfort, the profusely profane assurance that "We have a gang sufficient to take you anywhere, and cut your throat from ear to ear," but also in the withdrawal of the confidence of the brethren. Still, amid all these troubles, a faithful few stood by, and said: "Go forward, and we will sustain you, aid or no aid." The Spirit of the Lord awakened and converted some honorable women, and moved the choicest spirits, both in the city and country, to "rally round" the standard of christian civilization.

The commission from the Society has sufficed to settle the oft repeated question, or rather assertion: "They can not have a church here." The true friends of Christ feel greatly encouraged and strengthened by this timely aid, while the enemies of constitutional liberty have reason to know that that branch of Christ's church called Congregational, is one of the institutions of this country. Thus, with the special blessing of our Heavenly Father, the faith and forms of the church of Christ, as held and maintained by the Puritans, have, during the first quarter of my labors, been introduced where before they were never known.

—♦♦♦—
From Rev. E. D. Seward, Laclede, Linn Co.

The Church Doubled.

About the middle of December, Rev. Mr. Sturtevant, of Hannibal, came to aid

me, and preached almost every night for more than two weeks. God was with us by his Holy Spirit. His people were quickened, and some souls were convinced of sin and brought to the feet of Jesus. Many others were seriously impressed, and large numbers flocked to the place of worship.

On the first Sabbath in January, eight united with us on profession of their faith. Three others have joined by letter, this quarter, making our present number thirty, or twice what we organized with in June. Our male membership was doubled by this last addition. We not only rejoice in these members, but in their social standing, and especially in view of the clear, decided, spiritual position which God has graciously led them to occupy. For this we do thank God, and take courage.

The New Communion-Service.

A beautiful communion service, sent to us by the Ladies' Home Missionary Society of the Center Church, New Haven, Conn., was first used at the time just named, in the baptism of four adults, and in the celebration of the Lord's Supper. The circumstances made the gift most timely and precious. We shall not soon forget the kind, and no doubt hearty, wish of the donors which accompanied the gift, as a delicate apology for their generous offering. Say they: "If the service seem to you unnecessarily large for the little church, please accept our desire that the church may grow to it." Yes, we cheerfully accept that desire. It touched our hearts when we first read the letter; and again when we first used the service; for, was there not before us a beginning of the answer to that prayer? May the memory of that wish often quicken our spiritual life, that the Lord will add to our numbers; so that we shall soon need more deacons, and the full communion service in celebrating the Lord's Supper.

We are in need of hymn books. Will not some liberal Christian send us a

supply of the Psalms and Hymns, (Connecticut,) for our congregation? We will then sing the songs we have there heard so often, even in this land just beginning to be redeemed from the curse of slavery.

ILLINOIS.

From Rev. C. Hancock, Buda, Bureau County.

Revival.

One of the first questions that arose in my mind, after coming here, was: "What can I do for the spiritual welfare of the people?" As we were situated, it did not seem best to hold a series of meetings, but I could not rest satisfied without seeing some sinners "come to Jesus." The Lord opened the way. About six months ago, the Methodists commenced a series of meetings. I soon began to attend them, and was kindly invited to assist in conducting them. Some of my church attended them; and we had a precious season of refreshing from God. We have reason to believe that many souls were born into the kingdom—perhaps fifty. I can not feel grateful enough to the Lord, for so richly blessing us so soon after the commencement of my labors here. My prayer is that still more abundant blessings may be granted us.

From Rev. A. Lyman, Sheffield, Bureau Co.

Revival.

The last quarter has, in some respects, been an eventful one to the church in Sheffield. We have been favored, during the last few weeks, with a glorious revival of religion. I think my last report gave you an account of the conversion of two young men of my congregation. They have been soldiers in the army, one three years and the other more than four. These events came like a thunder clap upon some of our church members.

The last week in December, at our weekly prayer meeting, I laid our circumstances before the brethren, and wished them to decide whether we should hold meetings every evening the first week in the year, commencing Sunday evening, December 31st. The meeting was intensely interesting, and there was a unanimous decision that we would hold meetings that week at least. There were anxious ones among us from the first, and soon some began to express hope, backsliders returned, and a number of those who had, years ago, professed hope, but made no profession, were led to a new consecration and fully came out on the Lord's side.

The meetings have continued to the present time, (February 5th,) and the interest is not a whit less than at any previous period. Five came forward and joined the church by profession, on the first Sabbath in January, and yesterday we had a special communion service, when we received eighteen more on profession. Several others are intending to come forward in future. Oh, what a precious day was yesterday to me and this church! This is the largest number that have ever come forward at one time.

—♦♦♦—
*From Rev. J. E. Conrad (German),
Quincy, Adams Co.*

Then and Now.

We have no conspicuous facts of success, in all our endeavors of winning souls for Jesus, as those who are brought to him are still but a few, in comparison to those who are yet to be brought to him. Yet still, as Jesus describeth, in Matthew 13: 33, the kingdom of the Lord is going on. Besides this, the church is becoming more and more a mighty power, a holy influence over all those who are, and, as it seemeth, ever will be, out of these godly bonds.

When I first came to this place, Fall Creek, balls and dancing were kept up, on the Sabbath, instead of the worship of God. Now all such things have en-

tirely disappeared, and a neat house of God, filled with attentive hearers of the word of God, on the Sabbath, hath arisen in the place of it; the children, then running around, in a wild scattering, like beasts of the desert, are now gathered together in a Sabbath school, learning to know Jesus, and his word; the filthy songs which were heard, formerly, far and abroad, out of the mouths of young and old, are now silenced by the echoing of the hymns of the praises of our Lord. I still come to the conclusion that my poor labor has not been in vain.

And so it is with Quincy. The Lord knoweth that, by my poor instrumentality, four or five hundred children are now in the Sabbath schools every Sabbath. We have to sow in tears, and water thus that hard tilled ground; yet it can not be in vain. The Lord has promised it, and oh, how precious is such a fruit, grown on the Redeemer's ground!

OHIO.

From Rev. L. Kelsoy, Agent.

The "Western Reserve."

On the Western Reserve, the New England idea was early introduced, of regarding every township a parish, which must have its church, and pastor, and house of worship, in some convenient center. This plan of the Pilgrims and the fathers has been largely carried out in northern Ohio, and has made it more like New England than any other part of the State.

Yet in many townships, where this noble plan of evangelization was introduced by the early settlers, there are good meeting houses standing vacant, with a large and thrifty population around them, but no pastor to meet them on the Sabbath, and but occasional supplies by our own or some other denomination. The work of organizing churches in that part of the State is, to a great extent, done; but much remains to build them up.

There are two great needs of that field. One is *faithful pastors*, who are willing to go into these vacant houses, and lift up again the fallen standard of Christ, and call on the people to gather around it, for the worship of the God of their fathers, and the sustaining of the cause of religion. The other great need of this field is, *revivals of religion*. Churches are declining and dying for want of them. Pastors say, there have been no extensive revivals, spreading generally through the churches of the Western Reserve, for many years. What else will save these churches, and save the souls of these people?

The Maumee River Country

Embraces about ten counties in north-western Ohio. A vast wilderness long after other portions of the State were settled, it is now being occupied and developed. Five railroads now enter the Maumee country. Towns are springing up, and its resources are being developed by a large and thriving population. In all that region there are five Congregational churches—the church of Toledo, only, being self sustaining, and that is connected with a Presbytery. A very large portion of the people of the Maumee valley are of New England or Eastern origin; and if they and others there are to have the faith

and order of the Pilgrims, now is the time to take advantage of the beginning of things, to found the institutions of religion. Earnest ministers of Christ, who will enter that field, can have a broad land in which to work for him and future generations.

The Iron and Coal Region

Of southeastern Ohio, is another needy missionary field. It lies between the lower waters of the Scioto and Muskingum rivers, and embraces about ten large counties. In these counties there are, probably, forty large iron furnaces, making each about twenty five hundred tons of iron a year. Around each furnace is a population of from one hundred and fifty to three hundred souls, mostly employed by the furnace owners. At most of these furnaces there is only occasional preaching, by some circuit rider or other transient minister. Except the ten Congregational churches at and near Marietta, there are no other English speaking churches in all these counties. There are ten Welsh Congregational churches in this territory, which are with us in doctrine and polity. But most of it is a large and needy missionary field, where laborers are wanted, and where much can be accomplished by continuous and persevering effort.

MISCELLANEOUS.

Reminiscences of Missionary Experience.

BY REV. S. G. WRIGHT, DOVER, ILL.

I commenced my missionary labors in the fall of 1840, on an unexplored field, with Henderson Grove, in Knox county, Illinois, as a starting point. From the nature of my field, I was an itinerant. I held frequent meetings in school houses, or private dwellings, in

twenty four distinct neighborhoods, and organized six churches, namely, Henderson Grove, Victoria, Lafayette, Spoon River, Toulon, and Osceola. I also spent much time in going from house to house, and laboring with individuals.

Inconveniences and Exposures.

My travels averaged, annually, for twelve years, three thousand and seventy five miles. During the first three

years, my study, kitchen, parlor, and bedroom, were identical—one room serving for all these purposes. For ten years I had no pulpit, and usually had my outline sermon folded so as to put it into my 18mo reference Bible, which I uniformly held in my hand while preaching. The use of a manuscript was very unpopular. In some cases, the changes of weather, during my trips to the more distant parts of the field, obliged me to return when exposure to the prairie blast was perilous. In one instance I rode twenty six miles on horseback, when I could not so much as hold the reins in my hands for half a mile without freezing. I threw them on the horse's neck, threw a large cape of my cloak over my head, wrapped both hands in the other side of the cape, and the sure instinct of the horse took me on the direct route homeward. In one instance the cold was so severe, in my house, that, while I sat writing as near to a red-hot stove as I could be, without burning my clothes, the ink in my pen froze, so that I was obliged to frequently hold the pen by the stove to thaw the ink in it.

These little inconveniences detracted very little from my love of my work, or from my enjoyment. I verily believe that I enjoyed those scenes connected with frontier life and labor as well as young ministers usually do their well furnished parsonages and well finished church edifices.

"Hooking Timber."

We had some severe trials in those days. One of the first was the almost universal custom of taking timber from the lands of non-residents. Even the best ministers of the Gospel, for many years, supposed it perfectly right to take timber from government lands, though they preached against taking it from the lands of non-residents. Nothing would so bring down the wrath of public sentiment upon a minister, as to preach against "hooking timber," (as it was termed,) and calling it by its true

name, "stealing," and those who indulged in it "thieves." I found this practice had prevailed in every neighborhood where I preached; and if any one failed to be guilty, or spoke against the practice, it was because he could find no timber to hook, in consequence of others having taken it all. It is wonderful how difficult it was to get those who were esteemed good men, to see that stealing timber should be considered a disciplinable offence.

The Presbyterian churches (for we had no Congregational churches, then) took the lead against this sin; and for a long time, other ministers and churches upheld the popular custom, and ridiculed those ministers who called "hooking timber" a sin. For a time it seemed impossible to discipline a member for it. At length, conscience was aroused, and the majority of all the congregations which I had gathered stood by me in this matter. It, however, rendered us very unpopular, and we were looked upon as "Puritanical."

The Underground Railroad.

About the time I commenced to explore my field, the Rev. John Cross was exploring a route for the underground railroad from Quincy to Chicago, though it was unknown by me at the time. I saw him, while engaged in his engineering, but he did not esteem it prudent to give me the offer of stock at that stage of the enterprise. That route lay across a portion of my field, and at my second appointment to preach on the Sabbath, at that place, the first fugitive on that road was led to the very house where I was lodging, while, as yet, the good deacon did not know my sentiments in regard to slavery. He was so alarmed that he dared not give the fugitive a shelter, but took him to a near neighbor's house. After a time the public became satisfied that it was no uncommon thing for fugitives from slavery to find harbor, comfort and assistance there, and of course they sup-

posed the minister must be the head of the offense. This seemed more probable, from the fact that, in public prayer, petitions were made for the enslaved, and for the downfall of slavery, as a system of oppression.

The Liberty Party.

About this time the Liberty party was organized, and myself and two or three of the church cast the first liberty votes in Stark county. This was putting the match to combustible material. The favor in which we stood with the popular mind, may be readily seen: 1st, We were Calvinists, and John Calvin was considered little or no better than the devil. 2d, We were cold water men. 3d, We reckoned those as thieves that hooked timber. Lastly, we ourselves were nigger stealers, real amalgamationists, and believed that a nigger was as good as a white man. We were denounced as enemies of our country, and no better than horse thieves. The tide of popular indignation was wonderful. I was publicly warned to leave the county. The people were called upon, as good citizens, to give me no countenance, not to hear me preach, nor send their children to our Sunday school. I lectured to those who would hear me, showing the true character of slavery in the light of God's word, and our duty as citizens and as Christians. I met prominent pro-slavery men in public discussions. Save by a few faithful ones, we were left alone. The Sabbath schools dwindled, the congregations were greatly reduced, and it seemed as if my usefulness was at an end.

Indicted.

Meanwhile the pro-slavery men entered a complaint before the grand jury, against me, and also against my two deacons; and the result, in my case, was an indictment, which the sheriff served upon me, for harboring runaway slaves. I was obliged to give bonds, to the amount of \$500, that I would answer to it at the next Circuit Court.

That a minister of the Gospel should be indicted by a grand jury seemed shocking. The reproach it would bring on the cause of Christ, it was painful to contemplate. The seeming utter destruction of my influence, as a minister, haunted me by night and by day. I tried to know how the Savior looked upon my course, and felt assured that he approved. I reported fully my condition to the American Home Missionary Society, and they gave me no rebuke, nor even caution, but promptly recommissioned me at the expiration of the year. When the long looked for day of trial came, the prosecuting attorney dismissed the case without calling a witness. God's hand was in it. We went home rejoicing. Perhaps the enemy was afraid of the recoil of his own gun.

The Tide Turned.

I then wrote an address to the people of Stark county, in regard to the objects and measures of the Liberty party, and had a copy put into every family in the county. Soon the tide began to turn; and my congregations became larger than ever before. I had the satisfaction of feeling that God had honored his own truth, and stood by those of us who had stood by the oppressed.

It was but a few years after this, that I was nominated for the office of County School Commissioner, and for three successive terms, (and till I left the county) was elected to that high trust. I do not mean to say that all hostile feeling was removed. To this day, some call the church where I labored the "abolition church." I would say for the encouragement of all young ministers, it is safe to be unpopular when fidelity to truth and righteousness cause that unpopularity.

"Verily, Thou shalt be Fed."

My experience justifies me in saying one thing more: Have no anxiety as to temporal support! Inquire where labor needs to be done, and do it, not doubting the word, "Verily, thou shalt be

fed." I was in debt about \$800, for my Theological Seminary expenses, when I began to preach. I had a wife and two children to support. God gave me eight more children, and took three of the ten to himself. With such a family one might suppose a large salary would be required. "But he who 'feeds the ravens when they cry,' has ways to provide for those who labor in his cause.

For the greater part of the twelve years spent in missionary service, my salary was not over \$300 a year, and never above \$400. But God has provided, so that, by obeying the command, "Gather up the fragments that remain, that nothing be lost," I have paid off the debt, (though not until it was doubled by the interest,) clothed and educated my children quite as well as most of those with whom they associate, and have a good homestead free from debt.

If there is work to be done for God, do it, without first asking what wages he will give. He knows both what we do and what we need. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

A Vow, and What Came of it.

The following statement is made respecting a farmer who recently died in Wisconsin:

One incident will illustrate his scrupulous adherence to principle. While he was in California, he stopped, one day, as he was toiling up a mountain, and thought: "Here have I been working hard for a year, to amass gold, and what have I accomplished? Nothing. Why? Heretofore I have been working for myself. Hereafter I will work for God." And then and there he formed a resolution, and made a vow, that he would never be worth more than five thousand dollars—that a certain percentage of all his income should be given, every year, to benevolent pur-

poses; and, after he had amassed five thousand dollars, all his income should be sacred to the Lord—"the Lord's money." This vow he strictly kept; and many years of hard labor have he and his wife performed—intelligent, scientific, profitable labor—and at the end of the year, turned all but their *living* over to the Lord's treasury. He never kept any account of his charities; and we have no means of knowing how many thousands have gone to poor widows, churches, ministers, colleges, Sunday schools, etc. While other men, in his business, were cramped and stinted, wealth, to use his own expression, "rolled in upon him on every hand." His will, which has been made some years, was a conscientious carrying out of the same principle. Having given his beloved wife \$4,000, all the rest is to be given to the American Home Missionary Society.

Donations.

Said I to the pastor of a neighboring church, "So you are to have a 'donation visit' to-morrow evening. I trust it will be a liberal one, for it will not come amiss in these times." I noticed the pastor's countenance did not indicate much joy in view of the fact. His keen, sensitive spirit seemed to be touched somewhat. His eye fell upon the floor for a moment, then, looking me full in the face, he said: "My salary is a meager affair; it does not meet my living expenses; my people know it; so they make a pauper of me, and then get up a mass gathering to relieve my necessities. If I were *paid* for my services as other men are, and then my people wished to give me substantial tokens of their regard, it would cheer me in my work. But as it is, I confess it gives me pain. I feel like an object of charity, and that others think me so. I can not help it."

This reply to my congratulation set me to thinking. Really, it is so. Ministers have feelings; and I am not so sure but they have some ground for being sensitive on this point. They love

tokens of esteem from their people, but when such are wrung from the pocket by reason of the poverty of the minister—caused by the niggardliness of the people—one has to tax his self respect to receive them. The minister can not look upon such as any index to the esteem in which he is held. Not long since, a parish made their minister a surprisingly large donation, and while he was regaling himself with the thought of the high esteem in which he was held, a note was addressed to him by his people, declaring that his services were no longer desired.

Is there not a better way? Let the people offer a fair remuneration for the services of a pastor, and then let the pastor accept or not, as he pleases. If he must have more, let him go where he can get it; and let the people bear in mind that any offerings of love will be gratefully received, and will greatly strengthen him in his work. But donations to supplement a starving salary—let them not be mentioned. Rather make the salary what it should be, and then come with your offerings of love, if you desire so to do.—*Wisconsin Puritan.*

Miscellaneous Items.

NEW ORLEANS.—Rev. William T. Eustis, of New Haven, Conn., left that city, February 21st, to perform a temporary service, under the auspices of this Society, at New Orleans—his congregation having generously lent him for this important work. A religious society has already been formed, a house of worship secured, and it is hoped a church will soon be organized.

NEWBERN, N. C.—Rev. A. A. Ellsworth, who commenced his labors at Newbern, in November last, under the appointment of this Society, writes to the *Congregationalist* as follows:

It may not be entirely uninteresting for your readers to hear that the *Puritans* of Newbern have been gleaning among the governmental *débris*, and

have procured, at a trifling cost, a very neat and comfortable building for the use of the First Congregational Society. When we have completed a few repairs, it will be called "Our Chapel," and will afford a splendid opportunity for some of our benevolent friends to place a Mason & Hamlin's cabinet organ where it would add music in the grand march of Congregationalism, on its peaceful crusade southward.

UTAH.—The Mormons are making great efforts to secure the admittance of Utah into the Union, as a State, and on such conditions that polygamy may be preserved. Most of the Federal offices in the Territory are now held by polygamists, and no law against the system can be executed. The Congressional Committee on Territories recently asked permission to summon before them, as a witness, Rev. Norman McLeod, the missionary of this Society at Great Salt Lake City.

KEOKUK, IOWA.—The church in Keokuk, Iowa, under the charge of Rev. George Thacher, formerly of Meriden, have just enlarged and beautified their chapel. It is now just ten years since a little handful met, for the first time, in an upper chamber, to worship God, after the manner and customs of New England, and now there is no church in the city its superior in influence and strength.

OAKLAND, CAL.—The Oakland church, during the five years of its organization, has raised \$23,000 for church building, other expenses, and benevolent contributions. One hundred and sixty three persons have been admitted to the church—forty two of whom were added last year.

SAVANNAH, GA.—Rev. Henry M. Grant, of East Canaan, Conn., a son of Dr. Grant, formerly a missionary of the A. B. C. F. M. among the Nestorians, has been appointed by the Executive Committee to engage in missionary labor at Savannah, Georgia. Steps have already

been taken, through the agency of this Institution, to organize a religious society there, and a place of worship, for temporary use, has been secured. Mr. Grant sailed for his post of labor, March 3d.

REV. P. R. VAN FRANK, a missionary of this Society at Mears, Mich., died at that place, January 18th, of erysipelas, after an illness of four days. He was in the fifty sixth year of his age.

JACKSON, MICH.—The Congregational church at Jackson, of which Rev. G. H. Coffey is pastor, has been greatly prospered of late. Their place of worship

is one of the handsomest in the West, worth \$50,000. During the year past they have paid their debt, finished the house with all conveniences, paid a salary of \$2,000 to their pastor, employed an assistant for their mission chapel, raised money for a fine organ, some for the mission chapel, and now expect to take hold and help the general cause of home evangelization, church building, etc.

CHICAGO IN 1833.—In 1833, a merchant of Chicago, wanting a Bible for a customer, was obliged to send to New York for it; no such book being for sale then in Chicago.

APPOINTMENTS IN FEBRUARY, 1866.

Not in commission last year.

Rev. Henry M. Grant, to go to Savannah, Ga.
 Rev. S. J. Whiton, to go to Minnesota.
 Rev. B. N. Seymour, Haywood, Cal.
 Rev. J. B. Finch, Nebraska City, Nebraska.
 Rev. S. L. Adair, Osawatimie, Kansas.
 Rev. A. H. Houghton, Little Iowa Valley, Iowa.
 Rev. Edward C. Downs, Central City and Troy, Iowa.
 Rev. E. P. Kimball, Blairstown and Fairfax, Iowa.
 Rev. Edwin E. Webber, Agency City and Glasgow, Iowa.
 Rev. H. M. Parmelee, Elk Grove, Wis.
 Rev. Edwin Booth, Royalton, Wis.
 Rev. S. Bristol, Springvale and Reed's Station, Wis.
 Rev. Samuel R. Rosboro, Macon, Mo.
 Rev. W. S. Lewis, Pleasanton and vicinity, Mich.
 Rev. Alfonso D. Wyckoff, Monee, Ill.
 Rev. Curtis C. Baldwin, Sullivan, Ohio.
 Rev. Wm. A. Hallock, Frewsburch, N. Y.
 Rev. Plindar Field, North Pitcher, N. Y.
 Rev. I. D. Cornwell, Hancock, N. Y.

Re-commissioned.

Rev. Hiram Cummings, Pescadero, Cal.
 Rev. J. A. Johnson, Dutch Flat, Cal.
 Rev. G. C. Morse, Emporia, Kansas.
 Rev. George A. Beckwith, Manhattan, Kansas.

Rev. W. A. McCollom, Council Grove, Kansas.
 Rev. Joseph S. Rounce, High Forest and Hamilton, Minn.
 Rev. Charles B. Sheldon, Excelsior and Chanhassan, Minn.
 Rev. Charles Shedd, Wasioja and Claremont, Minn.
 Rev. George S. Blacoe, Cottage Grove, Minn.
 Rev. Alfred Morse, Austin and Gullford, Minn.
 Rev. Moses K. Cross, Washington, Iowa.
 Rev. William F. Harvey, Webster City, Iowa.
 Rev. O. Littlefield, Bristol and Forest City, Iowa.
 Rev. J. J. Hill, Fayette, Lima and Bethel, Iowa.
 Rev. J. K. Nutting, Bradford, Iowa.
 Rev. W. H. Heu de Bourcq, Dyersville, Iowa.
 Rev. J. D. Todd, Plymouth, Wis.
 Rev. Peter Valentine, De Soto, Sterling and Wheatland, Wis.
 Rev. Dan O. Curtiss, Fort Howard, Wis.
 Rev. M. H. Smith, Warrensburg, Mo.
 Rev. O. A. Thomas, Richmond, Mo.
 Rev. Jacob M. Ashley, Goodrich, Mich.
 Rev. Garry C. Fox, Victor and Langsburg, Mich.
 Rev. J. D. Baker, Cambridge, Ill.
 Rev. Francis Lawson, Rockton, Ill.
 Rev. Alfred Connet, Edwards County, Ill.
 Rev. Francis Bartlett, Decatur Township, Ohio.
 Rev. M. W. Diggs, Piegah, Ohio.
 Rev. Samuel Kelso, West Mill Grove, Ohio.

RECEIPTS IN FEBRUARY, 1866.

MAINE—

Biddeford, Sec. Cong. Ch. and Soc., by Rev. Jas. M. Palmer,	\$90 00
East Machias, Cong. Ch. and Soc., by R. T. Foster,	17 55
Madison Cong. Ch., by Rev. Thos. G. Mitchell,	18 00
New Castle, Rev. J. J. Bullfinch,	5 00

Winslow, Cong. Ch. and Soc., by Rev.
John Dinsmore,

\$21 50

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
Treas. N. H. M. S.—
Concord, Miss. Alma C. Far-
num, in part to const. Mrs.

Rhoda C. Farnum L. M.,	\$5 00	
Keene, A. Duren,	5 00	\$10 00
Londonderry, Jane Sleeper,		2 00
Marlow, Mrs. Lucy Dearborn, by W. M. Bailey,		10 00

VERMONT—

Highgate, Mr. Long, \$1; Rev. C. S. Cady, in full to const. him a L. M., \$18,	19 00	
Jericho Center, a Friend,	1 00	
Tinmouth Cong. Ch., by Geo. S. Woodhull,	1 00	
Vergennes, Mrs. Ann E. F. Smith,	90 00	

MASSACHUSETTS—

Mass. Home Miss. Soc., Benj. Perkins, Treas.,	4,000 00	
Beverly, Legacy of Elizabeth Hilton, by Hannah D. Cole, executrix,	150 00	
East Hampton, Miss. Soc. of Williston Seminary, by D. W. Larned, Treas.,	21 40	
East Weymouth, Cong. Ch., by C. Loud, in full to const. Dea. Jarlus Sprague L.M.,	10 00	
Enfield, legacy of Leonard Woods, by Rufus D. Woods, exr., to const. Rev. Edward P. Blodget L. D.,	200 00	
Lynn, in memory of Little Morris, his birthday gifts,	2 15	
North Amherst, Cong. Ch., by C.H. Bangs, Phillipsdon, legacy of Mrs. Polly Wesson, by Jason Goulding, exr.,	5 00	
Sheffield, First Cong. Ch., by D. Boardman,	5 60	
Springfield, Wm. L. Bemis, \$100, Mrs. M. C. Bemis, \$100,	200 00	

CONNECTICUT—

Received by F. T. Jarman, New Haven, Mrs. E. S. Baldwin,	5 00	
Chester, by Samuel Stillman,	5 00	
East Haddam, by Rev. Isaac Parsons,	5 00	
Gaylordsville Ladies, by Miss Della Gaylord,	15 00	
New Haven, Faculty and others, not students, connected with Yale College, by Rev. T. D. Woolsey, D.D.,	410 00	
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00	
Wilton, Plymouth Ch., by W. Penn, Jr., \$104; Ladies' Home Miss. Assoc., by Clara M. Gregory, Sec., \$30,	124 00	

NEW YORK—

Received by Rev. L. S. Hobart, Eden, Mrs. Lucia Bartholomew, \$2; Madrid Cong. Ch., \$9.25,	11 25	
Albany, J. A. C., in full to const. Mrs. Tryphena H. Read, of Byron, Ill., L.M.,	10 00	
Bainbridge, First Cong. Ch., by Rev. A. S. Hale,	11 00	
Commack and New Village, Cong. Cha., by Rev. J. A. Woodhull,	8 87	
Franklin, Mrs. Lydia Hotchkiss,	4 50	
Groton, legacy of Fidelia Davis, by David Backus, exr.,	25 00	
Gulford, First Cong. Ch., by Rev. S. M. Keeler,	61 58	
Howell's Dépôt, Cong. Ch., by Amzi Mapes, Treas., to const. Robert Cairns, L. M.,	24 65	
Lawrenceville, Cong. Ch., of which from Rev. W. W. Warner, in part to const. a life member, \$15.00, by Rev. W. W. Warner,	46 85	
Lewiston, Fr. Ch., by O. P. Scoville,	20 00	
Manville, Cong. Ch., by Rev. C. Jones,	10 75	
New Haven, Cong. Ch. and Soc., by C. R. Wells, Treas.,	14 80	
New York City, a Friend, \$2; Mrs. D. N. Barney, to const. Mrs. Julia A. Murley L. M., \$30; Robert Halstead, \$50; Miss Phebe Magie to const. Dr. David Cory L. M., \$31,	112 00	
Church of the Covenant, William E.		

Dodge, \$500, Mrs. William E. Dodge, \$100,	\$600 00	
North Chilli, Mrs. Selina Lusk,	1 00	
North Potsdam, First Cong. Ch., by Rev. Jas. W. Grush,	47 00	

NEW JERSEY—

Newark, David A. Hayes,	10 00	
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PENNSYLVANIA—

North Springfield, legacy of Simeon Bond, by John Eagley, Esq., exr., less gov. tax, \$25,	400 75	
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OHIO—

Bainbridge, legacy of Paul Hannum, by Horace Cowles, exr., less gov. tax, \$82,	468 00	
Hartford, Mrs. H. Humphrey,	50	
Mineral Ridge, Welsh Cong. Ch., by Rev. J. P. Thomas,	11 90	
Oberlin, Second Cong. Ch., by J. M. Fitch, Treas.,	17 60	
West Newton, Cong. Ch., by Rev. R. M. Badeau,	7 25	
Willington, First Cong. Ch., by Jas. Ogden,	63 65	

INDIANA—

West Chester, Cong. Ch., by Rev. Jos. H. Jones,	14 00	
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ILLINOIS—

Received by Rev. J. E. Roy—Buda, Rev. Chas. Hancock, Chicago, New England Cong. Ch., by E. W. Blanchford, Treas., to const. Charles G. Hammond, Ellis S. Cheshbrough, Elphalett W. Blanchford, L. Ds., and Francis Bradley L. M., mon. con. and coll. in part,	\$5 00	
Como, Cong. Ch., by Rev. J. W. Case,	308 52	
Dundee, Cong. Ch., by Rev. I. B. Smith, to const. Rev. Isaac B. Smith L. M.,	14 63	
Galva, Cong. Ch., by Rev. B. B. Guild,	51 08	
Moline Cong. Ch., to const. Mrs. Augusta C. Hubbard, L. M.,	9 00	
Rockford, First Cong. Ch., to const. Ephraim Herrick, L. M.,	80 53	
Wheaton, Cong. Ch., by Rev. S. F. Millikan,	57 70	
Cambridge, Orthodox Cong. Ch., by Rev. J. D. Baker,	23 44	498 89
Dallas City, Cong. Ch., by Rev. F. A. Armstrong,	21 50	
Dement, First Cong. Ch., \$5; Twin Grove Cong. Ch., \$475, by Rev. H. Buss,	17 50	
Paw Paw, Second Union Ch., by Rev. C. C. Breed,	9 75	
Pecatonica, First Cong. Ch., by Rev. E. P. Dada,	10 50	
Rockport, Cong. Ch., \$18.10; Summer Hill Cong. Ch., bal. of coll. in full to const. Mrs. Belinda Dilley a L. M., by Rev. S. Dilley,	30 00	
	14 10	

MICHIGAN—

Augusta, Cong. Ch., by Rev. S. D. Breed,	20 25	
Benona, Hart, and Pentwater, Cong. Chs., by Rev. A. Dresser,	15 25	
Elk Rapids, Cong. Ch., by Rev. L. Warren,	8 00	
Grand Haven, First Cong. Ch., by Rev. J. B. Fisk,	23 00	
Keeler, Rev. W. M. Campbell, \$28.50, Cong. Ch., \$9, Watervliet Cong. Ch., \$5, by Rev. W. M. Campbell,	27 50	

Traverse City, First Cong. Ch., by Rev. J. H. Crumb, \$16 70

WISCONSIN—

East Ithaca, Cong. Ch., by Rev. G. M. Smith, 4 00
Hustisford, Cong. Ch., by Rev. J. S. Lord, 2 00
Magnolia, Cong. Ch., by Rev. J. Jameson, 7 00
Oconomowoc, Cong. Ch. and Soc., by Rev. E. J. Montague, 10 00
Sparta, Joseph Avery, 108 50
Windsor, Cong. Ch., by Rev. O. M. Morehouse, 90 00

IOWA—

Algona, Cong. Ch., by Rev. C. Taylor, 22 00
Bradford, Cong. Ch., by Rev. J. K. Nutting, 20 00
Columbus City, Cong. Ch., by Rev. R. Hunter, 10 00
Davenport, German Evan. Cong. Ch., by Rev. J. F. Graff, \$4.60; Edwards, Cong. Ch., by Rev. W. Windsor, \$7.50, 12 10
Eddyville, Cong. Ch., by Rev. D. Lane, 75 00
Georgetown, Welsh Cong. Ch., by Rev. D. Lane, 14 10
Green Mountain, Cong. Ch., to const. Bruce C. Somers a L. M., \$33.50; Indianatown, Cong. Ch., \$16.50, by Rev. R. Stuart, 50 00
Keosauqua, Cong. Ch., by Rev. J. D. Sands, 6 00
Lucas Grove, Cong. Ch., by Rev. T. H. Canfield, 2 50
Waterbury, Amos Morris, 10 00
Waverly, First Cong. Ch., by Rev. E. A. Palmer, 10 00
Williamsburg, Welsh Cong. Ch., by Rev. E. J. Evans, 15 45

MINNESOTA—

Cottage Grove, Cong. Ch., by Rev. G. S. Blasco, 15 00
Excelsior, Ind. Cong. Ch., by Rev. C. B. Sheldon, 50 00
Minneapolis, Plymouth Cong. Ch., by S. W. Livingston, Treas., 88 80
Winona, First Cong. Ch., by Rev. D. Burt, 80 50
Zumbrota, Cong. Ch., by Rev. E. Brown, to const. Rev. E. Brown a L. M., 86 00

KANSAS—

Emporia, Cong. Ch., by Rev. G. C. Morse, 5 00

NEBRASKA—

Weeping Water, A Friend, by Rev. M. F. Platt, 1 00

CALIFORNIA—

El Dorado, Cong. Ch., by Rev. W. A. Tenney, 10 00
Eureka, First Cong. Ch., by Rev. W. L. Jones, 15 00

\$8,767 04

Receipts, in coin, of California Agency, by J. W. CLARK, M.D., Financial Agent.

Folsom, Cong. Ch., \$10 00
Grass Valley, Cong. Ch., 10 00
Haywards, First Cong. Ch., 8 00
Oakland, First Cong. Ch., 51 05
Orville, Cong. Ch., 8 20
Sacramento, First Cong. Ch., 35 10
San Francisco, S. Pillsbury, \$7 00
First Cong. Ch., 25 50
Third Cong. Ch., 80 75 68 25
\$180 60

Donations of Clothing, etc.

Bridgeport, Conn., Ladies' Miss. Assoc. First Cong. Ch., by Mrs. E. S. W. Jones, a barrel, \$174 27
Brooklyn, N. Y., Ladies of the Clinton Ave-

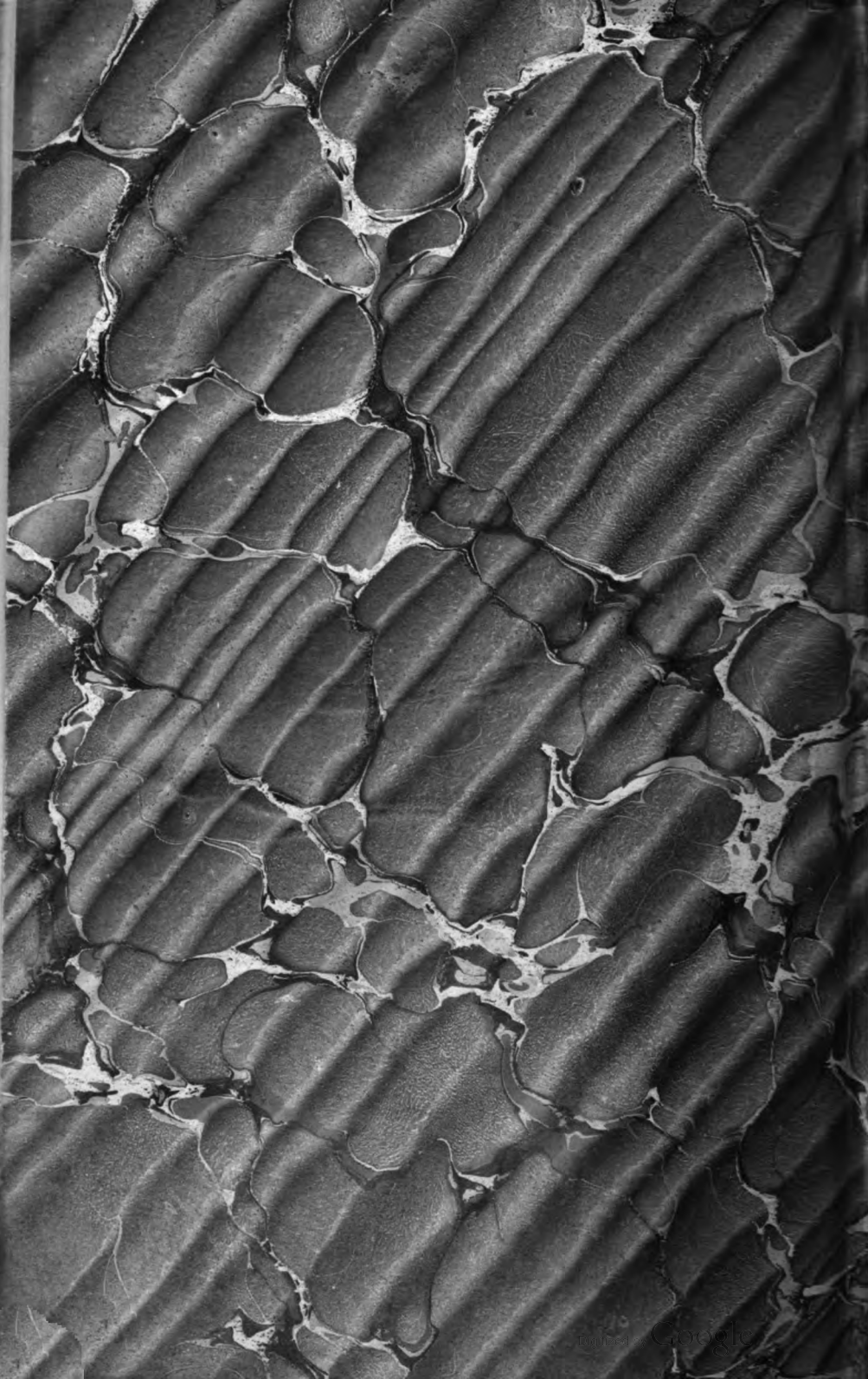
nue Cong. Ch., a box, \$300; a barrel, and half barrel, \$200, \$500 00
New York, Mrs. Willard Parker, a box.

Receipts of the Connecticut Home Missionary Society, for February, 1866, E. W. PARSONS, Treas.

East Putnam, Cong. Ch., by W. H. M., \$3 00
Glastenbury, Legacy of S. S. Eastman, by the administrator, 94 00
Hartford, A Friend, by J. B. H., 150 00
Middle Haddam Landing, W. H. M., 8 00
Newburyport, Mass., Mrs. Sarah M. Emery, by Rev. J. Hawes, D.D., 52 79
Northfield, Cong. Ch., \$17.36; Ladies' Benev. Soc., \$31, 38 86
Southbury, Cong. Ch., to const. John Mosely a L. M., 40 42
Voluntown and Sterling, Cong. Ch., by Rev. W. Burchard, 25 00
Willington, Cong. Ch., by Rev. C. Bentley, 17 23
\$428 96

Receipts of the Massachusetts Home Missionary Society, in January, 1866, BENJAMIN PARKMAN, Treas.

Abington, First Cong. Ch. and Soc., \$227 00
Andover, South Ch. and Soc., mon. con., \$75.73; Edward Taylor, \$50; E. T. C., \$12, 187 73
Becket, Cong. Ch. and Soc., 5 00
Boston, Park st. Sabbath School, \$1.49; Mrs. S. J. Bowles, \$50; a Friend, \$5; Old South Ch. and Soc., ann. coll., \$3,069.50, 3,069 50
Boxboro, Cong. Ch., 9 50
Brattleboro, Vt., J. A. Dunklee, 10 00
Brookline, bal. of contributions, 25 00
Burlington, Cong. Ch., 3 55
Clinton, Cong. Ch. and Soc., 37 04
Dalton, Cong. Ch. and Soc., 90 00
Dorchester, Second Cong. Ch. and Soc., 981 67
Fairhaven, First Cong. Ch. and Soc., 190 30
Fall River, First Cong. Ch. and Soc., 67 00
Franklin Co. Home Missionary Soc., S. S. Eastman, Treas., \$90.34; a Friend, \$10, 100 34
Haverhill, North Cong. Ch. and Soc., 315 55
Jacksonville, Minn., Mr. Laurie, 10 00
Lawrence, Lawrence st. Ch. and Soc., \$77 25
Littleton, Cong. Ch. and Soc., to const. Geo. W. Fuller a L. M., 57 12
Lowell, Appleton st. Ch. and Soc., to const. I. N. Folsom, J. W. Morse, S. Hyde, J. G. Butler, L. M., \$190; Kirk st. Ch. and Soc., \$422.75; John st. Ch., \$7.35; High st. Ch., \$11.60, 562 29
Lynn, Mr. Whitmore, 5 00
Medford, Mystic Ch. and Soc., 214 44
Medway, West. Rev. Dr. Ida's Soc., 99 75
Milford, Ladies' Praying Circle, 6 00
Newburyport, a Friend, 5 00
Newton, Ladies in Rev. Mr. Farber's Soc., to const. Mrs. Elizabeth D. Hall a L. M., 58 00
Rochester, North Cong. Soc., 16 10
Roxbury, Vine st. Ch., mon. con., 10 00
Salem, Rocky Hill Ch., 4 00
Salem, Cong. Ch. and Soc., 23 00
Sandwich, Cong. Ch. and Soc., 15 00
South Danvers, bal. of coll., 50 00
Sturbridge, Legacy of John Fay, 61 60
Templeton, Rev. Dr. Sabin's Soc., 24 12
Walpole, Orthodox Cong. Ch., 158 10
Warren, Cong. Ch. and Soc., 145 25
West Amesbury, Cong. Ch. and Soc., to const. Mrs. Lydia E. Smiley a L. M., 730 19
West Cambridge, Orthodox Cong. Ch. and Soc., 200 00
Weston, Mrs. M. A. H. Bigelow, 30 00
Weymouth Landing, Cong. Soc., 18 25
Weymouth, South, Female Praying Circle, 110 00
Wilmington, Cong. Ch. and Soc., 18 60
Wrentham, North, Cong. Soc., 18 60
\$3,164 28



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